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THE
GRAVES--DITZLER:

OR,

GREAT CARROLLTON DEBATE,

ON

THE MODE OF BAPTISM,	THE LORD'S SUPPER,
INFANT BAPTISM,	BELIEVERS' BAPTISM,
CHURCH OF CHRIST,	FINAL PERSEVERANCE OF SAINTS,

BETWEEN

J. R. GRAVES, LL. D., and JACOB DITZLER, D. D.

Stereotyped by Southern Baptist Publication Society.

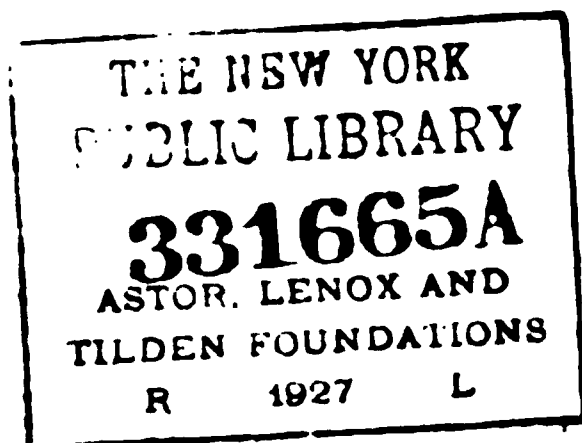
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MEMPHIS, TENN.

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A
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MEMPHIS, TENN.,
Feb. 15th, 1876. }

We, the parties to the Debate embraced in the present volume, hereby declare that we have read and corrected the whole work, which is now a faithful transcript of what we said in the discussion at Carrollton, Mo.

J. R. GRAVES.

J. DITZLER.

LOCK JAN 1 - 1928 (6 vols)

PUBLISHER'S INTRODUCTION.

Oral debate is the pride and glory of our advanced civilization. This is admitted by all. It is a singular fact, therefore, that in this country, where the people boast of a free press and public discussion as the grandest trophies of liberty, there should still be some who have a deep-seated prejudice against religious controversy. It is confessed that there are great denominational issues upon which men are not agreed. These issues, all must know, are pregnant with mighty interests. We assume, therefore, that the earnest and prayerful discussion of denominational differences can but result in good. That our view is not singular, is manifest from the following quotations: "Some are disposed to deprecate all such discussions, * * * * * under the head of unprofitable controversy. That it is controversy, I admit; that it is *unprofitable* controversy, I deny. Dr. Wardlaw's Inf. Bap., page 1. The same distinguished author says, "Controversy is not a work from which any well constituted mind should shrink. If it be conducted in the spirit of the Master whom we serve, it is an important and indispensable means of eliciting truth." Ch. Lec. page 6.

Dr. J. Buchanan.—"Many sincere christians dislike controversy, and, so far from engaging in it themselves, can scarcely allow that others should. An enlarged view of the history of the christian church might serve to convince such persons. * * * That error, when it does appear, should be met by a bold exhibition of truth, seems to be one of the first duties the church owes to her divine head." Disc. on Nat. Rel. Est., pages 3, 4. "It is right that every one should express his deep and honest convictions in charity. Dr. J. Cumming." Sab. Eve. Rea. on Matt. III. Such are the views of calm and profound thinkers; views to which we call the attention of such as are averse to discussion, and hastily declare that it is not only productive of no good, but full of harmful influences.

Among the ancients, before the small or great assemblies, this was almost the only mode of investigation employed. The orator then performed much the same service for the people which the newspaper now does. Politics, philosophy and religion were all alike made the subject of discussion. The people rejoiced in the privileges of public debate. One

might think there was less need of debate now than in the past. Newspapers without number, and with the regularity of each bright morning, visit the homes of men. And there is no end to the production of books. But the truth is that, as the earth is filled with knowledge, through these and other instrumentalities, public speakers multiply, and there seems to be an enlarged and legitimate demand for public disputation. The increased light but serves to define more sharply the differences between men.

The guises of error disappearing before the light, its darkness and deformity are made manifest, while truth shines with its native and perfect splendor. These things true, there is a constant and inevitable tendency to discussion. And since it is scarcely possible, and to thinking men, not at all desirable to avoid it, we are made to wonder that persons can be found who are opposed to it. A law which interfered with the liberty of the secular press of our land, or which prevented the public discussion of great political issues, would arouse the hostility of the whole nation. The least abridgment of this political liberty would be regarded, even by those who stand opposed to the public discussion of theological questions, as the gravest national calamity. But heaven is higher than earth; and as it is impossible to measure the gap between these, there is no way to estimate the transcendent importance of religious as compared with political questions. The man, therefore, who favors the free discussion of secular questions, could not, it seems to us, with any considerable show of reason, oppose the discussion of matters infinitely more important.

And we venture the opinion that there is danger of periodical stagnation. War and much precious blood are the price paid for national greatness. Civilization reaches its highest development only after struggling up through the dust and darkness of battle. Repose brings along with it decay and ruin. It is much the same way in the religious world. An age of denominational repose is a period of decay. This is well illustrated in the history of the past. On the contrary, in the ages when the conflict between light and darkness has been the most severe, and when the sword and the ax have been freely employed, it was the boast of pious men that the very blood of the martyred saints was the seed of the church. The Great One has provided for constant agitation in the physical world. There is no rest throughout the realm of nature. And in accordance with the universal activity of all the elements, we have great periods of activity. The God of nature needs the storm to purify the world. The church of Christianity, in the early centuries, was but the

progress of earnest and universal controversy. It was only when truth veiled her face, and retired from the conflict, that the dark ages, like a black and starless night, settled down on the whole earth. When she came forth again like the morning which wakes everything into life, she moved the nations with her power. Error was made forbidding by being contrasted with truth. But this was not all. A fierce and fearful war was made against every error and evil practice. And this struggle, this world-wide controversy of the Sixteenth Century resulted, as all confess, in a general *reformation*. We think, that in the period following our great revolution, the churches have been disposed to avoid a discussion of doctrinal differences. And those who shrink from the public discussion of truth, will be silent in the social circle; and becoming cowards, as they certainly will, they will not hesitate to surrender the strongholds of denominational power. In the conflict between truth and falsehood, pious men cannot afford to be silent. Aggression is a denominational necessity. Battle is the law of life. And nothing less than triumph can secure a church against the possibility of decay. The man who makes himself familiar with these facts, who feels the shock of the crashing thunderbolt or the tread of the storm, and who knows what blessings have sprung from the great discussions of the past, can hardly doubt that the present debate will be fruitful of much good.

If another reason is needed in support of public discussions and for the presentation of this volume, it may be found in the life and writings of the great Apostle to the Gentiles. Paul's whole life was but a single struggle. With his overwhelming logic, profound learning and great soul, he went right out into the front of the battle. He confronted the Jew with weapons drawn from the Bible, and contended grandly for the divinity of Christ; confounded the Ephesians with unanswerable arguments; overwhelmed the Athenians with his mighty logic; triumphed over the Corinthians in a profound and glorious argument on the resurrection; made the world, as well as individual monarchs, tremble with the weight of his splendid argumentation. He never threw aside the helmet or shield, and never laid down the sword. Panoplied in the armor of God, he was always girded and ready for the conflict—always in the battle. He went down at last in the strife, and gave up his life on the block. But as he surveyed his past life, he could truly say, "I have fought a good fight." Such was the life of Paul. And we conclude that the man who follows in the line of duty as illustrated in the life of this great teacher of religion will not greatly err. Such are our convictions in regard to the propriety of public discussions.

The reader will not think it a strange thing, with these facts before him, that we felt a deep and curious interest in the debate embodied in this book. The Baptist and Methodist denominations are almost wholly unlike each other in polity and doctrine. Their views in regard to the ordinances and certain doctrinal points are directly antagonistic. And the opposing practices and principles of the two denominations can but clash against each other. This necessary conflict found expression in a challenge by the M. E. church at Carrollton, to discuss certain questions and great cardinal doctrines about which the two denominations are not agreed. The Baptist church at Carrollton accepted the challenge. Dr. J. Ditzler, a learned and representative man, was chosen to conduct the debate on the part of the Methodists. Dr. Graves, whose reputation is not confined to a single continent, was selected to represent the Baptists. With such men as parties to the debate, and with a prospect of thoroughly discussing certain important points of doctrine and practice about which for centuries there had been a conflict of opinion in the great religious bodies of Europe and America, there was felt, as might have been expected, a very deep and general interest. It was the conviction of many that it would be second to no debate of the kind ever held on the continent. It was evident from the interest the press took in the matter, that the whole country was deeply concerned as to the result. It was claimed by both parties to this great conflict, that their chosen champions would be able to present the very best arguments in support of their peculiar views.

With all these facts before us, the Society felt justified in making arrangements to report, at great expense, the whole discussion. This we have done. And in order that there might be no doubt as to the fact that the authors are truly represented, we have paid Dr. Ditzler \$500.00 to correct the MSS. of our reporter, and read the proof as the work went through the press. Dr. Graves has done the same work free of charge. So the reader may be sure that, in the pages of this book, the speakers are fairly reported. And on the Mode of Baptism, Infant Baptism, the Church of Christ, Believer's Baptism and Final Perseverance, both parties have presented the best and clearest evidences of their faith.

We now submit the Great Debate to the reading public, in the hope that it may do good. We know that God can use it for His own glory. Should men be brought to the truth, and be made to love it and labor more for its advancement, then we shall be satisfied.

W. D. MAYFIELD,
Sec. S. B. P. Society.

ADDRESS
OF
COL. JOHN B. HALE.

AT ten o'clock, the meeting was called to order by Col. John B. Hale, the President, who, after prayer by the Rev. J. H. Pritchett, opened the proceedings with the following address:

LADIES AND GENTLEMEN:—The preliminaries having been all satisfactorily arranged, the debate between the two distinguished Divines now present as representatives of the Methodist and Baptist denominations respectively, will be opened in a few minutes by Dr. Graves, who will maintain the affirmative of the first proposition, which reads as follows:

IMMERSION IN WATER IS THE ACT WHICH CHRIST COMMANDED
HIS APOSTLES TO PERFORM FOR CHRISTIAN BAPTISM.

Dr. Graves' opening speech will be one hour long, and at its conclusion, Dr. Ditzler will follow on the opposite side in a speech of the same length. Certain rules of order have been adopted and will be strictly enforced by the Moderators, and among other things, all manifestations of approval or disapprobation on the part of the auditory, are strictly interdicted, and I am sure this prohibition will be religiously observed by the intelligent assemblies that this interesting occasion will bring together from time to time, during the progress of this discussion.

And I desire further to state, on the part of the Moderators, that in accepting a responsibility which they might have otherwise been reluctant to incur, they have only yielded to a sense of duty, and been influenced by a desire to facilitate and promote the success of a proceeding which they trust may contribute to the furtherance of the cause and interests of truth; a like sentiment they are persuaded, influences this large and intelligent audience, whose attendance here may be accepted

as an expression of their desire to learn, to know, and to practice the truth, thus furnishing a practical exemplification of one of the distinctive characteristics of a true Christian.

The rules of order will now be read to you by the Rev. J. H. Pritchett, of Fayette.

The disputants agree to adopt as "rules of decorum" those found in Hedges' Logic, p. 159, to-wit:

RULE 1. The terms in which the question in debate is expressed, and the point at issue, should be clearly defined, that there could be no misunderstanding respecting them.

RULE 2. The parties should mutually consider each other as standing on a footing of equality, in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and a desire for truth with himself; and that it is possible, therefore, that he may be in the wrong, and his adversary in the right.

RULE 3. All expressions which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided.

RULE 4. Personal reflections on an adversary should, in no instance, be indulged.

RULE 5. The consequences of any doctrine are not to be charged on him who maintains it, unless he expressly avows them.

RULE 6. As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced, on either side, should be examined with fairness and candor; and any attempt to answer an adversary by acts of sophistry, or to lessen the force of his reasoning by wit, caviling or ridicule, is a violation of the rules of honorable controversy.

[Signed] J. R. GRAVES.
J. DITZLER.

The rules of order having been read, Col. Hale proceeded: It may be proper for me to say that by the mutual agreement of the disputants, the opening statements, on either side, will be read.

Now, if in acting out a new and unaccustomed *role*, I should betray any nervous trepidation, you will make for me the apology pleaded by the young preacher in like circumstances: *I am not used to it*—custom and habit have not yet inured me to so severe a test on my modesty.

THE
GREAT CARROLLTON DEBATE.

FIRST PROPOSITION:

IMMERSION IN WATER IS THE ACT WHICH CHRIST COMMANDED
HIS APOSTLES TO PERFORM FOR CHRISTIAN BAPTISM.

DR. GRAVES Affirms.
DR. DITZLER Denies.

FIRST DAY—Monday, 10 o'clock.

[DR. GRAVES' OPENING SPEECH.]

MR. PRESIDENT:—I must be permitted to say that I heartily appreciate the distinguished honor put upon me by my friends here in Carrollton, by selecting me as their mouthpiece and representative on this occasion. Challenged as they were by the respectable denomination of Methodists in this place, to discuss some of the chief questions at issue between that body and themselves, their conduct, had they declined the contest, might have been interpreted as a confession of weakness or as indifference to the interests of truth, and have subjected them to the imputation of pusillanimity. These considerations, moreover, were enhanced by the fact that it was generally understood that the act of the local body, here at Carrollton, had the sanction of the denomination at large in the State of Missouri, as well as of the Methodist Bishops South. When selected, therefore, to maintain, as their representative, the principles dear alike to them and me as being an integral part of the gospel of Christ, and to discuss them with a represen-

tative man like my friend, Elder Ditzler, who, by his learning and ability, is pre-eminently qualified to make the best defence which the errors he champions are susceptible of, I promptly accepted the gage of conflict.

I am grateful for the distinguished privilege of standing up in the midst of this intelligent community, and in the very heart of this great State and of the Great West, to renew the conflict that was commenced, not 300, but 1575 years ago, when my denominational ancestors with the gloom of the dungeon, the flames of martyrdom and the terrors of expatriation threatening, protested against the changes and innovations that ambitious and impious prelates and heresiarchs were then commencing to foist into the practice and observance of the church. I but renew here, this day, the conflict of the ages—I but re-utter the testimony of all the holy martyrs, by reaffirming, as I do, that

1. All that Christ has required of the people to believe for salvation, and all that he has enjoined upon them to observe for obedience, he has taught so plainly in his word that the common people, without the assistance of priest or rabbi, can understand without a doubt, and may obey without a hesitation. And that other axiom,

2. Whatever Christ has appointed, man may not change in the least by substitution, adding to or taking from, without imperiling his soul's salvation. Revelations xxii. 18, 19:

“For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Finally, Mr. President, I am gratified in being permitted to meet so reputable a man and scholar as Mr. Ditzler, a gentleman who stands forth as pre-eminently the ablest public defender of the principles and practices of American Methodism. If he is unable to defend its claims to Scriptural authority for its doctrines and practices beyond all doubt, then the most sanguine Methodist ought not to believe that it can be done by mortal man, nor do I believe it can; and surely if

he cannot successfully overthrow the positions of Baptists, which he has so confidently undertaken to do in this discussion, then Methodists and the world have a right to conclude that no living man can overthrow them. But should I fail, in this conflict, my brethren know there are scores of abler leaders, who have borne our banner with honor upon the high places of the field, standing ready to seize it should it be stricken from my feeble hand ere one, as yet, unsullied fold of it shall trail the dust.

Mr. President, Ladies and Gentlemen, my opponent and myself have not met here as mere combatants, bared ecclesiastical gladiators, to engage in a trial of personal prowess before you. The questions to be settled are not, which of the two is the superior in mental acumen or scholarly qualifications, or which is the more dexterous in polemical "thrust and fence;" but one of infinitely higher moment calls us all together, and one that affects our eternal well-being, viz: what does Christ, in his word, require us to do in order to obey him, and thus meet his "well done, good and faithful servants?" A consideration like this should be sufficient to cause you to forget the persons and reputations of your representatives, and all denominational and partisan considerations, and bend every power of your mind to the one inquiry, "what is the truth?" determined to accept it wherever it may lead you. I know the motive that inspires me upon this occasion, and the Eye that is looking into my inmost heart, and that to Him, and not to this congregation, must I look for my enduring praise. I shall endeavor to conduct this debate on my part in the spirit of an earnest Christian, and of fidelity to Christ. I shall do all in my power to unsting this controversy—to speak the truth in love, and in the love of it—and in the noble strife of solid facts and sound reasoning, it will be my ambition to come off victorious. The prayer of my heart is, that if I am in error upon any of these questions, I may be enlightened and converted to the truth, and that my opponent, in error, as I now think he is, and multitudes of his brethren, may be led by the Holy Spirit into the truth, through the influence of this discussion.

Reading a speech in a recently published debate, my eye fell upon this statement by one of the disputants:

"I may announce to the audience that we shall spend to-day and half of to-morrow, if not more, before any ordinary hearer or reader will understand anything about what we are saying." *Wilkes and Ditzler Debate*, p. 411.

And that published debate is before the public, and I have no conviction that a half dozen ordinary readers ever will understand anything about what they said, and consequently, cannot be benefitted by it. Now, I am free to say here, that such a discussion and such a book it is not my intention to have any voice or hand in making, for there is no place for it. Scholars certainly do not want such books, nor do they read them; and the common readers cannot understand them; and what purpose under heaven do they serve but as a stage upon which to display the classical lore of the disputants—or lack of it—to excite the wonder of partisan crowds that are wholly unable to judge of the merit of it? The world never did need such a discussion, it certainly does not need it now. If I speak, not for *one day*, but for *one minute*, in this discussion, so that the ordinary hearer, or the intelligent youth of sixteen, does not understand me, I shall feel that I owe him an apology for imposing upon him, and should ask forgiveness of Him who called me by his grace to teach the people. But what profit if I speak in an *unknown* tongue, or above their comprehension? Let this explain why I shall, throughout, adhere so closely to the text of God's word, and to the literal and obvious construction and meaning of it, rather than to display my acquaintance with a few words in many foreign tongues to appear learned in your eye. It is with the *word* of God we have to do, and it is with the word, as given us by the Holy Spirit in the Greek language, we have to do. Grant the Savior may have spoken in Hebrew, or Syriac, or Chinese, it matters not to us, nor does it, in the least, affect the language of his commands or help us to understand them.

The Holy Spirit knew what Christ said, and chose the language in which to communicate his sayings to the world, infallibly guided the evangelists, not only as to what they should say, but selected the very words in which they should

say it. It is, as you can all see, with *their words in the language in which they wrote, that we have to do*, and not with any other language, only incidentally; to make other languages, therefore, prominent in this discussion, must be accounted in very bad taste as well as unscholarly, for a true scholar uses the classics as God does miracles, never unnecessarily.

In justice to myself I feel that an explanation is due to the public for the very imperfect preparation I have made for this discussion. The few weeks I had allotted to it have been spent in bed, delirious with fever; or in the sick-room, too enfeebled to think, or under the influence of medicine; and much that I have written has been done when I was alternating between arctic rigors and worse than tropical heats, and the congestion that has generally attended these attacks in our State, falling upon the lungs or brain and often terminating fatally, fell upon my larynx, seriously affecting my voice, nor has it, for a month past, yielded to the most effective remedies; and, unless the prayers of my brethren prevail with Him who can overrule all things, I have no reason to believe that, reduced as I am physically, I can long endure the unusual demands this debate will make upon both voice and strength. But touching this question.

We have met here to-day to discuss this proposition, viz:

Immersion is the Act which Christ Commanded for Baptism.

That it is important for us to know the specific duty Christ commanded us to do, no one will deny. It is as important as it is to obey Christ. To do something different through ignorance, willful or willing, involves the soul in sin and positive transgression, and manifests a spirit in rebellion to Christ. To say that none but the most learned, and only a very small minority of them, have, after 1875 years, discovered the true meaning of Christ when he issued the command, is to impugn his wisdom, yea, to blaspheme his character as a law-giver. Unless Christ and his inspired apostles did use a word clearly and specifically indicating the act, that every man, and woman, and responsible child of the Greek-speaking nations could understand without the assistance of a scholar, then the command was not addressed to them, or binding upon them,

and a failure to obey it could have been no sin. Unless Christ and his apostles used a term, the import of which could be easily, clearly, and undoubtedly understood by the scholars of all nations, so as to enable them to make correct versions of the Scriptures into all tongues, then the Scriptures were not designed for any other people than the Greeks and Jews.

Now, it is admitted that Christ in instituting Christian Baptism selected from the copious language of the Greeks, that, unlike our own or any other known tongue, has not only a word for every idea, but for the slightest distinctions and nicest shades of ideas—I say it is admitted that Christ, out of such a language, selected but *one* word to denote the act that he commanded to be performed, and the evangelists and apostles never used but one simple word, and that word is *baptidzo*. And this is the only word we have to do with in discussing this proposition. As this act is, like repentance, enjoined and binding upon all, every accountable being however young, can as easily understand it—taken in connection with the examples given—without a scholar's assistance as he can the prior duties of repentance toward God and faith in Christ, and the man or angel that teaches otherwise destroys man's faith in the Bible, as well as man's own individuality in religion.

I here affirm, fearless of successful contradiction, that the term, *baptidzo* is as easily defined as any other simple verb in the Greek language—as the verb *edoo*, to eat, *pinoo*, to drink or *pneoo*, to breathe the vital air.

Mr. President, this discussion is a reflection upon Christ, or upon Christian scholars; it is a reproach to the law-giver, or to those who say his law is couched in terms that cannot be undoubtedly understood by even the best scholars of earth; so obscure and ambiguous that Christ's disciples are driven into differences of opinion, and consequently into sects and divisions. As a friend of Christ and Christianity, I lift up my voice to-day for Christ. He is not responsible for any misunderstanding among scholars and ministers, for these have originated the divisions and misunderstandings among the common people. No man ever spake like Him, and no law-

giver ever used terms so simple, or so easy to be understood by the common people, as the Law-giver of Nazareth. To say that the unlettered millions of those who used the Greek language in the days of Christ and his apostles, did not understand the specific act Christ commanded, when he or his apostles used the term *baptidzo*, is either to release them from obeying it on the one hand, or to establish the iniquitous dogma of the Romish apostasy on the other—*i. e.*, that it was not designed for the common people to read the word of God and interpret it for themselves—the priest alone is to read such portions as he deems proper, and to interpret them to the people; and more, that even the priest must have the inspiration of heaven to ascertain the meaning of the simplest passages of Scripture—so occult their meaning!

But it is to speak against Christ, to release them from obeying Christ; and it is rejecting Christ as an authoritative teacher and law-giver, to turn the people over into the hands of scholars, priests, and ministers to learn what to believe or what to do to obey him. The inspired Scriptures are to us everything or nothing. If the faith that unites us to Christ, and the act in and by which we profess that faith, cannot be undoubtedly understood by the common millions, who understood the Greek language, and by all the common unlettered millions of earth, from faithful versions of the Greek, then the Scriptures were not intended for man, and the race of Adam is under no obligation to believe or to be baptized. Who will openly say this? Therefore if I—if an inspired apostle—“if an angel from heaven” should stand here and tell you that this Word cannot be understood, even by all scholars, or that it has a different signification when used by Christ and his apostles than when used by Josephus or any other author, Greek or Jew, who wrote in Greek, living in the *same century with Christ and his apostles*, let him be rejected by you as a false teacher and deceiver.

The reproach of this discussion to-day, and of every other discussion upon this word since man changed the action of baptism, rests, not upon the blessed Savior, but upon men, and they not the professed enemies, but the professed friends of

Christ; and shall I say it, the professed ministers of Christ!

And let me say a word in defence of the true and standard scholars of all ages, as a class, and for your sakes who hear me, to disabuse your minds at the outstart of a deep-seated misimpression. The strife among them for more than fifteen centuries, to their credit be it spoken, was not as to the signification of *baptidzo*, but it was, first, whether the church had not the right, in extreme cases, to substitute a copious overpouring, (*perfundere*) and, ages after, even a sprinkling, (*rantidzo*) of the water upon the infant, or the subject, to save its soul from death, and then, in any and all cases, as a matter of taste or convenience. It has been but little over two hundred years since the question has been put into its present form by a class of men—and a very small class of men, and they not the recognized and standard scholars of colleges and universities of earth, but the recognized polemics and professional controversialists of their respective sects, who generally treat with a sovereign contempt the learning of the ancients, and the most renowned scholarship of the universities of both hemispheres, and even the opinions of *the fathers and founders of their own sects*—by men, I say, who will put their own unqualified assertions in opposition to the unanimous verdict of the scholarship of all ages, as well as to the plain teachings of the word of God. To this complexion hath the controversy come at last in these corrupt times.

There never was any dispute in the world for fifteen centuries as to the primary meaning of *baptidzo*, or the practice of the apostles or apostolic churches; there was none among the Greeks who spoke the language Christ and the evangelists used, and who have, from the fourth century, immersed, and have, to-day, no communion with the Latin Catholic church, because it has changed the original act. The Greek church calls the Latin “sprinkled, and not baptized Christians.” Who can question that the Greeks understood the simplest term in their own language? There never was any disagreement among the Greek fathers, nor among the Latin fathers, nor the historians or scholars of the Catholic church from the rise of that church in the seventh century until this day.

There is not a Catholic prelate or priest upon this or any soil, who will for a moment deny that *baptidzo* literally means to immerse, or will deny that immersion was the universal practice of the apostles and of the church generally for thirteen hundred years. They are frank to admit that the original act has been changed by the authority of the church. I challenge the advocate of sprinkling to produce a scholar, lexicographer or historian, belonging to the Greek or Latin Catholic churches, who ever claimed that sprinkling and pouring are literal, proper meanings of the term *baptidzo*, or that either act was the *practice* of their respective churches for thirteen centuries, except in extreme cases, danger of death. This statement cannot be denied by any honest scholar. The reproach of this discussion rests, not upon the Greek or Latin Catholic communions, but, I say it with shame, upon a class of *modern* Protestant controversialists.

CALVIN, the father and founder of Presbyterianism, and doubtless the ripest scholar of his age, as he is universally admitted to be the profoundest theologian, admitted that *baptidzo* means to immerse, and that this was the practice of the primitive churches. But still he practiced sprinkling or aspersion. And this is the way in which he vindicated his consistency in maintaining a practice in direct conflict with the teachings of God's word. He claimed that it was quite possible to retain the *essence* of the rite while departing somewhat from the prescribed *form*, and that the essence of baptism was retained by him and his people, though they had made aspersion to supersede immersion.

The essence! and what is the essence? Who can give us any assurance that we have retained the essence of an ordinance when we deliberately depart from the mode prescribed by the law-giver? God commanded Noah to build an ark of Gopher wood, and suppose he had substituted white pine for Gopher wood, would this deviation from the divine command have retained the "essence" of it? If Noah had thus exercised his own discretion in a matter where none had been given him, would God have accepted the act as having in it the essence of obedience? The very supposition is preposterous, not to say impious.

LITHEL freely admitted that *baptidze* means to immerse, and that the design of baptism seemed to require it as well as personal faith on the part of the subject. And, to the credit of Protestantism, the overwhelming mass of her scholars, commentators and theologians, the priests and professors of her colleges and universities, and the hosts of her linguists, her lexicographers and historians, all admit and declare that *baptidze* meant to immerse, and that immersion was undoubtedly the practice of the primitive churches: and the only exception is a small, and thank God! a very small class of modern controversialists who take the opposite position, and by this class, controversies like this originate.

President Robinson of Brown University, in a recent printed address:

"I suppose it to be admitted, Mr. President, by all real scholars, that biblical learning, and the higher biblical criticism, is altogether on our side. It is, perhaps, needless in this presence to say that the two, if not the three, foremost biblical scholars in this country are Baptists. I suppose it to be admitted by all real biblical scholars, of both Europe and America, that our mode of baptism was the primitive one. I suppose it to be admitted by all competent and candid scholars, European and American, that there was no infant baptism in the primitive church; that the first Christians received baptism only on profession of personal faith in Christ; that there are no traces of either Episcopacy or Papacy in the New Testament. These I take to be the facts in the case. They are not disputed by impartial scholars. We can summon for our support, therefore, the biblical learning of the world."

Were these statements not defensible, so eminent a scholar, and so true a Baptist witness, would not have pronounced them in the ear of the world.

In support of what I have said, I read three statements, one from a Baptist, one from a Lutheran, and one from a Presbyterian — most eminent men.

1. President Robinson: "That the symbolism of baptism is opposed to the idea of sprinkling and pouring, or any other act than immersion."

2. Breitschneider: "Baptize is the symbolical rite by which, according to the injunction command of Christ, consecration of Christianity is accomplished by the dipping of the person to be baptized into water, by means of which not only he becomes entitled to all the privileges, but also takes on himself all the liabilities of the Christian."

3. Dr. Geo. Campbell, Presbyterian, President of Marischal College, Scotland, 1796: "I have heard a disputant in defiance of etymology and

use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge, and in defiance of all antiquity, that the former was the earliest and the most general practice in baptizing! One who argues in this manner, never fails with persons of knowledge, to betray the cause he would defend; though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better; yet a candid mind will always disdain to take the help of falsehood, even in the support of the truth." *Lec. X. on Pulpit Elo., p. 302.*

Remember Dr. C. was a *Presbyterian*.

In supporting my proposition, I shall but establish the truth of these statements. I do not in the least indicate that my opponent will lay himself open to the rebuke of Dr. Geo. Campbell — he *need* not do it, but should he see fit to do so, I shall not seek to abate, but shall certainly think him deserving of the verdict Dr. Campbell so forcibly and justly pronounces upon so reckless a disputant.

At the outstart of this discussion, I think it best to submit the leading rules of biblical interpretation, selected from standard sources, that must govern our investigations and interpretations of divine truth. I have selected them from Stuart, Morus, Ernesti, Horne, and Blackstone, to none of which will my opponent object; if so, he can file his objection:

RULES OF INTERPRETATION.

I. *Every word must have some specific idea or notion, which we call meaning.* Were not this so, words would be meaningless and useless.

II. The *literal*, which is also called the *grammatical sense* of a word, is *the sense* so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is always (save in one lexicon, *i. e.*, *Stokius'*) placed first in the lexicons, and is known as *the primary meaning*.

III. "The primary or literal meaning is *the only true one*." *Ernesti, p. 14.*

Ernesti quotes Morus in support of this:

"There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word; which sense, as I have before said, must be *one*; and unless there are special reasons for a *tropical* (or secondary) meaning, it must be the literal sense."

Moses Stuart says:

"If any one should deny that the above principles lead to certainty

when strictly observed, he would deny the possibility of finding the meaning of language with certainty."

Blackstone says:

"To interpret a law, we must inquire after the *will* of the *maker*, which may be collected either from the words, the context, the subject-matter, the effects and consequences, or spirit and reason of the law. (1) Words are generally to be understood in their usual and most knowing signification; not so much regarding the propriety of grammar as their general and popular use. * * (2) If words happen still to be dubious, we may establish their meaning from the context, etc. Of the same nature and *use* is the comparison of law *with laws* that are made by the *same* legislator, that *have some affinity with the subject*, or that EXPRESSLY RELATE TO THE SAME POINT." *Blackstone's Com., Vol. I, pp. 59-61.*

IV. We are not at liberty to fix an arbitrary sense to a word, nor can the meaning of a word be diverse or *multifarious* at the same time and in the same passage, (*i. e.*, the same word cannot mean to sprinkle and to pour upon or to dip into, since they are different acts.)

Stuart remarks on this rule:

(a) "The fact that usage has attached *any particular meaning* to a word, like any other historical fact, is to be proved by adequate testimony. This testimony may be drawn from books in which the word is employed, (this is the *usus loquendi*). But the fact of a particular meaning being attached to a word when once established, can no more be changed or denied than any historical fact whatever.

(b) "All men, in their daily conversation and writings, attach but *one sense* to a word, at the same time and in the same passage, unless they design to speak in enigmas. Of course it would be in opposition to the universal custom of language, if *more than one* meaning should be attached to any word of Scripture in such a case."

V. To attempt to gather the sense of words from things rather than what we ought to think of things from the words of the Holy Spirit, is deceptive and fallacious.

Ernesti quotes Melancthon as saying:

"The Scripture cannot be understood theologically until it is understood *grammatically*."

Luther also says:

"A certain knowledge of the sense of Scripture depends solely on a knowledge of words."

I call special attention to the following most important, but generally overlooked or unreceived, law of interpretation:

VI. The principles of interpretation are common to sacred and ordinary writings, and the Scriptures are to be investigated by the same rules as other books.

Stuart adds this forcible remark:

"The Bible was made for man, and in the language of men, and must

be translated by the rules that govern human language or they are of no use to the race."

The last question we settle, touching the correct principles of interpretation is, how the meaning of a word can be ascertained.

VII. The meaning of any word in the New Testament is to be determined by the *usus loquendi*.

1. By the *usus loquendi* is meant the sense which usage attaches to the words of any language. We obtain direct testimony as to the *usus loquendi*, Says Ernesti:

"1. From the writers to whom the language investigated was *vernacular*, or from their cotemporaries.

"2. From those who, though foreigners, had learned the language in question.

"3. From scholiasts, glossographies and versions made while the language was spoken, and by those who were acquainted with it.

"4. By the comparison of parallel passages."

Dr. Horne gives us a few simple rules:

1. *The meaning of a word used by any writer is the meaning affixed to it by those for whom he immediately wrote.*

2. The received (or most obvious) signification of a word is to be in all cases retained unless weighty and necessary reasons require that it should be abandoned.

3. In no case may we select a meaning repugnant to natural reason.

The correctness of these rules, my opponent will not question—no man can question—and their application to the interpretation of God's word will forever, without the least difficulty, settle the meaning of *baptidzo*, and that of every other word connected with this discussion; and so easy are they to be understood and applied, that a child in years, if only accountable, can understand and apply them.—[*Time out.*]

DR. DITZLER'S FIRST REPLY.

MR. PRESIDENT:—With profound gratitude to God for his preserving care and redeeming mercy, we appear before you to-day to present our defense of what we believe to be the truth of God. It is with pleasure and satisfaction that we have one so experienced in Christian polemics, matured in judgement, ripe in scholarship, skillful in debate as J. R. Graves, LL. D.

From my extensive tours, of late years, in Tennessee, Alabama, Missouri and Texas, and in Southern Kentucky, I learned that no man on the Continent commanded the influence among Baptists that Dr. Graves now commands. It is, therefore, with propriety that the Baptist papers speak as does the *Western Baptist*, when it says:

—Dr. Graves has a reputation, honestly and fully deserved, that is world-wide. We doubt not, if it was left to the Baptists of the South and West, in such a discussion as the present one, he would be the first choice, by unanimous consent. His great familiarity with the points at issue, his wonderful powers of analysis, his rhetorical skill, his readiness and brilliant repartee, make him a foe to be dreaded before the masses. In a word, he is everything that could be desired for the work before him."

He evidently pities me, and says:

—We rejoice that Mr. Ditzler has consented to become the scape-goat for the Methodists of Carrollton."

In such a discussion as this, it is fully expected that those fundamental principles in philology that lie at the foundation of this question, read by Dr. Graves, and on which all immersionist writers of note agree, the question turns—by them settled—will be fully, scientifically and, therefore, satisfactorily settled. Hence, so much do scholars realize this, that Dr. Conant has only 16 1-2 lines of English quotations from the

Bible. 16 1-2 lines from James' version, in his whole book on baptism, if I was correct in my careful count, and A. Campbell, 10 1-2. These are fair examples.

The rules of exegesis, read to you by the Doctor, we cordially accept in their connection and intent, so far as Ernesti, Stuart and Blackstone were cited.

MODE OR ACTION OF BAPTISM.

The first thing in order now is, a definition of the terms so often to be used, and often accommodatingly, during this discussion.

DIP.—To dip, in the sense we aim to discuss here, is to put an object in or into an element (water) and immediately withdraw it. To such an act, we apply the word dip. (See Webster.) It was the word always used by the Baptists till comparatively recent times. It is very different from immerse.

IMMERSE.—Immerse is an Anglicized Latin word, eminently classic, compounded of *in*, spelled *im* for euphony, and *mergo* to sink. Hence, the English of immerse is to sink in. Whenever you put an object into or under a liquid, it is immersed while it remains in the element. The moment it is withdrawn, it is not immersed.

In fully three-fourths of the terms in regular use, where dip is used, it is a partial, not complete, though momentary entrance into the liquid. I am said to dip my finger into a drop of liquid, my pen in ink, a piece of bread in sop. There is no envelopment in such cases, and only momentary contact.

AUTHORITIES.

The authorities usually appealed to are (1) the expressions used in James' version, which is a reprint of Tyndale's, 1626, so far as the New Testament expressions and use of baptize go. As Dr. Graves proves, introduction to M. Stuart On Baptism, page 24, that immersion was the practice in England, long after this, even till the 17th century, when aspersion gradually came in; and A. Campbell, Christian Baptism 140, proves that James' translators would not on any "occasion favor the innovation of sprinkling by any rendering or

note marginal in that translation," we are perfectly willing to appeal the case to the highest courts of judicature known in the republic of letters.

By consent and practice of all parties, our leading sources of information here, are,

1. The Lexicons.
2. The Original Languages, in which now comparative philology must be introduced.
3. The Ancient Versions, made by the most competent authorities, and so sustained and preserved through all time since.

The first and most popular appeal is to the Greek Lexicons that define the verb *baptidzo*, *i. e.*, baptize. Over all the land, for years past, the language I find in last week's paper (*The Baptist*), and *verbatim* the same in the tract sent out by the Central Baptist Company, St Louis, Mo., page 17, has been in substance reflected, until it is a song :

"Thirty-two Greek lexicons define *baptidzo*, to dip, plunge, or immerse, and not one of them defines it to pour or to sprinkle."

We charge not those good men with willful wrong here. We believe they never saw the great body of the works elsewhere by them quoted or named. But we look for a better course hereafter.

Are our immersion friends willing to be governed by the lexicons? Will they abide their authority? Some lexicons are written solely to explain classic Greek, where *baptizo* applies to overwhleming with debts, taxes, burdens; to intoxicate, overwhelming and sinking ships, drowning, overflowing, inundating, etc., *i. e.*, to abusing, aspersing, pouring abuse upon people, but never in the New Testament is it so used. In classics it is never used in any religious or ceremonial sense.

They at times, though rarely, tell us such and such word is used in the New Testament in such and such sense, also marking the distinction of its use and meaning in classic and New Testament Greek.

On the contrary, many lexicons are published solely to define New Testament Greek. These vary in different schools.

One, as Wahl, will explain the New Testament words, at times, from New Testament stand-points, at others, wholly from the classic stand-point, while Stokius mixes badly and perplexes often, and is seemingly contradictory of himself. Others, the great body of them, give the classic meanings, then the New Testament meaning elaborately. We shall quote the great body of the best lexicons of all schools and all ages known.

To save time, then, we freely grant you, that when giving the classic meanings, all lexicons give either immerse, sink (its English), dip, plunge, overwhelm, often all, as among the classic meanings, and a very few, as Bretschneider, Wahl, etc., give one or more of these as among the New Testament meanings. We make this statement to do justice to all sides. Besides, our opponent will fully present that side. The only question with our opponent being: Do they give sprinkle or pour? That is the point at issue now.

I will give four authorities, first, who did not write lexicons, or a *Clavis Critica Sacra*, etc., but who spoke from the stand-point of lexicography, defining and rendering the word. We quote them, because they are earlier than any lexicon we have defining *baptidzo*, Hesychius and Suidas, *i. e.*, natives, of the 4th and 10th centuries, only defining partially the root *bapto*.

1. Tertullian, A. D., 190, defines *baptizo* to sprinkle (*perfundere*). *De Anima*, c. 51.

2. Julianus, 4th century, a most learned critic, defines it sprinkle (*perfundere*). Beza's Annot. Matt. iii.

3. Augustine, the illustrious theologian of that age, sanctions this, as to its religious import. See Beza's Annot. Matt. iii. 6, 11, folio.

4. Euthymius, a learned Greek father, 4th century, renders *baptizo* to sprinkle, (*rantidzo*). Alford, on Mark vii. 4.

5. Schwarzius, to sprinkle, to besprinkle, to pour upon. Ingham (Baptist) Hand-book on Baptism, p. 40, and in Booth's Pedobaptist, in Baptist Library, p. 351-2.

6. Grimshaw, (copied) "besprinkle."

7. Ed. Robinson, "the more general idea of ablution or affusion."

8. Kouma, native Greek, besprinkle, shed forth.

9. Wahl, edition of 1831, to sprinkle (*perfun-do*).

10. Parkhurst, 111, effusion, copying Stokius.

11. Liddell & Scott, 1st edition, steep, wet, pour upon.

12. Suicer, by immersion or sprinkling (*per immersionem aut aspersionem*).

13. Schneider, *wie brecho* (as that word in meaning), shed forth, sprinkle, wet.

14. Sophocles, ablution, bathed (baptized) in tears.

15. Ed. Leigh, to sprinkle (*adspergere*).

16. Wolfius, sprinkle (*aspersione*).

17. Walaeus, indifferently sprinkling, or immersion (*aspersione an immersione*). Leigh's Crit. Sac.

18. Vossius, iii. (*adspergere*) to sprinkle.

19. Arst, perfusion (*perfusionem*).

20. Schaetgennius, to pour forth (*profundo*).

21. Ewing, pour abundantly upon, i. e., infuse. Ingham, p. 39. Elder Wilkes, Louisville Debate, 511, reports him overwhelmed by pouring upon, drench or impregnate with liquor by affusion.

22. Gazes, learned native Greek, shed forth anything, water, pour upon (*epichuno*), *epi*, upon; and *cheo*, pour.

23. Stokius. As the three following lexicons are so important, and so generally garbled, we will read their definitions in full, the more as Stokius and Schleusner are of the class that believed that wash, sprinkle, etc., were meanings *derived* from the idea of dipping or immersing.

Stokius, "*baptidzo, lavo, baptizo, passivum baptidzomai, luor, —I wash, (wash, wet, besprinkle), I baptize, passive voice, ashed.*" He then gives its classic, or general meaning, *erstood* it, in the usual note he appends to most *re* he analyzes it from the unscientific and false *of that day*, refuted by both sides now. "Gener-
the force of the word, it obtains the sense of dip-

ping or immersing. Specially (a) properly it is to immerse or dip in water. (b) *Tropically*, (1) by a *metalepsis*, it is to wash (*lavare*), or cleanse (*abluere*), because anything is accustomed to be dipped or immersed in water, that it may be washed or cleansed, (*ut lavetur, vel abluatur, quamquam et adspargendo aquam, lotio vel ablutio fieri queat et soleat*, Mark vii. 4; Luke xi. 38. *Hinc transferetur ad baptismi sacramentum, etc.* . . . *Per Met. designat (a) miranulosam Spiritus S. [sancti] effusionem super apostolos, aliosque credentes, tum ob donorum Spiritus S., copiam, prout olim aqua baptizandis copiose affundebatur, vel illi penitus in aquam immergebantur, etc.*) Note well this author, —“that it may be washed or cleansed, *although also, the washing or cleansing can be, and* GENERALLY IS, accomplished BY SPRINKLING THE WATER, Mark vii. 4, Luke xi. 38. *Hence, it is transferred to the sacrament of baptism.*” Here Stokius, always heralded as the prince of immersion lexicons, tells us that the washing of *baptidzo* was *generally (soleat fieri)* accomplished (*adspargendo*) by *sprinkling* the water, and cites the gospels of Mark and Luke as his proofs ;—in view of *that* fact, the term is “applied to the sacrament of baptism,” and quotes a number of texts on *that* point. But he does not stop there. “3. Metaphorically, it designates (a) the miraculous *pouring out (effusionem)* of the Holy Spirit upon the apostles and other believers, as well on account of the abundance of the gifts of the Holy Spirit, since anciently the water was copiously poured upon those baptized, or they were immersed deep in the water, etc.” Here Stokius declares that because the water was copiously poured on those baptized, hence the New Testament writers apply *baptidzo* to the miraculous pouring out of the Spirit.

24. Schleusner has been claimed as a great witness for exclusive immersion. I hold him as well as Stokius in my hand. He is a great standard. “Properly: I immerse or dip, I plunge into water, from *bapto*, and answers to (*i. e., translates*) *tabhal*, 2 Kings v. 14, in the Alexandrian version, and *tabha* in [the version of] Symmachus, Ps. 68, 5. and in an uncertain one [*i. e., who translated it,*] Ps. ix. 6. But in *this* sense it never occurs in the New Testament, but very frequently [it

does] in Greek writers [*i. e.*, *classics*], for example, Diodorus Siculus i. 36, of the overflowing of the Nile (*de Nilo exundante*), etc." "Strabo, Polybius, etc." Like Stokius, he now derives wash, cleanse, from the idea of dipping in water that an object may be washed, "hence, 2. *abluo, lavo, aqua purgo*"—I cleanse, I wash, I purify with water. Thus (*sic*) it occurs in the New Testament," etc. He cites cases, renders it wash (*lavare*) each time, or *baptizo*—"not only to wash, but even to wash one's self can be proved by many passages. Hence, it is transferred to the solemn rite of baptism." He shows where, in this connection, the Greek *baptidzo* interchanged in many codices (MSS.) with *rantidzo*, *sprinkle*. He continues: "4. Metaphorically, as the Latin (*imbuo*) to imbue, to give and administer to copiously, POUR FORTH (*profundo*) abundantly." Such is the testimony of this learned lexicographer. His sense is—*baptidzo* is not used modally in the New Testament at all. It is used for an ordinance, a rite. It may be performed in *any mode possible*—*dip, sprinkle, pour*. In the mere sense of dip, etc., it never occurs there—in the *classic* sense it never occurs, as in Diodorus Sic. 1, Strabo, Polybius—in the mere sense of "*tabhal* and *tabha*" in Hebrew. Note, he gives "pour" as one of its New Testament uses.

25. Passow. We reserve this to the *last*, because it is admitted by *all* scholars—German, English, American—by immersionists and affusionists to be the most learned, most scientific and critical of all Greek lexicons ever issued—1841—being in three large volumes, the one I hold having 1,884 pages in it, double column, fine print. Hence, the falsity of Liddell and Scott, whose lexicon, far smaller than this *one* volume, though coarser print also, is claimed to be an *enlargement* of this! It is in German. "*Baptidzo*, from *bapto*, 1, oft and repeatedly to immerse, to submerge, with *eis* and *pros*, etc. Thence, to moisten, to wet, sprinkle (*benetzen, anfeuchten, begiessen . . . ubr., ubergiessen, uberschutten, uberhaufen, etc.*) . . . *generally* TO BESPRINKLE, TO POUR UPON, to *overwhelm*, to burden with taxes, debts, etc. . . . 3. to baptize, suffer one's self to be baptized; also to bathe, to wash." Such is Passow's and Rost's testimony.

Where now this cry of no lexicon defining *baptidzo* to sprinkle nor to pour? What will they say now? Will they cease such publications? Or will they go on as before, and repeat the same old song with ears deaf, and necks hardened against all the facts in the case?

There is another class of lexicons in the Greek, we must notice. Budæus, 1519. H. Stephanus, 1572. Scapula, 1579. Pasow, Hedericus, Schrevellius, etc., being all abridgements directly from Stephanus, and he the same as Budæus. These all give (1) for classic meaning, sink and overwhelm. (2) They do not define it by dip, the very thing our opponents all want. (3) Not one of them gives any other New Testament meaning than *abluo*, *lavo*, cleanse, wash. They all being mere abridgements, Budæus and Stephanus alone deserve attention. They carefully separate the New Testament meaning from the classic meaning. While they carefully define it by words that cover our case, by a word that while it means to wash (*lavo*) is also defined besprinkle by every Latin lexicon we ever saw, yet they never give dip or immerse as a New Testament or Bible meaning at all. Hence, we have now over thirty authorities, from the stand-point of simple lexicography, with us, and against our opponent.

This is the more valuable, when we remember that Budæus and Stephanus were reared and wrote their lexicons under the supreme reign of dipping—when dipping was the law and almost universal practice. See Couant, Baptizein, 138-9, law in England for dipping, as lately reinforced in 1662, and observed as such by J. Wesley, 1736, in the colony of Georgia, because a royal statute required it, and Wall, ii. 581, note on Dr. Whittaker, 1624.

It must be remembered, that as late as 1470 there was not a man in France, England or Germany that could read Greek, nor up till then had a grammar or lexicon of the Greek been published in either of those countries. Hence, a scientific or philological treatment of the subject could not be as yet expected. The sympathy of all the early lexicographers of France and England was with immersionists. Hence, quotations from Aquinas, Scotus, etc., 13th century, as well as many

others we see in Booth and Baptist works, amount to nothing on such a question as this, their opinion being worth no more than it would be on astronomy, and for the same reason.

But our opponents, so confident in lexicography, will not, dare not risk their cause with the lexicons. Far from it. President J. M. Pendleton, of Pennsylvania, formerly of Tennessee, in "Why I am a Baptist," 86, 96; Dr A. Carson, 23, 46, 55-6; Ingham, 43; A. Campbell, 114, 122, 127; Brents, 263-9; Couant and Gale and Fuller throughout, and Prof. Ripley, unite in the sentiment: "Use is the sole arbiter of language." Lexicons "do not constitute the ULTIMATE authority." To the original Greek, therefore, and the fundamental laws of language, the science of word building, of philology, we have to go. If you will turn your telescope to the philological heavens, now for the next day or so, you will see great auroras of Greek light blazing across the sky; the canons of awful criticism will thunder in your ears, and Greek fire light up all your houses.

In a word—now is the time to test the fundamental principles on which our opponents build their superstructure, test their value, and try all these so-called canons, by which they propose to prove their propositions. If we are to appeal to language, we propose that it be in good faith that we do so appeal, and not to fly back from the consequences. The day has come when our claims here are to be tried on the merits of the case, by the strictest laws of language—by methods that are scientific—not superficial, empirical.

Immersionists rely upon the following as settled principles and facts in philology:

1. That if *baptidzo* or any word means to dip or immerse, it never can mean to sprinkle or to pour. Dr. Fuller, 15, 25; Carson, 52. Ingham, 104, 109, 184, 9; A. Campbell, Christian Baptism, 147-9; Fraser, 70; Hinton, 44; Wilson, 184-5, etc., etc.

2. That wash is always a meaning of *baptidzo*, from the idea of dipping—a result of it.

I now appeal to Dr. Graves, and ask him, and all his learned associates here: Is not the study of languages to proceed

as any of the sciences, by first collecting all the facts possible, and then proceeding by inductive reasoning? He is bound to answer, Yes. Have the authors—any of them, done this, or attempted it, as far as this word is concerned, after a scientific method? Can he name two lexicons that are not translations or abridgments, the one of the other, or both from one, that render this word alike? He cannot. Take Schleusner's two lexicons—one for New Testament, the other for Septuagint Greek—his definitions of *baptidzo* are wholly different—radically different. Take Wahl, a noted lexicographer as well as Schleusner, of the present century. In two editions of the same year, 1829, his definitions are radically different as to order, and everything reversed. In a third edition, 1831, he changes it again, erasing immerse, and inserting sprinkle, just as he had erased *lavo*, wash, besprinkle, from its place, and in the second edition inserted immerse. If science were underlying his superstructure, it could not totter thus.

We now propose to prove the following facts:

1. That no lexicon gives immerse or dip as a meaning of *baptidzo* in Greek, earlier than B. C. 165. *i. e.* Polybius; next, Diodorus Siculus, B. C. 66 to 32; next, Strabo, B. C. 54 to A. D. 54; next, Josephus and Plutarch, till A. D. 120.

2. That *baptidzo* never means to dip.

3. That, though it means in later classic Greek to immerse, it is a derived, a *late*, *remote* meaning, as well as a *rare* one.

4. That by all the laws of language, the science of language, sprinkle is the primary meaning of the word.

5. That all the facts, all dates, all the laws of all kindred or remoter languages completely sustain and demonstrate this fact.

I am to show, then, first, that no lexicon gives immerse or dip as a meaning in Greek, earlier than Polybius. This only requires a dip into them; a glance. Wahl, the most favorable to immersion of all lexicons, gives Josephus first, Polybius next; he is the oldest, he quotes for it, or at all. Swarzius, Polybius first and oldest that he quotes; so of Stephanus, Liddell and Scott. Some lexicons begin with Plutarch, some with Diodorus Siculus, some with Josephus, a few

with Polybius; not one goes higher up than to him for immerse. So Terretinus and Delingius begin with Plutarch. Not one ever quotes authority for a *literal* meaning of *baptidzo* earlier than the same ones just given. This is far down in the decline, in the Iron Age of Greek. Is that science? Is that philology? This proves one thing, at least: These lexicons were not discussing *primaries*, nor how meanings were derived. That field is all virgin soil yet; an unexplored sea, so far as *baptidzo* is concerned.

The Greek language had been spoken 1,400 years before Diodorus Siculus and these authors flourished. It had been reduced to written forms nearly a thousand years before these men flourished! What changes, what revolutions occurred during these centuries of change, of toil, of wars, of revolutions, and how absurd to seize a late, a remote, a rare meaning, as not only the primary one, but the only one.

Second, we will now demonstrate that immerse is a *rare* and *late* meaning, and dip no meaning at all. And (1), the lexicons sufficiently attest that immerse is the latest of all the meanings of *baptidzo*; (2), the texts they always cite, demonstrate that dip is never a meaning of *baptidzo*. Let Dr. Graves examine them and find one that means dip; a single citation given by any lexicon in classic Greek; (3), we propose to prove the entire proposition just made, by the highest immersion authorities in the world—that have lived, or do live.

a. Here, let it be remembered, they have all appealed their cause to the last and highest court, the originals in Greek, the classics themselves.

b. Let it be carefully noted that this has been chosen as their *best* and *main* support; the Gibraltar of defense; the lair where they think to turn upon their pursuer with hope of successful resistance.

c. We take their own rendering, when avowedly writing and translating to support their practices by the classics.

d. Before we summon our witnesses, let us hear what these immersion luminaries wish to prove; for which, like giants, they hurl such fearful missiles:

1. Dr. Cox, Baptist, says :

"The idea of dipping is in every instance [of *bapto* and *baptidzo*] conveyed."

2. Booth, the great standard of Baptists and disciples :

"*Baptidzo* is a specific term. [So says constantly, A. Campbell, e. g., p. 148.] The English expression dip, is a specific term." 284.

3. Dr. Gale, learned Baptist :

"Dipping, only, is baptism."

4. Roger Williams, professed founder in America of the Baptists :

"Dipping is baptizing, and baptizing is dipping."

5. Dr. A. Carson :

"My position is, that it ALWAYS signifies to dip." Page 55.

6. A. Campbell, disciple :

"All the learned admit that its [*baptidzo*] primary, proper, and unfigurative meaning is to dip. * * * For all allow that dip is the primary and proper meaning of *bapto*." He asserts that *baptidzo* "inherits the proper meaning of *bap*, [the root syllable] which is dip." Christian Baptism, 120.

This, then, is settled ; *baptidzo*, according to Baptist authorities, and A. Campbell, always means to dip ; nothing else. Dip is the action of their baptism.

Let us now present their great lights in Europe and America, past and present, on this subject. Let me begin with Dr. J. M. Pendleton, bosom friend in the past with Dr. Graves.

1. Prof. Pendleton—"Why I am a Baptist." From page 97 to 100, cites *baptidzo* 22 times. Out of these 22 cases, he renders *baptidzo* "immerse" twice; that is 20 against two. He renders it dip, only once; that is 21 against one ! Think of that ! Once only, does he find *baptidzo*, to his satisfaction, meaning to dip !

2. Dr. Gale, Baptist, result—18 against three immerse ! Yea, and 18 against three to dip, in classic usage. In Bible and Apocrypha, outside the ordinance, which is the point to be proved, he has three against one dip.

3. Dr. R. Fuller, Baptist, has it sink 12 times, immerse three, dip one ; 21 against one dip !

4. M. Stuart, Pedobaptist, summing up all the arguments for immersion, endorsed on that part by all the Baptists who now write, especially by Dr. Graves, who publishes it to aid

their cause; result: Of 41 citations on *baptidzo*, immerse 3 times, dip once; overwhelm 22 times, overflow once. Here, we have 38 cases, against three for immerse; 40 against one for dip!

5. Dr. A. Carson, the favorite Baptist, prince of their debaters in Europe or America—31 citations. Of these, immerse three times, dip three times; *i. e.*, 28 against three dip! Yet he said it always meant to dip!

6. Conant, head of Bible translators, prince of Baptist scholars in the East—New York. Out of 63 consecutive cases, pages 43 to 82, immerse 10, whelm 45, overwhelm 8; that is, 53 against 10 for immerse; 63 against no dip! Does it always mean to dip? Of uncompounded occurrences, classic use, 141. Of these 141 cases, dip seven times; that is, 134 against seven for dip! It always means to dip, does it!

7. Ingham, Baptist, who had Conant, Carson, Gale and A. Campbell, Booth, etc., before him. Of 169 occurrences of *baptidzo*, he renders it overwhelm 50 times; dip, once! That is 168 cases against one for dip! Does *baptidzo* ALWAYS signify to dip?

8. We must not pass A. Campbell here. He was a scar-worn veteran; an Ajax in this water war. In his maturest work, *Christian Baptism*, he cites *baptidzo* 24 times. He renders it sink 10 times, overwhelm 10 times, overflow one; but of the entire list, he does not render it dip a single time. *Bapto*, the root, he renders dip constantly on the same pages, and his renderings, as a whole, are the most accurate, just and faithful we have ever seen from the immersion side.

Let it sound through the land; tell it everywhere, ye lovers of truth and fair dealing, that the prince of all American debaters, who carried war, they say, to the gates of Babylon, if he did not against the gates of Zion rather, hero of Bethany, after wading through a thousand years of Greek, and elbow deep in folios and musty alcoves, burdened with the lore of centuries, when asserting that dip is its "primary, proper and unfigurative meaning," returns to day, to light, to a thirsty, panting, anxious people, empty of results; not a case of dip in all the classic field! Enough on that point; it

is made out. The sum of all these renderings is 457, against 18 for dip! These 18 cases are false renderings, as the rendering of Conant, Ingham, Stuart, and A. Campbell demonstrate. A careful examination of the case in Plutarch, the strongest in their estimation they have, will show it is not dip.

In no instance on earth do the classics apply baptidzo to any act that is the baptism of the Baptists; not once do they. In no instance does it apply to the action of their baptism.

Having demonstrated from immersion sources, of such weight also, that, first, *baptidzo* does not mean to dip; second, that immerse is a rare meaning; we proceed now, third, to prove that it is a *derived* as well as a *later* meaning of *baptidzo*.

a. The assumption that *bapto* and *baptidzo* are exactly the same in meaning, save that *bapto* applies to staining, dyeing, etc., and *baptidzo* never, is utterly untrue, and the renderings of Carson, Stuart, A. Campbell, Conant and Ingham show it. If they did not, an appeal to the texts at once demonstrates it.

b. Carson, Ingham, Conant, etc., have demonstrated that the old rules relied on by Vossius, Beza, Suicer, Witsius, Terretinus, Casaubon, etc., in defining *baptidzo*, and accounting for its meaning, is all a monstrous blunder. We leave it with them. In it these old writers insist that it differs from *dunai* on the one hand for certain reasons, and from *epipolidzo* on the other, etc. See Carson 65-6; Conant 88-89.

c. A. Campbell, Judd, Conant, Carson, Ingham, Pres. Pendleton and Dr. J. R. Graves, all feel satisfied that the laws of philology on which most of these men relied to prove that *baptidzo* also came to mean sprinkle, pour, are all false, and demolished. Indeed, as they feel that they have demolished the canons of the old school, we propose to prove beyond the shadow of a doubt that THEIR laws of language are equally unreliable—untrue.

1. The very fact that the lexicons assign to no writer earlier than Polybius, B. C. 165 years, the meaning of immerse under the word, is proof, as far as lexicons go. But we readily grant, as all scholars will do, that they are not an "ultimate

authority" at all. But second, as *baptidzo* occurs centuries before Polybius, and in metaphorical senses as well as in a literal sense long before his day, it clearly points to an earlier meaning, which can easily be determined by the laws of language. Let us see some of the universally admitted meanings of *baptidzo* in classic and Bible or Scriptural Greek. Conant gives it fourteen meanings. A. Campbell gives it in all his works—full twenty. Among its recognized meanings are intoxicate, wash, cleanse, whelm, overflow, overwhelm, and these are among its early meanings—long before it meant immerse.

3. By no law of language can you derive these meanings from immerse or dip as a primary. Take the definite and most decisive words for dip or immerse either—in all Aryan and Semitic languages, and you (1) never find their meanings derived thence; (2) they cannot be so derived in the very nature of things, because so opposite in the great essential points of connection. Hence, the words for immerse and dip in Greek, *enduo*, *buthidzo*, *pontidzo*, *kataduo*, *katapontidzo*, *dupto*, never mean to wash; never mean to intoxicate, burden with taxes; never to whelm, overflow or overwhelm; never to wash. The Latin *mergo*, *immergo*, *demergo*, *submergo*, (*intingo* is dip); the Hebrew *tabha*, *kaphash*, *shakha*; the Persic, *ghuta*, Ethiopic, *maab*, *maba*, Arabic, *gatta*, *gamara*, *quamasa*, all mean to immerse. German, *sinken*, *tauchen*, *undertauchen*, *eintauchen*—immerse, dip; English, sink, dip; where and when do they come to mean wash, overflow, whelm, overwhelm, or to asperse or abuse? The acknowledged meanings, then, of *baptidzo*, CANNOT be derived from dip or immerse. Hence, neither of these were primary meanings of the word.

4. "Overflow" is the meaning of *baptidzo* in Aristotle, nearly 200 years before Polybius. Hence, as *baptidzo* meant overflow quite 200 years before it meant immerse, it cannot be derived from immerse as a meaning!

5. It meant "overwhelm" in Plato; so rendered by all lexicons, by all Baptists, by A. Campbell, by all, so far as we have noticed, every time it occurs in Plato. Here, we find *baptidzo* meaning overwhelm, the element *applied to the object*—

coming upon it, nearly two centuries and a half before we find it meaning to immerse. Hence, such a *late child* cannot be the parent of such a *remote* ancestor. Nor can overwhelm be derived from immerse or dip.

6. Drs. Gale, Cox, Morell, Mell, admit that *baptidzo* applies to cases where "the water comes over it"—baptized by "superfusion." So A. Campbell, in the case of Elijah's altar on which 12 pitchers (as the Hebrew reads) of water were poured. Origen, Basil, and other Greeks calling it baptizing the altar, the wood, that it "overwhelmed, as it were the altar." Here was baptism, also, by "superfusion" from their own standpoint. [See Gale, *Reflec. on Wall*, ii, 76; Ingham, 26, 27, 62]. "The abundant pouring of water on the altar, of which we have an account in 1 Kings, xvii, 32-35, and which was done thrice, is spoken of by Origen as a baptism," 62. So speaks Mr. Ingham, Baptist. Now, aside from questions about specific action here, dip, etc., how can "superfusion," "overwhelming;" clear and admitted cases of pouring; cases where the baptizing element comes over, comes upon, is poured upon the object; be derived from dip, from sink, etc.; from immerse? When did a word that properly and primarily meant immerse come derivatively to have such a meaning? *Never! never!*

7. But we now proceed to prove that words primarily meaning to sprinkle by common consent, and by all the facts; others that mean to moisten, where it is by affusion of liquids, to wit: Where it is by affusion—often of tears, dew, rain, juices of plants, vegetable matter; etc., do come, derivatively, to mean *all that baptidzo means*; all that is claimed for it or for *bapto*. This will (1), refute the boasted law on which immersionists feel willing to risk their case. [Ingham, p. 108-9; Hinton, 31; A. Campbell, 147-8; Carson, 52; Fuller, 15, 25]; that if the word ever means immerse or dip—(or dye, Carson)—it can never mean sprinkle or pour. (2), it will reconcile all difficulties; bring out the whole beauty of language, and give us a firm, immovable foundation on which to stand.

Of a vast number of words that I have traced out, let us present a few from different branches of the two great families

of languages in which the Bible and its versions and literature come down to us—Semitic and Aryan. We can only give a few of the many as samples.

1. *Garakha*, Arabic, Primarily, it is to bedew, drop water, rain, dilute gently with tears; yet it comes to mean submerge, immerse, immersed in the sea, Castel. Shindler gives sweat, pour, (*fundit*), yet repeats the definition immerse 20 times.

2. *Chamits*; *Heb. Chal.*, to sprinkle with water; Schindler, sprinkle. (*Chamits*), Gesenius Thesaurus, *sprinkle* (*conspersa*). Yet it is to stain, dye, color, to dip, to immerse, Castel—(*intingere, immergere*).

3. *Mathoth*, Hebrew, sprinkle, immerse, immersion, Castel.

4. *Shataph*, Hebrew, Primarily, to trickle down, let fall, distill—"To gush or pour forth"—Gesenius—noun-form—"a pouring rain," "An out-pouring rain, raingust,"—Furst. Now note and trace this word. Primarily it is to trickle down, shed drops, let fall, distil.

In Leviticus it comes to mean to wash; occurring three times, rendered *kludzo* in the Greek version.

Next, still later, in 1 Kings, xxii, 38, it means to wash, applied to washing *a chariot*. We know the mode. Later, in Jeremiah and Ezekiel frequently it occurs, meaning to overflow, overwhelm. Dan. xi, 10, also it means overflow, metaphorically. It still applies to such a "pouring rain," Ezekiel xxxviii, 22, as overflows. Later still it comes to mean *immerse*, and is so defined by Buxtorff and all the authorities defining its *later* meaning. Its uses show it.

5. The Chaldee word *tseva*. This word only occurs in Daniel; is a Chaldee, Arabic and Syriac, but not a Hebrew, word. It is thus defined by Rabbi Furst, "to moisten, to besprinkle, to baptize." It is translated by Jerome, sprinkle—(*conspergatur*). Its root meaning is to sprinkle, shed forth. In later Chaldee, Targum of Jonathan Ben Uzziel it is often used for wash, rendered from *kabas* in Hebrew, wash. Later still, it came to apply to partial dips. Later still, it meant immerse also.

6 One more Semitic word—Hebrew and Arabic—*balal*, *balala*. The root meaning is by all the great standards,

(1), Freytag—Arabic lexicon—to moisten, and especially to wet or macerate by sprinkling or gentle affusion of liquid—(*asperso aut leviter affuso humore.*)

2. Castel “Moisten and specially wet or macerate by sprinkling.”

3. Gesenius: “To wet, moisten by affusion of liquid—*phal phal*—same root; sprinkle, (*conspersit*).”

4. Leigh: “Sprinkle, (*conspersit*).”

5. Schindler: “Pour, sprinkle.”

Yet this word comes ultimately to mean “to dip,” “to dip in”—so rendered by the lexicons, (*intinxit*—Schindler), and is the Arabic translation of Luke xvi, 24; John xiii, 26, of *bapto*, “that he may *dip* the tip of his finger in water,” “when I have dipped it.” To the same purpose we could quote *shabal*, *nats'ach*, *nakha*, *tsuph*, *shapha*, *rathav*, *lathar*, etc., more or less: all covering leading meanings of *bapto* and *baptidzo*, beginning with sprinkle or its equivalent.

In the Greek, the following will do: (1), *kludzo*, Passow: wash, bedash, wet. The Glosses, sprinkle, (*aspergo, perfundo*). Budaeus and Stephanus, *periklusmati*, sprinkling, (*aspergine*). Groves, *perikludzo*, “to wash all round or all over, dash water, sprinkle all over.” Its primary force was to sprinkle or bedash with water, where more or less force occurred. *Clyster* is its noun; to that oftenest it is applied in earlier Greek. Yet in Aristotle even, it means to overflow when strengthened by a preposition—*kata*; and in late Greek, Achilles Tatius, etc., it applies to floods, inundations, overflowings commonly. Hence Stephanus, Schrevellius, etc., render it “submerge, to be submerged.”

See now how the law operates. Primarily *baptidzo* is to sprinkle. The same word constantly means in Greek, Hebrew, Latin, Arabic, both to sprinkle and to pour. From pouring of rain, of water or rain, comes wash as a meaning. The roots of herbs, dust, all soiling elements, are washed off from trees, vegetable matter, houses, fences, by pouring rains. From pouring rains we have overflow. That is a derived meaning of *baptidzo* we see. From same we have overwhelm.

From overwhelm we have, as the effect of being overwhelmed, sink, immerse. Thus the philology is perfect, and sprinkle demonstrated as the primary meaning of *baptidzo*, by all the laws of philology in the world—by all the demonstrated science of language. If words are to be used in their PRIMARY sense, and only thus in the New Testament, WE ONLY ARE BAPTIZED—NO BAPTIST IS!—[*Time up.*]

DR. GRAVES' SECOND SPEECH.

[Replication.]

MR. PRESIDENT:—The speech of Elder Ditzler shows that he possesses great familiarity with a great many languages, or at least with their *lexicons*. Besides Latin, Greek and Hebrew, he has the Chaldean, the Arabic, the Syriac, the Coptic, and I know not what Asiatic and African dialects—to say nothing of the Cherokee, Creek and Choctaw—all at his finger ends. And what was all this array of learning and erudition designed to effect? I confess I am utterly at a loss to conjecture, unless it was to substantiate that strangest of all positions—a position so utterly unfounded and untenable that I cannot but commiserate the man whom the exigencies of his argument compel to have recourse to it, *to wit*: that until within the last forty or fifty years, the most eminent scholars of all countries were utterly ignorant of philology, the etymology and derivation of the terms of even their own mother tongue; but his lexicons, save one, are all against him. If such was actually the condition of affairs, then the jurist and the philosopher would have been unable to use language with that clearness and precision which I had supposed was essential to a lucid and scientific presentation of their teachings. This, I confess, is truly wonderful! It is utterly strange and unheard of. I listened most attentively as my opponent proceeded with his disjointed and—as I cannot but regard it—incoherent harangue, but I candidly confess that, at least three-fourths of it, I was unable to understand or to see its drift. You, Mr. President, may have understood it, but I confess I did not. I could not see any *relevancy* of, at least, three-fourths of it, to the question at issue.

I understand my friend's position to be, that the primary meaning of *baptizo* is *to sprinkle*—or *pour*—*primary*, observe, not secondary or general. And to sustain this, a great array of lexical authorities has been introduced. We are after *facts*, however, and not *fancies*, and shall hereafter have an

opportunity of testing the value of these citations. Well, this is a square issue; something, therefore, has been gained by the morning's speeches. 1. We are agreed, as to the principles of interpretation, and 2, in our resolve to stand by them. That, too, is a matter for mutual gratulation, as being a propitious omen. We shall all profit by it. I intend to make the word of God the man of my counsel, not some philological theory, based upon a *usus loquendi*, of which we have no traces except in a period far anterior to the building of Rome. I say to you, it is with this Book, we have to do; it is by this Word we have to be governed. If Elder. Ditzler made one impression stronger than another by his array of authorities, abounding in discrepancies, it was this, that it must be a most difficult matter to understand the meaning of the Sacred text! He says that, with reference to this word *baptidzo*, one authority gives one meaning and another another meaning. If this is the case where scholars are concerned, what are the common people to do? How are they to know what to do? In the name of Jesus Christ, I protest against this. He even affirmed that the meaning of terms in the Greek New Testament, cannot be learned from classical Greek; that it is not the same Greek! I assert that the inspired writers wrote in the language of that age, and a Greek child of fifteen years could have understood it. Now in regard to the meaning of this term *baptidzo*, I will quote from Sophocles, a native Greek, and professor of the Greek language in Yale College. He says: "*Baptidzo* means, *mergo, tingo, to immerse, to dip, in the New Testament, everywhere.*"

There can be produced no authority of greater weight than Sophocles upon this point—a native Greek, familiar with the ancient and the modern Greek, as well as with the Greek of the New Testament—and he says it is the same Greek. *Baptidzo* means, in the New Testament, what it means in Josephus, Strabo or Plutarch.

Argument from John's Baptism.

1. JOHN'S BAPTISM WAS BY IMMERSION ONLY.—In opening the New Testament we find the Harbinger of the Messiah, ushering in the Gospel Dispensation, as the morning star announ-

ces the king of day. He was the first to administer Christian baptism by the authority of the King of Zion, who afterwards fixed this rite by His own royal enactment, as a permanent ordinance in His church forever, having received it himself at the hands of John.

I therefore propose to inquire for the *usus loquendi* of the only term employed by John himself, and by Christ and the Evangelists when speaking of this rite, or in recording the circumstances of its administration during John's ministry.

To assist my hearers to follow me with ease, I shall raise two simple questions which, by the record before me, *can* be answered by a child of twelve years as well as by the profoundest scholar of earth, or the Judge of the Supreme Court.

Less than one hundred verses in the records of the Evangelists, contain all the references to John's baptism and ministry, that bear upon these questions.

Let us have constantly before our minds, the two important rules of interpretation, *to wit*:

1. That the *primary* or *literal* meaning is *the only true one*, and that we must adopt this in *all* cases, *unless the sense positively forbids*.

Mark which one of us, throughout this discussion, will be compelled to violate this rule to sustain his practice.

2. The other rule is: "We are not at liberty to affix an arbitrary sense to a word, nor can the meaning of a word be *diverse* or *multifarious* at the same time."

This means that no one Greek word, as *baptidzo*, can mean to sprinkle, to pour water upon, to pop and to dip a person into—they being words of *diverse* significations. If it means sprinkle, it cannot mean to dip, or immerse. Notice who thus confounds them.

It should be understood by all, that some two hundred and sixty-four years ago, this version of the Sacred Scripture was made by order of King James of England, from the Hebrew and the Greek languages, by a Company of Pedobaptist scholars. There were sundry words they did not translate at all into English, and Baptists claim that some words and phrases they *mis*-

translated, so as not to injure, but rather to *favor* the practices of the Church of England; and thus, after finishing their work, they congratulate themselves to the King for what they had done: *See Int. to King James' Bible.*

Ed. Beecher, on p. 5, of his work, *The Import of Baptism*, says of the translators' treatment of *baptizo*:

"At the time of the translation of the Bible, a controversy had arisen as it regards the import of the word, so that, although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning, *without seeming to take sides in the controversy then pending.*

"Accordingly, in order to take neither side, they did not attempt to give the sense of the term in a significant English word, but merely transferred the word *baptidzo*, with a slight alteration of termination, to our language. The consequence was that it did not exhibit its original significance to the mind of the English reader, or indeed any significance, except what was derived from its application to designate an external visible rite. In short, it became merely the name of a rite, and had a usage strictly technical, and lost to the ear whatever significance it originally had."

Baptists also claim that they have not dealt fairly with "*en*," and "*eis*," when the true and proper translation of these prepositions would have favored immersion.

With these explanations, let us examine the record given of John's ministry. I open to the 3d chapter of Matthew. Read:

"In (*en*) those days came John the Baptist, preaching (*en*) in the wilderness of Judea."

The first word I would call your attention to, is the preposition "*en*," which occurs twice in this first verse, and which the translators very correctly translated *in*, which, according to *all* Greek lexicons, is its *primary* and *usual* signification. It as often means *in*, in Greek, as *in*, means *in*, in English; and *eis*, as often means *into* in Greek as *into* means *into*, in English, and therefore all lexicons give *in* as the primary and usual signification of "*en*," and "*into*," as the literal definition of *eis*.

Let us read on, noting the use of these prepositions, and *baptizo*:

"And were baptized of him (*en*) in Jordan, confessing their sins."—*Matthew iii, 6.*

And were all *baptized* of him "*in the Jordan.*"

Now mark, the *people* were baptized *in* the river Jordan—not the river baptized upon them. The question before us now, is: What did John do to the people *in* the river Jordan? This Greek verb with an English ending does not tell us.

The matter in dispute between Elder Ditzler and myself is—if he will presume to dispute about this case—whether John sprinkled or poured the *people* into the river, or sprinkled or poured the river upon them, or *immersed* them *in* the river.

The first, you all know, he could not have done, for while you can sprinkle water or sand and pour out any liquid, you cannot sprinkle or pour out men and women. We are not allowed to suppose that he sprinkled or poured the river upon them, for the record forbids it; the people is the object of the verb baptized, and not the river or the waters of it. Immerse alone will make sense, and the context demands it, and so we are *compelled* to adopt it. The people were put into the river.

It is worthy of note that *en* is found eighteen times in *this* chapter, and they translated it in every instance *in*, except the *two* places where it refers to baptism! Why was this? Is it impossible to use the *primary* meaning here? Does the sense or the context forbid it? I affirm that the primary meaning will not only make sense, but that the context *demand*s it, and therefore translate it as it is in *all the older versions*, including even the Catholic—in water—in the Holy Spirit and in fire.—
[*Time out.*]

DR. DITZLER'S SECOND SPEECH.

BROTHER MODERATORS:—The Doctor seems to misunderstand the point I made this morning. I now refer to it because I want you to keep in mind what I said and what I meant.

After animadverting somewhat loosely on what I said, he goes on to state that, according to me, people were, until within the last forty years or so, utterly mistaken in regard to the meaning of Greek terms. My statement implied nothing of the sort. I guarded against that. What I did say was, that the process of tracing up the primary or original sense in which words were employed is a perfectly modern science. Our advantage, therefore, over those that preceded us is, that we have a more certain and satisfactory means of determining what is the *primary* meaning of a word. We are now able to show by what law of science two meanings may be derived from the primary. That point he has not touched, nor ever will touch; never, because it cannot be touched. The argument we made can never be touched while the world stands. Did not my worthy brother take up the question of primary meaning? Did he not take the position that the meaning, primary and secondary, must be found in the lexicons? The context must determine in which sense a word is used. We have to find what the authors themselves intended by the terms they employed. Moses Stuart leaves the question in entire doubt, as to the primary meaning of *bapto* and *baptidzo*, saying it was uncertain. So everybody else leaves it that does not recognize that law of scientific investigation to which I have referred. The first meaning set down by lexicographers is the meaning that appears at first sight of *the occurrences*, *they happen to have* the *current* meaning, but this is by no means the primary meaning.

Now, I appeal to every man in this house; to the ignorant as well as the educated, whether my worthy opponent has

uttered a single word, or adduced a solitary fact, to show that he has any scientific ground for his theory that dip or immerse is the primary meaning of *baptizo*? To show what its primary meaning is, a man has to trace up the word and find what its *first* meaning was at a period no less remote than 1500 years before Christ. *Primary*; what does that mean? Does it not mean the first? Then, as *baptizo*, in the sense of immerse, is never found in any Greek writer until about 165 years before Christ, and as this was among the latest meanings the word came to have, how absurd to call it its *primary* meaning. That the current meaning is the primary one, I know Baptists all assume; but there is no science in it; such an assumption is in utter contravention of the recognized laws of philological investigation. To come down fourteen or fifteen hundred years in the history of a language, and then to seize on some new meaning that has been engrafted on an old word, and then to claim that this is its primary meaning, is an absurdity too transparent to require refutation.

As to Sophocles, he treats only of *Iron Age* Greek—is not an authority in the learned world—and is not to be compared with any one of the greater lexicographers we gave, among whom were native Greeks also—Gazes, e. g., giving *poured upon*, while *Sophocles* says, “perform ablution, *bathed in tears*—Gr. baptized, *dakrusi with tears* . . . to baptize—New Testament everywhere.

Dr. G. started on *philology*, and to our amazement cut across for Jordan at once, abandoning all his line. I’ll get there in time.

As we have nothing further to answer, we resume where we left off. The great issue on this question, from the stand-point of our opponent, turns upon the primary meaning of *baptizo*, which involves the science of language—fundamental principles of philology. Hence we resume where we stopped. We were showing that great numbers of words that primarily meant to sprinkle, to pour, to moisten—where it is by sprinkling—came to mean all that *baptizo* ever means. On the contrary, no word in existence that properly or primarily

means to immerse ever comes to mean what all agree *baptizo* does mean—have its applications.

2. *Katantao*: “To sprinkle or pour, sprinkle upon, to pour upon.” See Passow, Stephanus, Galen, Dunbar and Pickering: “To pour upon, to bathe with water, to soothe with eloquence, to overwhelm with or pour out ridicule upon one.”

Notice well this word of effusion. It covers a number of meanings in *baptizo*; among them to pour ridicule upon—i. e., pour a torrent of abuse upon one. Notice the overwhelm from pour upon.

3. *Brecho*. This word is also doubly important because two native Greek lexicographers define both *bapto* and *baptizo* with it, while the learned Schneider, in his lexicon, puts it as the general equivalent of *baptizo* as the general import.

Passow: “To wet, moisten, sprinkle; passive, to be wet, receive moisture, be wet with rain, to rain; to tipple, be drunk, overfill with wine, drunk, pour upon, overwhelm.”

Pickering: “Moisten, wet, water, bedew, sprinkle, etc., rain, shower, wet, soak, drink.” Yet *embrecho* is by the lexicons, dip, immerse repeatedly. Stephanus, *intingere*, *immergere*, dip, immerse. Passow, to soak, dip in.

4. *Deuo*, *endeuo*; *madidus* would show like results. So the Latin *madeo*, *madidus*, wet, moist, soft, intoxicated, drunkened, soaked, dipped, dyed. Bullion's Latin lexicon, 1869. See White's late one also. *Tingo*, Greek *tengo*, would show same principles. *Zarak*, in Arabic; sprinkle, besprinkle, then color, dye. *Mattatha*, moisten with ointment or paint, perfuse, etc., then immerse one's self in water, immersion. In a word, words never begin with immerse as their primary meaning, and then come to mean what all parties admit *bapto* and *baptizo* mean. Such a process is wholly opposed to all the laws of language.

On the contrary, all the laws and the whole science of language show conclusively that the only method by which the facts, viz., the phenomena of the facts of *bapto* and *baptizo*, can be harmonized, is by starting with sprinkle as its primary force. We have thus demonstrated our third, fourth and fifth propositions.

Let us now see if these phenomena of language do not hold good as applied to the actual facts as further discovered in the earlier Greek. We appeal to the earlier Greek classics. It is in vain that a Casaubon, or Vossius, Beza, etc., should appeal to a Plutarch, or a Polybius, fifteen to eighteen hundred years from the birth and spoken form, and a thousand from the written form in which the Greek appeared, to find out thence what were primary meanings, when even they never dreamed of comparative philology and great underlying laws by which word-building went on, and meanings developed. Their opinion is nothing *here*.

We see that the lexicons all stop with Polybius as the earliest writer that uses *baptizo* in the sense of immerse. He also uses it in other senses. They give him also as the earliest using it literally. He flourished some 165 years B. C. They cite Plato, born B. C. 429, as the earliest for a metaphorical meaning, he using it three times, always metaphorically; twice for intoxicate, rendered "overwhelm" by Conant, Carson, A. Campbell, etc., always. Is this science? Is it philology? Polybius, living in the decline of the iron age of the Greek—Plutarch, Josephus—who will risk his reputation now by saying such is the process by which we are to discover the laws of language? Such empiricism is gone forever. The method of science requires that we collect all the earliest cases of the word to be found, record their dates, discover the respective meanings, literal or metaphorical, then apply the inductive method, and discover the truth of the phenomena, the laws that will harmonize all the facts. First, get the facts. Then no law is correct, no method safe, that will not explain the facts, assign a why, how. We have already made much headway. We will test the matter further.

1. The first Greek that has yet been found to use *baptidzo* is Pindar, born B. C. 522 years. He uses it but once in a metaphorical sense for slander, abuse, the rage and vituperation of his enemies and its impotence. "For, as when the rest of the net is toiling deep in the sea, I, as a cork, am above the net, unbaptized of the sea—i. e., by its raging, dashing waters." Literally, I am unbaptized of its salt water—that is, their rage no more hurts him than the sea water,

with all its salt, which is fearfully biting, hurts or affects the cork. Some might render, overwhelm the cork.

2. Aristophanes, born B. C. 450, uses it next, once. He uses it metaphorically also, thus: "For he is praised," says he, "because he baptized (*ebaptisen*) the stewards," poured a torrent of abuse upon them.

3. Plato, born B. C. 429, uses it three times, metaphorically each time. Once, when Clinias, a youth, was baptized with questions—questions put to him so rapidly that he became overwhelmed or confused with them. In the other two cases, the parties were "baptized with wine;" rendered overwhelm by all immersionist writers.

4. Alcibiades, born B. C. 400, alluding to the offensive and opprobrious epithets applied to him by a comedian in the play called *Baptæ*, says: "You (*baptēs, baptō*, root of *baptizo*,) bespatted [or aspersed] me with [the abusive epithets in] your play, but I, baptizing thee (*baptizo*) [as] with waves of the sea, will destroy thee with streams more bitter."

5. Demosthenes, born B. C. 385, referring to the relative abusive powers of Philip and his enemies, the orator says: "Not the speakers, for they know how to baptize with this fellow;" they can match him in foul words or fierce abuse.

We have enough now to make a pause. My worthy and distinguished brother has risked everything on the primary meaning of *baptizo*; and immerse, he claims, is its primary meaning. But take the lexicons. Carson, Booth and others, failing to find support for their theory from the lexicons, reject them. I accept the lexicons. Their laws of philology, however, I do not accept. But we take their meanings and show that these are explained by those passages in the classics that give these meanings. Now, my brother gives a law of language, that anything or person, to be sprinkled, must be scattered in drops. If so, then the idea is, that in Hebrew, to be sprinkled means to be scattered in drops. Now, let us see how this canon of criticism will work. I take the fifty-first Psalm, ninth verse: "Purge me with hyssop, and I shall be clean." In the Syriac, Greek and Latin, *rusi, ranteeis me, asperges me*—it is sprinkle me, etc. Scatter me in drops? No, no. I could give you quotations in Greek and Latin in

which, though water is the element and sprinkling the mode, yet the person or object affected by it is said to be sprinkled. In Plutarch, the priests commanded the people entering the temple *rantidzein seautous*—to sprinkle themselves.

There are many words meaning to sprinkle, some of which mean in Hebrew, Greek, etc., to scatter, disperse; never moisten, wet, stain. *Many* others *never* mean scatter, disperse, but from sprinkle (of liquids) mean to moisten, wet, bedew, stain, color, *all which take the direct accusative and no intervening preposition, such as upon, on, etc., and such is bapto and baptidzo.*

So, Heb. ix. 19, 21: Moses sprinkled the book, the people, the tabernacle, and the vessels of the ministry. Did he scatter them in drops? In all languages, many, *very many* words occur meaning sprinkle that mean to moisten, wet, color, dip, immerse—all taking the accusative as the direct object of the verb, which forever destroys the Doctor's position.

Now notice what my worthy brother has said about our English version of the New Testament. He seems to think that the translators have not done justice to the immersionist idea involved in the Greek particle *en*; that, in fact, they have allowed their predilection for sprinkling as the mode of baptism to control them in rendering that term into English, as they have done, by *with*. The Doctor claims that *en* means *in*. Well, I admit that this is its more general meaning when used of a *local* relation, but it is not so in *any* of these cases; but does it not also mean *with*? Can these translators be supposed to have been opposed to immersion, when they had all of them been baptized by dipping? Luther, in his German translation of the New Testament, renders *en* by *mit*, with. So a large number of versions have done, as well as six other English versions.

6. We have given you every occurrence of the word down to this period. The next who uses it is the great Stagirite, Aristotle, and, in a literal sense, I am glad to say, and hence we pause on these metaphorical uses of *baptizo* in the classics.

Shakespeare, Bunyan, and the mass of people use the following terms in the connections above: "Those haughty

words of her's bespattered me," etc. Bunyan, "foul aspersion." A. Campbell and Rice, "foul aspersion." Debate, 645. So Dryden, W. Scott. We use "base aspersion," "foul aspersion," for such abuse. But aspersion is sprinkling, means to sprinkle. Pindar and the ancients used the word sprinkle also for praising, at times: "sprinkle with eulogies."

A striking case occurs in Atheneus, a later Greek:

"You seem to me, O guests, to be strangely flooded (*kataentlesthas*) with vehement words, while also waiting to be baptized (*bebaptisthai*), flooded (or drenched) with undiluted wine."

Notice here, first: *katantleo* meaning to flood, and played upon by the wit as of a like sense with baptize; waiting to be baptized with wine, you are busy. He does not repeat baptize, but a word of same force there, *katantleo*, flooded, overwhelmed; overwhelming others with words, some would prefer; waiting to be so with wine. But the word here rendered by Conant, the Baptist, "flooded," used in same sense with *baptizo*, primarily means to sprinkle, to pour. This no one will deny, we presume. This gives us another illustration of philology as well as of the word's meaning.

As yet now, first, *baptizo* never yet means to immerse, etc. Second, it implies affusion; was based upon that idea in its metaphorical uses every time, save in Plato. In him, once it is based on that evidently, in the other two cases it is to be drunk. But in Hebrew, Arabic, Latin, etc., words primarily meaning to moisten, when it is by tears, rain, dew, to sprinkle, etc., we saw come to mean to get or make drunk; not words primarily meaning to immerse. Hence, these two uses point to sprinkle as the primary meaning.

Let us now see in what sense Aristotle, born B. C. 380 years, the most learned Greek that ever lived, used it. He, too, used it only once in all his voluminous works. He tells us of "certain places full of rushes and seaweed which, when it is ebb-tide, are not baptized (*mæ baptulzesthai*), overflowed, but at full tide are overflowed (*katakludzesthai*)." As A. Campbell and M. Stuart tell us, these two words are used in precisely the same sense here.

We have, then, the most important data possible here given by the most profound thinkers and scholars of the world. We have,

1. The first literal occurrence of *baptizo* in the world.
2. It does not here mean to immerse, or dip, or plunge.
3. It is the application of the element, the baptizing element, to the stationary, immovable object baptized.

But in that other word, *katakludzo*, equivalent to *baptizo*, we have philological light. It is compounded of *kata*, a preposition. Another later Greek uses *perikludzo*, also, to express the act of classic baptism. So, let us look at it closely. Primarily, *kludzo* means to bedash, besprinkle, or insprinkle with water, implying more or less of force. Our word clyster is the noun from it. Budaeus, Stephanus, and the Glosses, all give sprinkle for *perikludzo*; thus *periklusmati. aspergine*, verb; *aspergo, perfundo*. See Stephanus.

Passow: wash, bedash, wet, etc. [See first reply.]

We see here, then, that the way by which a word that primarily applies to inspersions, aspersions, comes to mean all that *baptizo* does.

Thus, you see, there is no meaning in *baptizo* but that is promptly, easily and scientifically explained, illustrated over and again on this basis. But start with immerse, and not a point in it can be explained by any rule or law that will stand the test. Then, the great facts, the essential facts, of its meanings cannot be explained at all.

1. You have to travel centuries down before you arrive at a literal meaning at all.

2. When you come to that it is against you.

3. You then have to travel on till you reach Polybius, Plutarch, Josephus, etc., to mean immerse.

4. Then you have a body of meanings in those writers and others that show immerse could not have been its earlier or primary meaning. It now means beside, sprinkle, pour, wash, intoxicate, overflow, overwhelm, immerse.

1. But wash is older than immerse, as a meaning of *baptizo*,

by over a century or so. Hence, wash is not derived from immerse, as a meaning of *baptizo*.

2. No word on earth primarily meaning to immerse means to wash. But *baptizo* does come to mean to wash. Hence, immerse never was its primary meaning.

3. *Baptizo* means, derivatively, to overflow. No word primarily and properly meaning to immerse, ever means to overflow. Therefore *baptizo* never meant, primarily, to immerse.

But words primarily meaning to sprinkle, vast numbers of them, do come to mean to overflow, and to wash, to cleanse; and it is the rule, the habitual law of language. Hence, it is certain *baptizo* primarily meant to sprinkle.

So we could apply the other meanings of *baptizo*, but this is enough now.

DR. GRAVES' THIRD SPEECH.

MR. PRESIDENT: We are getting on very pleasantly: we are agreeing. He is just yielding to my position. He admits that the primary meaning of *en* is *in*, and of *eis*, *into*. His lexicons all confirm this meaning. It is not a question as to whether lexicographers be mistaken about the primary meaning of this or that term; this is not a question to be discussed at all. He is a day or two ahead of time. Instead of following me, he is leading. He takes a stretch first in this direction and then in that, just like the hunted fox, whose instincts prompt him to a like expedient as a trick for putting his pursuers off his track. I don't say my opponent is a fox, but only that in this particular, he is certainly following out the fox's tactics. Now I want to call your attention to the very novel and ingenious method by which my opponent deduces from *baptizo* the meaning, "*to get drunk*." He says that two native Greek lexicographers define "*bapto*" and *baptizo* by "*embrecho*;" but then, according to the most eminent of our lexicographers "*embrecho*" means "*to pour upon*," "*to moisten*," "*to soak*," and "*to get drunk*." Now then, as *baptizo* means *embrecho*, and this again means "*to get drunk*," therefore this is one of the meanings of *baptizo*! According to this method of dealing with language, sad havoc may be made with the meaning of terms, and any sense that a man's interest or caprice may dictate can be put upon them. Is there a man, woman or child here, that does not know what it is *to eat*? Now among the definitions that Webster gives of the word "*to eat*," one is "*to devour*." Now Addison, in speaking of a glutton at a feast, says "he devoured it with his eyes." We all understand the expression, and nobody supposes that to eat means to look earnestly upon an object, but this is the sense in which "*devour*" is here used. Does looking upon an object then, mean to eat it? Most assuredly it does, if Eld. Ditzler's principles of philology are good for anything; for to devour means to look intently, and therefore

I can eat him up in a moment! But is there anything fair and square about such statements and such arguments as these? I hold that they are utterly unworthy of my opponent's scholarship. When we come to it, we will show that all these meanings he calls "primary," are no meanings at all. He has now fairly and squarely to show that the primary meaning of the word *baptidzo* is to sprinkle, or to admit that it is not. This, mark you, is the real issue.

Argument.

Returning to my argument, let us notice the history of the Savior's baptism as given by Matthew:

"I indeed baptize you *in* water," etc., "but He shall baptize you *in* the Holy Spirit and *in* fire." I distinctly claim that *en* should be translated *in* in this verse, in accordance with our rule, because it is its primary meaning, and this sense alone will agree with the *context*, for in verses 5 and 6 it distinctly says the people "were all baptized *in* the river Jordan" by John. Consequently baptized *in* the water of it, and the translators were compelled so to translate it. I read the record of the Savior's baptism. *Mat. iii, 13-17.*

How was Christ baptized? He came from Gallilee *to* Jordan, and like all whom John baptized, was baptized in the river Jordan, and "came up," the translators are frank to say, "out of the water." What did John do to him, is claimed by some to be a question. I can but believe that every candid Christian mind has within and for itself decided it already.

But let us examine Mark's record of these transactions. Let us first notice how Mark uses the preposition *en*, and how our translators have translated it. In the first chapter, *en* is used twelve times and translated properly *in*, in every place *except as in Matthew where baptism is referred to*, which would be a palpable contradiction of what he states in the fifth verse of the same chapter, where he explicitly says "were baptized (*en to Jordane, potamo*) *in the river of Jordan.*"

I appeal to every fair minded person and to every child to decide if the translators were not in duty bound to have

translated *en* by its *primary* sense here? "I have baptized you *in* water, but He shall baptize you *in* the Holy Ghost."

I read here again, the history of the baptism of Christ:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descended upon him: and there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth Him into the wilderness."—*Mark i, 9-12*.

That He was baptized in the river of Jordan, I can't think any honest man ever doubted, for the Holy Spirit expressly says so—*eis ton Jordanen*. But what act did John perform upon Jesus, is to be determined. Did he sprinkle, or pour, or pop water upon him—for all these have their advocates—or did he immerse or bury him in the river? The record positively forbids the first three, while it admits and positively *demand*s the last *one*.

Let us examine the record that Luke gives of the baptism of John. You can all read the 3d chapter to the 23d verse. The first thing we notice is Luke's use of, *en*. It is found nine times in this chapter, and in every instance our translators have rendered it *in*, by its primary meaning, as they should. Luke does not circumstantially record the baptism of the people or of Jesus; but we learn that the people and Jesus were "baptized" and not the *water*—which is important. And we notice again that the translators translate, *hudati*, and *pneumati*, which are in the dative here, without the preposition *en* expressed, *with* water and *with* the Holy Spirit; thus opening the way to the plausible theory that he put the water *upon* them in some *place* and in some *form*, rather than put the people *into* the water or river, as Matthew and Mark have already told us. But the English reader need not be at a loss, for he knows that the indefinite must be determined by the definite. If Mark expressly tells us that persons were baptized by John *into* the water, and Luke should tell us that he baptized the people, but should not tell us *in what*, we would know from Mark it was *in water*. While every scholar knows that this is the dative of place, or element, and that Luke often uses the dative without a preposition answering to the

question, *wherein?* Which use is recognized by Grammarians, and I will settle the issue here by examples.

1. *Taute te nukte*—in that night. And
2. *Te hemera ekeine*—in the same day.—Acts ii, 17, 34, 41.
3. *Te proseuche kai te deasei*—in prayer and supplication.—Acts i, 14. For *en te proseuche*.—Acts ii, 46.
4. They continued steadfast, *dedaske*, in the doctrine of the Apostles, etc.
5. *Emmenien te pistei*—to continue in the faith. For *en te pistei*, see Romans iv, 20.
6. Walking in fear—*te phobo*, for *en*, etc.—Acts ix, 31. See 1st Pet. iv, 3.
7. *Zeon te pneumati*, fervent in spirit. Acts xviii, 25. See 1st Cor. xiv, 20.
8. *Te ilia dialekte lalounten*—speak in his own language. Acts ii, 6-8.
9. *Porcuensthai tais hodois autin*—to walk in their own ways.

In all these utterances we have the dative of place like *hudati*, without the *en*, and they each answer to the question *wherein?* Ans. in the way, *en* the water. Matthiæ says: The dative without the preposition *en*, is used in definitions of place in answer to the questions “wherein?” and “when?”

We will examine John, the last witness. Let us also notice how *he* uses the preposition “*en*,” and how faithfully our translators have rendered it. Will you open and read the first 33 verses of the first chapter of John. Here we find *en* used seven times in these 33 verses, and in every place it is translated *in* except the two where it is followed by water! How is this? Can Elder Ditzler tell?

The Evangelist introduces the Harbinger as setting forth his own mission in his own words. In doing so, the latter declares as plainly as any Greek that ever lived could have declared—he declares it as plainly as any living scholar can to-day affirm it in Greek—that he was sent to baptize “*in* (not *with*) water.” And he hence declares as explicitly and with the very words a Greek would have been compelled to use to say it, that he did baptize “in water,” “*en hudati*.” And yet, in every instance where baptism is referred to, they translate “*en*” with water!

The honest scholarship of the world has protested against it, and I am gratified to learn that the English and American Commission of scholars now engaged in making a new version, have translated *en hudati* in all these passages, in water—the English agreeing to place it in the margin, as the literal meaning, while the Americans want it in the text. The rest of this Evangelist's record that refers to John, will be found in chap. iii, 22–24. The important statement bearing upon these questions is the 23d verse. “And John was also baptizing in Enon near to Salim, *because* there was much water there, and they (the people) came and were baptized,”—not sprinkled or poured or popped upon!

We have another important fact stated, *i. e.*, that John, when he removed from Beth-ab-a-ra, the ford-house at the ford of the Jordan, perhaps, as some say, because the water had become too shallow,* went to Enon to baptize, *because* there was *much water* there, (*polla hudata*) deep water, as opposed to *olliga hudata*—shallow water. Why did he go there? Not to sprinkle, not to moisten or to pour, etc., beyond the possibility of a doubt or cavil. He needed much or deep water to baptize *in*—not *with*.

But John did not leave us in doubt as to the action he performed for baptism, though the translators seemed disposed to. He tells us that he performed the same act upon his subjects, as to the river Jordan, that Christ will upon the finally impenitent, as to the lake of fire. He mentions three baptisms, and describes them in precisely the same words; consequently, the common reader rightly concludes the action or the effect in the three cases must be the same. He says: “I baptize (*en*) *in water*. He will baptize you (*en*) *in the Holy Spirit*, and he will baptize you (some of you) *in fire*.” John's own explanation of this, clearly, to our minds, fixes the *baptism of fire* to be “the unquenchable fire” into which John said the chaff and the barren trees would be ultimately cast, for he, Christ, was to burn them up and cast into fire. This is the undoubted paraphrase: “I am baptizing some of you in this river, but there are two other baptisms, one of which

* Smith's Bible Dictionary.

the Coming One will administer to all who hear me. He will baptize some of you in the blessed influences of his Holy Spirit, and some of you—those who reject him—he will cast into the everlasting fire, prepared for the devil and his angels.” Now the baptism in fire, will unquestionably be an immersion. Therefore both, the baptism in the Holy Spirit and in water, were immersions. This conclusion cannot be resisted by the human mind, whatever seeming objections may be alleged. Thus John answers our questions.

BUT Christ explained the action of his own baptism, when he demanded it at the hands of John, and then and there forever fixed its design. He had appointed baptism to be *into* repentance, and also *into* the remission of sins. It was from these very facts a *declarative* rite, while it was designed to be a declaration of this, it was also designed to symbolize *how* these were to be procured for his people. To procure the remission of sins for His people, *i. e.*, to redeem them from the penalty of their transgressions, and so bring in an everlasting righteousness for them, was the object of his incarnation. The angel said: “His name shall be called Jesus because he shall save his people from their sins.” His whole work on earth had reference to the remission of sins. He had taken our sins upon him. “He made Himself to be sin for us.” As a sin-laden sacrifice he came to John that he might symbolize before the eyes of angels and men, the great acts he must undergo for the remission of the sins of his people, and secure for them that “all righteousness” they must have to appear before the Father in peace and joy. He came to *perform* by this rite what He must undergo to secure this righteousness—to fulfill *figuratively*—the reality that He must undergo upon the Cross and at the Sepulchre.

Christ's baptism differs from our own in this, his was a prophecy, a fore-showing, ours is a pointing back, a memorial of that righteousness which Christ fulfilled for us, and on which we rely for “remission of sins”—the ultimate abolition and removal of their penalty, for we are all still suffering the penalty of sin. Christ could not thus have fulfilled a righteousness—*figuratively*—could not have rep-

resented the three facts of his Gospel, in his baptism, without going down into the water, being overwhelmed by it and rising again out of it, and therefore his baptism must have been an immersion in water. If so, there can be no Christian or Scriptural baptism without a *burial*, a planting in the likeness of the resurrection of Christ. Primitive Christians were therefore said to have died with Christ, to have been buried with Christ and to have risen with Christ; and all this they symbolized in their baptism, as we *should* in *ours* and *must* if we would be *baptized* with Christ.

These three facts constitute the rocky basis of the whole Gospel of remission. Paul thus taught the Corinthians:

“Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve.”—1 Cor. xv, 1-5.

Christ shadowed forth his death when he sank under the waters of his baptism and was buried! “And that he rose again”—his emergence from that grave of water was the likeness and prophecy of his own resurrection from the tomb of Joseph, for the justification of all who believe on him. He satisfied the penalty of the law for them all, and now as Prince and Savior, can give both repentance and remission of sins to Israel.—[*Time out.*]

DR. DITZLER'S THIRD REPLY.

GENTLEMEN MODERATORS:—In my last speech, as the President's hammer fell, I was remarking upon the translators of James' version, and the way in which they had performed their task. There was no possibility of bias in their work. They were immersionists. They were opposed to affusion. Let us test the matter.

1. A. Campbell's Christian Baptism, 140 :

"The translators of the common version were all, or nearly all, genuine Episcopalians, and, at the time they made the version, were accustomed to use a liturgy, which made it the minister's duty, in the sacrament of baptism, to take the child and dip it in the water contained in the font. I have seen copies of James' version, printed in 1611, which contain the Psalms and service of the church, in which frequent allusions are made *to immersion, all indicative of the fact that it was then regarded as the primitive and proper baptism*; consequently, these translators accepted the king's appointment and restrictions, to retain baptize and baptism rather than translate them, and *on no occasion favored the innovation of sprinkling, by ANY RENDERING, or note marginal in that translation.*"

Every word of this is true.

Summing all up, Wall agrees that they did not carry "the practice against the rubric" till Dr. WHITTAKER gave his powerful influence that way," 1624. Wall, ii, 581, *note*. After this, affusion began to prevail, long after James' version was completed. Dr. Conant, 138-9, (Statutes of Eng., 1662) sustains this. M. Stuart, 152-3, and Introduction by Dr. J. R. Graves, 24, proves A. Campbell's facts to be true.

Tyndale's version, 1526, settles James.

Tyndale was an immersionist, as A. Campbell's Christian Baptism, 140, Conant, Graves, Brents 337, all show by quotations.

1. Here, then, Wall, A. Campbell, Conant, Graves, Stuart, all show that James' version was by out and out immersionists.

2. They show that it is based on Tyndale's, whose version was published 1526 by an absolute immersionist, and immersion (dipping) continued to be *practiced* as the mode for one hundred years later, when affusion began to "gradually" come in—*after* 1624, yet so little prevailed as to leave dipping the *legal* ascendant as late as 1662, and so forcible as to compel Wesley, as late as 1736, in a British colony (Ga.) to refuse to baptize a child by affusion without the usual certificate that it was too delicate to be *dipped*. —

Hence, it is perfectly evident that not only were they not partial to our side, but that they favored dipping wherever they could, and rendered *en, with* because candor and the facts compelled such a rendering. In this they are sustained by all the best versions of antiquity, Jerome alone excepted, and by all the best modern versions, from 1522 down, and by Beza and a number of Latin versions. Luther, who held the child in his hands and baptized it said: "*Ich taufe euch mit wasser*"—I baptize you *with* water, and so he *always* renders it in his version. So the Italian, French, Lusitanian, etc. The partiality of James' version for dipping is seen in many renderings—of Christ going up "out of the water," where Conant, the Baptist Union version, Anderson, Wilson, all immersionists, are compelled to render it "from the water," *apo* never meaning out of, and *cannot* apply where there was an *emergence* out of the water. They render *wash*, (*rachats*, Greek *louo*,) *bathed* many times—a medical use of water, to soothe inflamed or heated parts, whereas, all know the wash of the Pentateuch was *purely* for *cleansing* purposes, real or ritual, and *bathe* is a false rendering to cover up the truth.

On *en* let us now be definite and careful.

In a *local* sense *en*, we are willing to admit, quite answers to our *in*, as used by us. But, it is often used where it locally even does not involve the idea of being all in an object. We say a child is in the water, a horse is in the creek, &c, where its body is not at all in the water, much less *under* it.

But it is where *en* indicates INSTRUMENTALITY that we are now concerned. They were baptized *with* water, *with* the Spirit, *with* fire. These were the elements, instrumentalities

by which baptism was affected. Does *en* indicate this in Scripture? We read: "Rule with (*en*) a rod of iron." "Speak *en* with tongues." "Descended (*en*) with the voice," etc. "Anointed (*en*) with oil." Now, this will specially show whether I or Dr. G. is right. In Ezekiel xvi. 4, 9: "Then washed I thee *en* with water . . . I anointed thee *en* with oil." This form occurs over *forty* times from Ex. xxix. 2-40, to Num. xxi. 28: twelve times in one chapter. Num. vii. *en* *with*, every time. Now, *how* were they anointed? ALWAYS by applying the oil—they poured it on the person, you know. Well, *en* is used constantly to express that fact. "Anoint *with* oil." We are anointed, baptized with the Spirit—it is poured on us. We are baptized *with* water—it is poured *on* us.

Locally, it is thus used: "Get thee hence and hide thyself *en* by the brook Cherith." Often is it so used—we need not multiply cases.

The brother lays much stress upon *en* *into* the water, and *en* *out* of the water. Acts viii. 38, where Philip baptized the eunuch. It proves nothing, leaves it an open question entirely. Now, *en* occurs often with *Jordan* itself in the Bible where it does not imply and cannot imply penetration of the water at all, to even *any* extent. So *en* applies to water, and the Jordan, out of, where no emergence is possible at all. This being the case, all that is said as to John baptizing in [*en*] Jordan, or the eunuch is nothing. The only point is, *why* they went to Jordan, and I will give a Scriptural and perfectly satisfactory reason for that—my brother, by *his* theory, never can. That *en* does not necessarily imply *into*, penetration, etc., we cite a few of many cases to the point:

2 Kings ii. 6: "For the Lord hath sent me *en* to Jordan."

1 Kings ii. 31: "Meet me *en* at Jordan."

2 Kings ii. 21: "Went [they] forth *en* unto the spring of the waters."

1 Kings xviii. 19: "Gather to me all Israel *en* at Carmel."

2 Kings vi. 18: "And those that came down *en* towards the end of the plain."

Mal. ii. 41: "Receiveth a prophet *en* in the name of a prophet."

Is., xxxvi. 2: "The king sent Rabshakeh from Lachish *eis* to Jerusalem." Not *into* it, for the city was not yet captured, "And they remained outside, by the potter's field, and they came out and met them there," v. 3.

Thus, we see, with verbs of motion even, *eis* applied to Jordan, did not *once* put them *into* its waters. Hence, no more does the bare occurrence of *eis once*, Mark i. 5, with baptize as to Jordan or water, imply it. It is simply as often in the Bible Greek used with the force of *epi*, AT. Hence, Christ "Came to John *epi* AT Jordan to be baptized. Matt. iii. 13.

No more does *ek* necessarily imply emergence or passing out of the element water, or the river literally. Exodus, ii. 10.: "For I drew him (*ek*) out of the water." He was in a basket bedaubed with slime, floating on the water—not any water in or over him.

Joshua tells us of the three millions of Hebrews, "They stood still in Jordan," Joshua, iii. 8; the ark passed "into Jordan," iii. 11; the priests "stood firm on DRY GROUND in the midst of Jordan, iii. 17; they took stones "out of the midst of Jordan," x. 3; they passed over "into the midst of Jordan," x. 5, so verses 8 and 10, same facts. Then, from verses 16 to 20 they "came up out of Jordan;" "come, ye up out of Jordan." Five times does such language occur, yet not one was *in* water, not one immersed—there was no emergence. If millions could be said to be in Jordan, come out of Jordan, up out of Jordan, over and again, once it could be said "both Philip and the eunuch went down into the water—came up out of the water," or John baptized in Jordan, at Enon, near Salim, yet no dip occur.

Eis, primarily, does not mean *into*. It meant, as Kuhner, Liddell and Scott, Passow, etc. show, motion or direction *towards*. Motion towards results in arrival *at*; hence, *at*, *to*, *unto*. Motion towards is often for purposes of aid, help; hence, it comes to mean *for*. Often it implies opposition; hence, *against*—rarely *upon*, *on*. It results in *penetration*; hence, *into*. Its meanings never can be accounted for philologically or scientifically from Dr. G.'s stand-point. It harmonizes perfectly with the position we hold with these great

authorities. Hence we are left to the context, the surrounding *facts* to determine, as in all other words, its proper rendering in each place.

My brother thinks "baptize with fire" means to plunge into hell-fire! I am amazed at such a position. Look at the facts and language:

1. Multitudes came *to be baptized*. Luke iii. 15-20.
2. John says: "I baptize you with water." No *en* here, at all—simply *hudati*, with water. "He (*Christ*) shall baptize you with the Holy Spirit *and with fire*." Notice THE SAME PARTIES who are baptized (1) with water, (2) then with the Spirit, are (3) the ones baptized with fire.
3. Nowhere is baptize, in all the Bible, applied to being thrown into hell or hell-fire. NEVER!
4. "Now, when all the people [who came to John to BE BAPTIZED—v. 7] WERE baptized"—v. 21. Here, *all* who came—all "the multitude"—*were* baptized. Now, how absurd to say, John assured those he baptized with water—all right—I baptize you with water, Christ shall baptize you with the Holy Spirit, *and then plunge you into hell!!* It is infinitely absurd. The baptism with fire was literally fulfilled on Pentecost. "There appeared unto them cloven tongues like as of fire, and it sat upon each one of them." Acts ii. 3. The fire is a symbol of purification, the *real* object of the baptism of the Spirit on people.

We have heard to-day what I never expected to hear, a Baptist admit that Jordan had not water enough in which to immerse. Dr. G. thinks the reason why John left Jordan and went to Enon, on the high lands, was because *the water was getting too shallow* to immerse people! John went to Enon where he says the water was DEEP! What a reason! Where, on earth, did much (*polla*), many springs, come to mean *deep*? On the contrary, the hot season, most likely, was advancing; the valley of the lower Jordan is intensely hot—the lowest spot above water on the globe, hence intensely hot, being about the latitude of Memphis, Tennessee. At first, John baptizes "away beyond Jordan," John x. 40-42. The multitudes learn and come, and it forces him to Jordan for the

purposes of water—RUNNING water—for all purposes of cleanliness, drinking, cooking, for animals on which they traveled, to drink, yet have *pure, i. e.,* RUNNING water. I'll make all this clear in due time. After the multitude was abating—fewer coming—the fine, cool springs in the high, mountainous regions of Salim, at Enon, furnished plenty of “running water,” for all purposes whatever.

We now come to Romans vi. 3, 4. Dr. Graves insists that Christ wished to symbolize *death*, that is, his own death, by his baptism. Now,

1. Baptism, from its institution by Moses (Exodus xxx. 18-20, Lev. viii. 6), till John's (Matt. iii., Luke iii. 9-20), never did represent death—no such thought in it. Water symbolizes *life*, not *death*.

2. Christ's *death* was on a cross, by crucifixion, and could not be symbolized by a dip, a sudden dipping of the body under “living water.”

3. John tells us what Christ's baptism was for—that suitable occasion might be given for his manifestation to Israel.

4. The text proves it was not literal, water baptism. Let us see what Paul is discoursing about, Rom. vi. 2: “How shall we that ARE”—notice the *tense*, present—“DEAD to sin live any longer herein. Know ye not, that so many of us as were [or are] baptized [into *what* now, *water*? Is it *that*? Notice carefully,] INTO JESUS CHRIST, were [are] baptized INTO HIS DEATH.” Here they are not baptized into *water* at all. Water is nowhere named. It is not a *physical* act—physical baptism. It is purely, entirely a spiritual work, as it is, 2 Cor. iv. 9, 10—same thing exactly—baptized into death—same here as 1 Cor. xii. 13: “By one Spirit are we all baptized into one body,” been all made to “drink into one Spirit,” participate in it, receive it, be baptized with it.

Now, v. 4, the “buried” is the *effect* of the baptism, not the *act*, not the mode, but the effect of the previous baptism of the Spirit—its effect is to be “buried”—“therefore—a *conclusion* drawn here—-we ARE buried *through* THE [*dia tou*—the definite article] baptism [of the Spirit] INTO DEATH,” *not water*, but *death to sin*. Hence, there is no water baptism alluded to here.

The same thing occurs 2 Cor. iv. 9, 10; "Always bearing about in the body the dying of the Lord. Therefore we who live, *are ALWAYS DELIVERED* [buried] *eis* INTO death for Jesus' sake."

5. The word bury, used in the Greek, applies to *any* disposal of the dead; where they were embalmed, or burnt on piles of wood, laid upon scaffolds, to waste away, or interred, or put away in caves. There is no *mode* involved in the word. Yet, our opponents get all their capital out of it.

6. This baptism was proof of death to sin—crucifixion with Christ. No church holds water baptism to be such. Hence, we are forced to admit it cannot be water baptism.

The meaning immerse, then, cannot be inferred from the nature or design of the rite, but just the reverse. And its design or symbolism could not have anything to do with the *primary* meaning. *Immerse* is to *sink*—not to rise. That *CAN* NOT be the design or symbolism of baptism. Nay, the fewest lexicons in the world, and the inferior ones, give bury as a meaning of *baptidzo*; and they not from any law of language, but from a preconceived opinion as to Rom. vi. 4. But *they all* give it as a rare, *metaphorical*, NEVER as a *literal*, meaning of *baptidzo*. But the *primary* is the meaning we are now searching for.

I showed that *dip* is no meaning at all—immerse a rare, and late, Iron Age meaning. That it never meant immerse till 156 years B. C., and rarely so then. That Baptists rendered it immerse only ten times out of sixty-three consecutive occurrences; dip, only eighteen times, out of *four hundred and fifty-seven* (457) counts!!

He thinks we must render *baptidzo* by a word of action in the New Testament. Now, A. Campbell gives it twenty renderings, Conant, fourteen. When we render it "baptize *with* water," we have all the old Latin versions with us, and all ancient versions, like the Coptic, that were near enough of kin to the Greek to make a transfer of the word. Thus, IN EVERY CASE FROM THE DAYS OF CHRIST TILL THE sixteenth and seventeenth centuries, ALL versions that could do it, transferred *by tide* just as we do. Why? No other word

CAN just represent it. To sprinkle, to pour, to dip, to immerse, is not necessarily CHRISTIAN baptism. I can dip a pen, immerse a dog, a rock, a cat, sprinkle a floor—are those baptisms in the New Testament sense? Hence, no word of mere *action* can represent the *baptidzo* of the New Testament. While I hold an object under the water *it is immersed*, is it not? I put a man under the water—hold him there—he is immersed. Is he yet baptized? No; he is immersed, he is *not* baptized. I take him out; is he immersed, now? No. Is he baptized? You say he is. Well, he is baptized, then, but *not immersed*. Immersion, then, is not baptism—not its equivalent. You see it, feel it, why not act on it, then?

I have now shown that the primary meaning of *baptidzo* is to sprinkle. By my brother's logic and rules from Ernesti, Horne, Stuart, etc., this was the mode and only mode when Matthew, Mark, Luke, John, Peter, the Harbinger said: "I indeed baptize with water—he shall baptize you with the Holy Spirit and with fire."

More than fifty words, all primarily meaning to sprinkle, or to moisten, wet, bedew, where it is by affusion of liquids, come to mean all that *baptidzo* and *bapto* do, more or less. It is THE LAW of all languages. Words never begin with dip or immerse, and come to mean what all admit *bapto* and *baptidzo* do. Hence, infallibly certain it is that we are correct here. Years ago, we saw that the Baptist law of language involved infinite absurdities, impossibilities; had no foundation in fact, in history, in the laws of language, but just the reverse—did antagonize them all in every particular, as we have already shown.

Acts xi. 15, 16 compared with x. 44, 45, we learn that the Spirit was "poured out on the Gentiles," "fell on them." This calls to Peter's mind *the promise of baptism*. Now, as yet, *baptism* had not been named. But when the Spirit was POURED out on them, it promptly calls to Peter's mind the promise of *baptism*, Acts i. 5, Matt. iii. 11, Mark i. 8, Luke iii. 16. "THEN remembered I the word of the Lord, how that HE said, John indeed baptized *with water*, but YE shall be *baptized with the Holy Spirit*." The mode is named, *pour*. It is

called *baptizing with* the Spirit, in contrast with *baptizing with water*. Why is such language used? "I will *pour water* on him that is thirsty. . . I will *pour my Spirit* upon thy seed," etc., Is. xlv. 3. Here the habit of pouring water in baptizing is made *the ground* of using the same word as to the Spirit. As the water outwardly purifies physical things, symbolizes cleansing, and so most fitly represents the cleansing Spirit operating on us, as also *oil*, ALWAYS poured on the head, or sprinkled on the person also represented the anointing of the Spirit. It is never represented by *dipping*.

In Hebrews ix. 10, we read of "divers baptisms," as the Greek has it, "immersions," in the Baptist Union Bible, A. Campbell, etc. Now, these baptisms were of the tabernacle service, v. 9. They were *diverse in kind*; not baptisms on different occasions, *many* baptisms, *pollois baptismois*, but *diaphorais*, different in kind. It implies that there are *differences* in these baptisms; they were *different in sort, in kind*, in the *elements*. See the use of *diaphoros*, Deut. xxii. 9, Dan. vii. 19, Rom. xii. 6, different kinds of seed, a beast "diverse from all others;" gifts "diverse," one of one kind, another of another kind. In verses 13, 19, 21. Paul tells us *in what* this diversity consists: People, the book, vessels of the ministry, and the tabernacle; four diverse objects baptized with "blood of bulls and of goats," and the water of separation, in which were ashes of a red heifer, "sprinkling the unclean," and with "blood of calves." Here is a diversity of elements used, with which to baptize them. This could not be said of immersions in water by people. There would be no diversity in those processes to be marked by *diaphoros*, not different in kind, in elements. But he has no reply till to-morrow, we shall hear what he has to say then, and it is fair to wait always and hear both sides.

But Dr. Graves thinks you cannot baptize a person if *baptidzo* means to sprinkle, to pour. We have seen enough to know how to value that. He argues that if baptize be to sprinkle, pour, dip, you have to use all those processes before you are baptized. Does he mean that for the intelligent people, or for the simple ones? Why all books are full of

words used in different senses, else language would be endless, which use, custom establishes and the context settles and makes easy of comprehension. Conant gives *baptidzo* fourteen renderings, A. Campbell, twenty. Now, by Dr. G.'s rule, you have to make a man drunk, overwhelm him with debts, sink him, drown him, wash him, overwhelm him with wine, imbathe him, etc., before he is baptized! What miserable resorts are these? yet they are the main staple of immersionists before the masses! It is a shame to resort to such things. A generic word may have many species. We travel (generic). How? We may walk a-foot, go on horse, wagon, buggy, stage, steamer, car, etc. Ride on horse, mule, car, etc. The word purify (*kathairo*, *katharidzo*) explains this. You may purify by burning, in fire, by a blow-pipe with fire, by sprinkling blood, water, washing with water, etc. You may cleanse an object by washing, pouring water on it, by pouring or dipping in water, then rubbing, by scraping, etc. So you sprinkle water on one, he is baptized. Pour it on him, he is baptized. You dip one in it, he is baptized. So in classic Greek, you give one wine, he is baptized. To another you put questions, he is baptized. You now pour abuse on him, he is baptized again. You burden one with taxes, he is baptized. Calamities fall upon him, he is baptized again. You asperse him, he is baptized again—classically, each time, but not Scripturally.—[*Time out.*]

DR. GRAVES' FOURTH SPEECH.

MR. PRESIDENT:—I return to my unfinished argument before I reply to the objections of my opponent.

I was showing that Jesus clearly indicated the character of his own and John's baptism. Christ came to John for baptism.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer *it to be* so now; for thus it becometh us to fulfil all righteousness. Then he suffered him."

I said that in his baptism, Jesus fulfilled, symbolically, the three great acts by which he wrought out that perfect righteousness demanded by infinite justice. It was by his death, his burial and his resurrection that he wrought out our redemption. This was the great process by which the Redeemer rescued the guilty from the penalty of the law they had dishonored. It was thus he satisfied the demands of infinite justice and set the prisoners at large. If this was not the "all righteousness" which he performed, I would ask my opponent what it was? But the Savior explains beyond a question the *act* he received at the hands of his Harbinger, in Luke xii: 50:

"But I have a baptism to be baptized with; and how am I straightened till it be accomplished."

He compares the overwhelming sufferings he was about to undergo, and for a season *sink under*, and afterwards to *emerge from*, to the baptismal act John administered to him.

Let the Christian mind decide whether those sufferings were slight and trivial. Was he but slightly touched with them; were they but sparsely sprinkled or lightly poured upon Him, as Dr. Ditzler applies water to his subjects, or was He not for a season overwhelmed in them—plunged—in the language of his prophet—into the deep waters of inconceivable calamity, grief and anguish?

We see that he here compares the sufferings that he was to

undergo to a *baptism* such as that he had to receive from the hands of John. And does not the figure exactly correspond with the facts it symbolizes? Was not the Savior overwhelmed with grief and sorrow and suffering? The sprinkling a few drops of water on the face would certainly be a very senseless proceeding, regarded as a method of shadowing forth the Redeemer's overwhelming *sufferings*. It would be to say that Christ was not overwhelmed with sorrow and suffering. It would intimate that they were very slight. But his own declaration, "I have a baptism to be baptized with," is tantamount to a declaration that the baptism he received at the hands of John was by *immersion*. His allusion was obviously to that *overwhelming* suffering he was about to undergo.

But beyond cavil or reasonable objection, the Apostle Paul tells us clearly and specifically :

"Therefore we are *buried* with him *by baptism* into death : that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been *planted* together in the *likeness of his death*, we shall be also *in the likeness of his resurrection*."—Rom. vi, 4-5.

Paul here refers to the baptism that Christ himself received at the hands of his Harbinger. Those who have received a like baptism are admonished that they should henceforth walk in newness of life. Their new and spiritual life should present the same contrast to their old natural and carnal life that the life of Christ, when raised from the dead by the glory of the Father, does to his earthly and temporal life. Paul has the same thought and uses similar language in his epistle to the Colossians :

"Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead."—Col. ii, 12.

The Colossians and their brethren at Rome are thus seen to have participated with Christ in his baptism. A common figure is thus seen to have symbolized the death and humiliation of Christ and the spiritual attitude in which his disciples were placed in virtue of this great transaction. As Christ died, so they had died to sin ; as Christ is risen from the dead, so they too henceforth walk in newness of life. And all these

several facts, whether relating to Christ or his disciples, are strikingly set forth by baptism. But this, of course, is said on the assumption that the baptism of a believer is an immersion—a burial. And this Paul distinctly declares it to be—“we were *buried* with him *by baptism*.” That these passages refer to Christian baptism, all commentators teach. Thus without the assistance of the lexicons, or without troubling ourselves even about the *usus loquendi*, we have found the meaning of Christian baptism. We are clearly instructed that Christ was buried in his baptism. And then John the Baptist and the apostles buried their disciples in baptism. And thus we have the *inspired* definition of baptism without going to heathen authors or to any human authority whatever.

BAPTISM—*To bury, to plant, i. e., cover over out of sight.* These inspired meanings a thousand times outweigh all the authorities he can muster in forty languages.

Now notice, the Holy Spirit says that Christian baptism is a *planting* in the *likeness* of death. But, sir, there is only *one* likeness of death in the universe. My friend here can get a thousand dollars if he will design two likenesses of death. A gentleman of means, some years ago, offered a reward of ten thousand dollars in gold to any artist who would paint two likenesses of death. Could you paint them? It is not the couched form, pale of cheek, the glazed eye, and the death-rattle; it is not the darkened chamber, the soft tread and stifled whispers, however closely associated with the idea these may be. Why many a one has revived with all these sombre tokens around him to attest his dying. Nor is it the dark-plumed hearse drawn by raven steeds, bearing the supposed corpse to the grave—for even from the coffin and the shroud and hearse, has the supposed corpse come forth. There is a case pending in one of the courts of New Orleans, where an undertaker has sued a man for his funeral expenses, and the man declares he was never dead nor buried. While life was suspended, he was confined and hearsed, and while on the way to the cemetery, he revived and beat upon his coffin's lid, arrested the attention of the driver, and was taken to his home; but the sexton demands the pay for his services. But

when we have seen the lifeless form lowered down into the grave to rest silently in the tomb—*this is death*. This alone is that which adequately conveys an idea of *death*. Sprinkling a handful of sand or dust on the face, is not *burying* a man. Standing up a tree and sprinkling a spoonful of sand upon it, is not planting it.

That these passages refer to water baptism, the candid Christian scholarship of all denominations frankly admits and teaches. It is a matter of equal surprise and regret that there are some controversialists who will presume, in the face of God's Word and the united testimony of eighteen centuries, to deny that these passages refer to water baptism. If we have been buried *with* Christ in baptism, then was Christ *buried* by John. There is no possibility of escaping this conclusion, and the Christian mind don't want to escape so palpable and so satisfactory an explanation. "If I suffer with you, you must suffer." "If I die with you, you must die," etc.

Another argument added, would seem a work of supererogation, but there is another, viz:

The primary meaning of Baptidzo, as used by all Greek authors, and admitted by all standard Greek Lexicons, is to immerse, and it has no meaning different from or opposed to this.

Thus I have proved that JOHN DID IMMERSE, and immerse ONLY, from the terms "*en*," "*eis*," and "*baptidzo*," as used by the Holy Spirit in recording the language of John, and the baptism of Christ.

Repliation.

I do not intend to be turned aside from the way I have laid out for myself. It is my duty to lead on this subject—Elder Ditzler's to follow, not to anticipate me by three or four days. With reference to Rom. vi, 4, my opponent maintains that the baptism there referred to, is spiritual baptism. And then, as he said before, has reference to the action of the Spirit. But I should think that the august founder of the church of my opponent, must be as good authority, on this question, at least with the members of the church he founded, as is my friend himself. Mr. Wesley, if I remember, says that "buried with him by baptism," alludes to the ancient mode of

baptizing by immersion. Now will you say that my friend's opinion is to be received in preference to that of John Wesley himself, the father and founder of my opponent's church?

Now, my friend admits that *en* means *in*, and if so, then it *must* be translated *in*, unless the context absolutely requires that we take some other meaning—which he don't claim. While he admits that *en*, *primarily* means *in*, will he presume to deny that *eis* means into, where it is followed by the accusative which it naturally governs? Will he do it? Sprinkling, too, and not immersion, he claims is the primary meaning of *baptidzo*. How does he prove it? Not by his lexicons, but by a process of ratiocination peculiarly *his own*. I suppose every opinion, however in conflict with reason and common sense it may be, is sure to find some wild critic to champion it, and it seems that every civilized land must be inflicted with a crazy critic, and I am afraid that my friend Ditzler is getting a little dazed to emulate the eccentricity of the Scotch doctor. Germany once had such a man, and his name was Furst. He was known as the "wild" or "crazy" critic, and the strange principles of philology you have heard from my opponent were conceived in Furst's brain—that the primary meaning of a term is the first meaning ever given to it—or, as Elder Ditzler calls it, the *historical* primary! But what have we to do with the probable *first* meaning of the term *baptidzo*. We want the meaning that was current and literal, when Christ used it. It seems that every country has had, or has its "crazy" critic. Scotland, a few years ago, had one in the person of Mr. Ewing (Presbyterian). He felt it incumbent upon him to serve his church by ridding *baptidzo* of the idea of immersion. He affirmed that there was a relation between "*bapto*" and the English word "*pop*." By the aid of his philological chemistry the *b* of *bapto* was converted into *p*, and *a* into *o*, while at the same time the *to* became sublimated; thus leaving in his critical retort, after the labored process was over, the word *pop*—and so *poptizo* to *pop*—is the sense of the term! To such fanciful and puerile results does the mimetic theory of language conduct. America has its "crazy" hobby-rider in the person of Dr. Dale, who can demonstrate that the real

meaning of *baptidzo* invariably indicates *intus* position (to place within), and yet by his philological chemistry, it means only to sprinkle a few drops of water upon the subject! My opponent, I hear, has recently smashed the pretty hobby-horse of his Bro. Dale, ambitious to have the whole field to himself and his newly constructed philological pony. I affectionately warn him of their untimely end. He should cultivate in himself a higher ambition than to

“Shine to delude, and to dazzle, then expire.”

I am really afraid that my friend has the ambition of becoming the crazy man of the Methodist Episcopal body of America. Now touching his queer etymological fancies, I am told that his people are wonderfully taken with them. He claims that the primary meaning of a term is the *first signification historically* attaching to it! Who ever thought of such a thing before? Why grant, in the case of *baptidzo*, that three thousand years ago it did mean sprinkle, is there any such significancy in that fact as can claim to modify or change the meaning of a document written two thousand years ago, in which the same word occurs after having undergone a change of signification quite diverse from its original import? Certainly no jurist would admit such a change in the case of a legal document. Now, what was the meaning of our English word *prevent*, say three centuries back? Why it had precisely that meaning which its etymology would seem literally to convey—to go before—from the Latin *pre*, before, and *venio*, to come. I will give brief examples from the Old and New Testaments, of their use of the term in this sense, as this will serve to make more palpable the point I am insisting on:

“I *prevented* the dawning of the morning and cried [unto thee]: Mine eyes *prevent* the night watches, that I might meditate in thy word.”—Psalm cxix, 147-8.

“They that received tribute money came to Peter and said: Doth not your master pay tribute? He said, yes. And when he was come into the house, Jesus *prevented* him, saying: What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute?” etc.—Matthew xvii, 24-25.

“We who are alive and remain, shall not *prevent* them who are asleep.”—1 Thes. iv, 15.

The Psalmist simply means that he awoke and prayed to

God before the dawn, and not that he kept the dawn from coming; and the same with regard to the "night watches;" he anticipated them, and would not wait for them before reading and meditating on God's word. In like manner, Christ considerably *anticipated* Simon, so as to relieve him of that embarrassment which he knew his reluctance to introduce the subject of the tribute would produce, seeing that he knew his Master had no money on hand with which to pay it. And Paul taught that the living would not go before the dead, in the first resurrection. Now just think of a jurist who should assume to deal with one of our statutes in this fashion and deny that anything was forbidden or interdicted by this word *precent*, and then proceed to make good his position by showing that according to its "primary" meaning, the word had no such force! Would not the court rule him a miserable trifler and commit him for contempt? If it would maintain its own dignity and the integrity of the law, it certainly ought. Once admit such a principle of interpreting language as this, and science and jurisprudence must forthwith become subverted, and confusion worse confounded, play havoc everywhere.

Well, I say then, I have to do with *baptidzo* as it was used by Christ and the inspired writers of the New Testament; and I unhesitatingly affirm, that when they used it, its primary—that is, its common and prevailing meaning—was to *immerse* or *dip*. But he has seen fit to anticipate me by two or three days, and I am afraid you will find him as far in the rear when I reach his present positions.

We have to do with *baptidzo* as it was used by Christ and his apostles. We claim that the only point to be determined in regard to it is, its *commonly accepted meaning in their time*. Now he admits that in the time of Polybius, two hundred and fifty years before the Christian era, and in the time of Josephus, eighty years after it, its meaning was *immerse*. That is all we want. He concedes that Polybius and Josephus both use it in the sense of *immerse*. I say then, granting his unsubstantial fancy about its meaning, it makes nothing in favor of his theory of aspersion, and in no degree militates against mine. Indeed, so far as it affects the question in debate, it concedes

everything. For if it had the meaning of *immerse* when the New Testament was written, it must have been employed in that sense by the inspired penmen themselves, and, of course, still retains that sense in our Bibles.

I may be expected to notice his views in regard to Bethabara, away beyond Jordan. I should be pleased to know what interpretation he puts upon the narrative of the Evangelist, when he tells us that

“These things were done in Bethabara, beyond Jordan, where John was baptizing.”

If it was a thousand miles, “more or less,” as the lawyers say, *beyond* Jordan, how does this comport with the fact that John was baptizing *at* the Jordan? I ask him to deny that Bethabara was a common, well-known ford of the Jordan. Why he has a brother in Texas, one of the lights of Methodism in that State, who has discovered that the river Jordan, where John baptized, was no river at all, but a *town* in the south of Judea, bordering on the wilderness! . Now positions so groundless and untenable as these, would certainly not be resorted to, except to give plausibility to an unscriptural rite. That it should stand in need of them, is the best proof that it has no more substantial ground to rest upon.—[*Time out.*]

DR. DITZLER'S FOURTH REPLY.

GENTLEMEN MODERATORS:—I must confess that the Doctor takes us by surprise. I never expected to live to see the day when a *Baptist* would dry up Jordan. It is news indeed, to learn that Jordan ran so low, in the lower Jordan, as to be too shallow for an immersion of the human body.

But he falls back on *Bethabara* as the place that John (x, 40–42) says was “away beyond Jordan,” into which Christ went, where he abode, and at which place people met and “believed on him there.” *Bethabara* the house of the ford. Unfortunately for the position, his own Baptist Bible, Alex. Campbell, Anderson, Wilson—all immersionists; all ancient Bibles—Greek, Syriac, Latin and Ethiopic, have it *Bethany*. Origen could not find Bethany near enough Jordan to suit him, and erased it from the text, and substituted *Bethabara*, because he could find it on Jordan. We do not recognize Origen's right to change our Bibles. No ancient copy reads *Bethabara*—all read *Bethany*. At first, then, before multitudes came, John baptized “away beyond the Jordan.” Later, when crowds came, much water was needed for all purposes to which it is appropriated by people, and the Bible required “*running* water,” and hence John went to Jordan. The great crowds abating, the fine springs or fountains of Enon, in high, healthy regions furnished enough water now for all purposes whatever. We will recur to this in due time and sustain *our reasons* for John's places of baptism by Scripture. Dr. Graves, seeing the desperate situation of his cause, resorts to the very doubtful expediency of fiercely assailing and trying to belittle the highest authority in the world. Furst is crazy—Ewing is wild. Ewing does not define *baptulzo* by the silly definition of *pop*, in his lexicon at all, but in a separate work he proposes that, on the same score, that immersionists do essentially, as to its *root*. It is absurd, of course, and has no part in our debate. As for the great Jewish immersionist, Rabbi Furst,

he has produced the best Hebrew lexicon, the best Hebrew concordance and lexicon, that ever have been given to the world. As a Rabbi, he was an immersionist—for Jews immerse all Gentiles now, just as Rabbi Wise is an immersionist. As to the report that he is “a crazy critic,” *that* is all in Dr. Graves’ imagination. I keep about as well posted as most men on German critics, and never have I heard or read of such a thing. We demand the PAPERS for it. Immersionists may regard him as wild and crazy, just as such people did Franklin, Morse, Fulton, Copernicus, Newton, Jenner. The first cases of vaccination started the Dr. Graves class of people into a dreadful frenzy. To use vaccine matter would make men animals. Nay, it was reported some already chewed the cud, and others felt horns sprouting on their heads. Had Dr. G. been there, they would have shot out finely on his, no doubt. No, sir, when such critics as Kitto, Davidson, Smith, etc., hold Furst as first among lexicographers in Hebrew, and he has (died recently) the professorship of Oriental languages in the most renowned university for such studies on the globe—Leipsic, such attacks fall harmlessly to the ground.

Dr. Graves now thinks that I want to get him away from the Bible argument! Was not his whole morning’s speech about philology, canons of authority, interpretation and matters wholly outside the Bible? Did he not quote laws from Ernesti, M. Stuart and Blackstone, from Horne and others? Then did he not bring forward three human authorities, a Baptist, a Presbyterian—Geo. Campbell, and a Lutheran—Bretschneider, I believe? Did he quote the Bible? Did he offer a Bible argument? Did not all he adduced point to a philological argument, to be conducted by scientific methods, or philological principles? He did. Now when I pursue exactly the course laid out by him, and it is perfectly evident my facts cannot be met, he flies precipitately to Jordan, entrenches himself behind Enon, and already hides in “buried with him through baptism unto death!” He told us of the strong words of Elder Wilkes in the Louisville Debate 411, that not for a day and a half would the common people understand him, yet, at the end of Dr. G’s hour, how many could see his aim?

The Doctor thinks that the "righteousness" Christ fulfilled at his baptism, was symbolic of his sufferings which he was sure to endure on the cross; but Dr. G. claims that the baptism administered by John, was Christian baptism. If so, its import is always the same—has the same object, aim, purpose *to whomsoever administered*. If in the case of Christ, it was symbolic of his death and burial, and foreshadowed his sufferings, then the baptism of his disciples must have had the same signification. But no, we are told *their* baptism symbolized their death unto sin. In this instance, then, Christ's baptism could have had nothing in common with that of his disciples. He never knew sin. John's baptism was unto repentance. Did it betoken that to Christ? or symbolize regeneration?

Christian baptism symbolizes regeneration—the purification of our polluted natures. If Christ's baptism was to represent to us its import that we fulfill all righteousness, it goes too far you see, in all these points. In this and *all other* points, Christ's baptism had nothing in common with ours in import, in design.

But Dr. G. restricts the meaning of what the Savior did in his baptism to a foreshadowing of his own death, burial and sufferings. But Christ's main sufferings were on the cross. How could a dip under clear, pure water, symbolize, from your stand-point, the crucifixion? Where is the point of analogy? Up till then, for fifteen hundred years, never had water baptism symbolized death, burial, crucifixion or any such thing. No such fact can be adduced. Hence it would have utterly failed in import. No apostle or disciple, or Jew so understood it. Christ said no sign should be given of his resurrection save that of Jonah.

But he asks: "Could a little water sprinkled or poured on the head, represent the sufferings and burial of Christ—his death?" We reply: In Matthew xxvi, 9–12, the woman poured oil on his head, and he said: "In that she hath poured this ointment on *my body*, she did it (*pros*) *in respect, in reference to my burial*." A little oil poured on his head symbolized literally—"the burying of me"—my being buried. As to his

death, *a sip of wine* memorializes all that. A bit of bread symbolizes the breaking of his body. Quantity is not involved in the symbolic element or a corresponding modal act at all.

Dr. G. says the learning of the world is with him, that Rom. vi, 4, "buried by baptism into death" refers to water baptism. We answer, Beza, M. Stuart, Hodge, to go no further, all hold, in their commentaries, etc., that it *does not* so refer. The context shows it does not so refer. The world being divided, we are left to examine it critically and decide by the facts involved, which show clearly that it does not so refer. Wesley, Clarke and the great body of those who hold it as so referring, held that it was Jewish Proselyte baptism to which Paul referred. As the Jewish writers in the fourth and sixth centuries spoke on it, they were misled by their later style of treating it. All Baptists reject the opinion, and hold that it was not practiced in or before apostolic times, and hence not referred to by Paul. In rejecting the opinion on which Wesley, Clarke, etc., based their comment, they destroy this testimony, and thus it all falls, and leaves in full force the testimony of the other class of commentators with whom we hold. As to "planted" with him—trees, shrubs, etc., are planted, not *buried*, it involves not envelopment. Seed are sown—sprinkled—"cast your seed corn—bread corn—upon the waters."

We have shown by an appeal to all standard Greek lexicons; by an appeal to the ablest immersionist authors; by an appeal to the classic Greek writers themselves, that *baptidzo* did not mean to immerse—that it never was applied to the act of immersion—till in Polybius, and subsequent Greeks of the iron age of Greek. They cannot find—they *never will* find—an example previous to that age in which it meant immerse. It also means to make drunk, overflow, overwhelm, drench, as well as immerse; and there would be as much propriety in restricting its New Testament use to "make drunk" as its meaning, as to fall upon any other single classic meaning, if you are to go by the Doctor's rules.

As to *eis*, it primarily implies direction towards. (See Lid-

dell & Scott, Passow, Kuhner, etc.) I have shown that *eis* as often means *at, to, in, unto, for, as into*. Its precise meaning, therefore, in any given case, must be determined by the context where its relation to each word is indicated by the surroundings of the word. To insist, therefore, that in every case its meaning is *into*, is just as much unscientific as to claim that *baptidzo* always and everywhere means to immerse.

"But what does all this amount to," Dr. G. asks? It is well enough to decry the character of an argument that one feels himself unable to answer. But heretofore their greatest and most distinguished authors, such as Cox, Gale, Conant, Ripley, A. Campbell, Wilkes, Judd, J. R. Graves, have always pursued the philological argument as their chief and almost their only dependence. Dr. Graves quotes from Judd, from Michaelis, from Castel, Buxtorff, Beza; and all of them, when they are before their own people, rely on the philological argument. But now, when we come to confront them, they tell us that all our talk about philology, is a matter of empty parade and a vain display! Let them then pour the phials of their wrath on their own Carsons, their Conants, Judds and Graves, Gale, etc., etc., for we know that all these distinguished authorities had relied on the philological arguments in defense of their distinctive views. But I am not dependent upon languages on this question. It is a plain matter of fact. But these arguments have been made by our opponents, and great stress laid upon them. These things are well known, and we now have these great authorities before us, and it certainly, therefore, is incumbent on us to quote them, and to meet the bold assertions, so often made. When quotations are made from Blackstone, and from Stuart, Ernesti, etc., as to the principles on which language is to be interpreted, we suppose it means something. But it is not that they are opposed to philology; for so long as they see a chance of pressing it into their own service, they are great on philology, and only discredit it as an essential element in this controversy, when they see that it cannot be made subservient to their own sectarian purposes.

It seems our immersion friends are now wild over Rabbi

Furst, the great Jewish lexicographer. But let us see if he is essentially alone, or well supported. *Tabhal* is the Hebrew for baptize. It is translated both *bapto* and *baptidzo* in the Septuagint used by the Apostles. The Targums, Versions by Jews into Chaldee, translate *tabhal* by *rachats*, *wash*, also. Let us now examine the lexicons on *tabhal*. We pass by the little manuals that are purely abridgments and inferior, save one, Stokius. As he has been held up so confidently by immersionists, we cite him as a manual.

1. *Schindler*, 1612 Pentaglotton folio. *Tabhal*, to moisten, dip, immerse—thus, to wash, as the object is not to be cleansed, but MERELY TOUCHES (*attingat humorem vel tota, vel ex parte, baptizavit*) the liquid, [for it applies to *any* liquid] in whole or in part, to baptize.”

2. *Stokius*—moisten, dip, immerse, &c. So it touches the liquid in whole (*aut saltem ex parte*) or merely in part.”

3. *Leigh's Critica Sacra*—same as rest—then—“but it merely touches the liquid (*tantum attingat*) either in whole or in part [partly], to baptize.”

4. *Buxtorff's Chaldee*, Robbins' &c folio, thirty years' work in it. *Tabhal* “moisten, dip, &c,” same as rest in substance—and the object “is not washed all over, but besprinkled with the water, (*ab aqua*). He shows, too, that in later days immersion of the body occurred.

5. *Castell's Heptaglotton*, 1669. This great work cost immense labor. Really there are over three hundred years of the labor of the greatest scholars and philologists of that century of linguists embraced in this great work. Nineteen of the greatest philologists and linguists of that century were engaged in it. It is therefore equivalent to 19 Lexical authorities. Hear this volume of imposing authority then, on *tabhal*, the equivalent of *baptidzo*. To moisten, dip, immerse, (English dip or dabble) baptize. It differs from *rachats*, because washing is for *cleansing* an object. But the dipping merely touches the object to the liquid in part or wholly—(*Intinctio, autem rem humidam contingat tantum, vel ex parte, vel totam*, Rab. Dav., Gen. xxxvii, 31 verse). Chaldee, *tebal*, same as Hebrew and Rabbinic. To wash one's self, cleanse anything in water. But the

washing is of vessels or men. Later it might be by immersion of the whole body, but not always, (*at non semper.*)

Here now, we have the equivalent of 23 lexicographers, and Kimchi, the classic Jewish lexicographer of the 10th century, making 24 all defining it first, to *moisten*, (*tingo*); then *dip*, and tell us, *all* of them, that it is *such a dip as merely touches*, (*tango, to touch*), the object baptized, to or with the liquid or water, *in part*, or in whole. *This dip* is not what you want. It *baptizes* if it *merely touches* the object to or (ab aqua) by the liquid or water. Then with this fact, it is immerse *last*, and *nowhere* means immerse in the Bible, but *only* in *late* Chaldee, and not always so then. Now

6. Furst, the great Jewish Rabbi, Professor of Hebrew in Leipsic, where, above all Universities in the world, Hebrew is most thoroughly taught, the *folio* work defines it:

“To moisten, to wet, to sprinkle, to immerse—*rigare, tingere, perfundere, immergere.*” In his late large *German*, Hebrew and Chaldee lexicon, translated by the learned S. Davidson, one of the most critical scholars of England in this century, it is exactly the same—to moisten, wet—*benetzen* answering to *tingo* in his *Latin*. Sprinkle (*begiessen* answering to his Latin *perfundere*), *rigere, tingere, therefore* to dip, to immerse. That is from *tingere*, moisten or wet, dip, immerse, are *derived* meanings, just as we proved by such a world of facts. He then adds: “The fundamental signification of the stem (*bal*) is to moisten, besprinkle.”

I would be glad now for the Doctor to bring up their favorite Gesenius. I will show him how to support our position also, as he gives the root as equivalent to the Greek *deno* whence comes our *dew*, bedew, sprinkle, and though it is all false philology in Gesenius, yet if he adopts him, he is crushed by him from the facts we will adduce from Gesenius. Hence *all* Hebrew learning, lexicography and facts are with us here, and perfectly demolish the Doctor. I want Maimonides of the 12th century, the old Jewish Arab introduced, so often quoted by their side. We are prepared with it in the original. With these proofs, we turn to the Bible, our great store-house both of truth and of facts.

When I was a youth in school, Dr. Graves was a skilled debater. He was in the thickest of the fight when I was a student in college. He is presumed, therefore, to be able to do all that man *can* do here for his cause. We appeal to you all—have we shunned any point—shrank from any issue he has raised? Not one. We have met every point, and at the same time amassed such a weight of evidence for affusion as *the only Scriptural mode*, that it perfectly overshadows all he has adduced, and he has not even made a serious attempt to assail us anywhere. I came prepared to begin with the Bible—plain English argument, but he began with philology—I had to follow and did so.

Hebrews ix, 10, we are told the tabernacle service consisted in “meats and drinks, and (*diaphorais baptismois*), *diverse baptisms*.” Then the Jewish service had baptisms *different in kind*—so the word means, not *pollois* in *many*. The word denotes things different in kind—elements, species different, and is *always* so used in the Bible. Paul tells us in what these diversities consisted in verses 13, 19, 21. With water, with blood of three different kinds of animals, four different sorts of elements besprinkled on four different sorts of objects, the people, book, tabernacle and vessels of the Ministers. Hence on the meaning of *eis*, let us quote :

2 Kings, ii, 6—“For the Lord hath sent me *eis*, to Jordan.”

1 Kings, ii, 8—“Meet me (*eis*) at Jordan.”

2 Kings, ii, 21—“Went (they) forth *eis*, unto the spring of the waters.”

1 Kings, xviii, 19—“Gather to me all Israel, *eis*, at Carmel.”

Josh. iii, 16—“And those that came drew *eis*, toward the sea of the plain.”

Luke v, 4—“Launch the ship *eis*, into the deep.” Certainly it went not *under*, but *on* the water ; in it, not submerged.

Luke, xv, 22—“Put a ring *eis*, on his hand.”

We have selected cases where *water* was involved ; verbs of motion used, yea, a number where (*eis ton Jordane*) *eis* stood connected with “the Jordan” exactly as in Mark i, 5—“baptize *eis* in or at the Jordan,” the *only* time *eis* connects baptize with anything, such as river, water, &c, in the New Testament. It is now demonstrated that *eis* proves nothing as to mode in Mark i, 5 ; Acts viii, 38. Hence Liddell & Scott’s lexicon, Dr. G’s favorite, says of *eis*, its “radical signification is *direction*

towards, motion to, on or into." So Passow, Kuhner and Buttmann.

So much do *eis* and *epi*, *at*, *upon*, *to*, answer to each other in meaning, that in different manuscripts and texts they interchange often.

Nor is *ek*, out of, any help, for Exodus ii, 10, we read: "I drew him (*ek*) *out of* the water." Yet he was in a basket so prepared as to float *on* the water. "And we departed (*exæsamen*) from the sea." Here are both *ek* and *apo*, yet they were not *in* the sea. In Joshua iv, 16-10, we have "*out of* Jordan" five times repeated. "Come *up out* Jordan," *ek*, where some three millions of people "*came up out of* Jordan," yet not one immersed, but were on "*dry land*." Texts could be multiplied, but this is enough. Nothing is more common than to bid a child to *come out of that water*. What are you doing in that water? where it is only playing in a pan or puddle of water or a branch.

There is no proof at all that Philip immersed the eunuch. It simply leaves the mode an open question to be settled by other facts. There is no proof that John immersed a soul in all his life, but every proof of the fact that he baptized, as always Jews had, by affusion.

How did John baptize? "With water." But the Doctor says *en* is always *in*—equivalent to our *in*. Locally it is often so used. But indicating *instrumentality*, which is its use here, it is *never* so used.

1. In about half the cases of "baptize with water," it is simply *hualati* with water—no *en*, but dative of instrument.

2. The *en* occurs hundreds of times in the Greek of the old and new Testaments, meaning *with* where *instrumentality* was indicated, and *affusion always the mode*. Ezekiel xvi, 4, 9, is an example. In the one case an infant the day it was born is "*washed en* with water. Verse 9, "then washed I thee *en with* water. I anointed the *en* with oil. Anointing *en with* oil occurs *forty-one* times consecutively in the Penteteuch and mixing with (*en*) oil, where we all know it was always by *pouring*. Yet *en* indicates its use—points out its *instrumentality*. Is a new born babe dipped under water to be washed? So in

cleansing a house, five times *en* occurs in one verse, where it is cleansed by sprinkling, yet reads *en* with water, *en* with blood and *en* with hyssop, &c. "Rule *en* with a rod of iron." We need not quote a world of texts. The Bible is full of such. Hence John baptized *with* water as an instrument. Christ *with* the spirit, with fire. The water was administered by affusion, *epi*, at Jordan, *eis* at Jordan. Matt. iii, 13; Mark i, 5; *en* at or in Jordan, all within its banks Carson agrees is implied here—may be implied—as a location it was *epi*, *eis*, *en* Jordan, at Bethany, at Enon John baptized, *with* water. Matthew, Mark, Luke, John, Peter, Christ, all are witnesses here that it was "with water," "with the spirit." It was poured on them, fell on them, was shed on them. And how absurd for John to say, "I baptize *you* with water. Christ will baptize *you with the Spirit and cast you into hell*," the very ones that received a *double* baptism!! Acts xi, 15, 16. When Peter had seen that the Spirit was poured upon them, he said, "Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'" And on the day of Pentecost they had the fiery element super-added, with which they were baptized in accordance with John's prophetic declaration. But my opponent would strangely construe this as an allusion to the immersion of the impenitent wicked in hell. You see on the day of Pentecost they were baptized with the Holy Ghost and with fire. The Holy Ghost descended, and rested on them, and cloven tongues as of fire sat upon each of them. There was no immersion. And if we were inclined to exult over a vanquished opponent, we might assuredly do so now, the Doctor having failed so signally in his attempt to give even plausibility to the position he has laid down. Every thing, moreover, which he has advanced, having the semblance of argument, we have so effectually stripped of its disguise, that, even to his own friends, it can hardly wear the aspect, we should think, of respectable sophistry. And now, in closing these remarks, I cannot but express my ardent desire that each minister of Christ's gospel, as he goes forth to his great work, may henceforth receive more copiously that baptism of the Holy Ghost, to which our thoughts have just now been directed.—[*Time up.*]

DR. GRAVES' FIFTH SPEECH.

MR. PRESIDENT:—My opponent a little misunderstood me. I did not deny that Ewing was a scholar. I did not deny that Dale was a scholar. I willingly concede that these men were scholars. My remarks were not intended to disparage their *scholarship* but to expose the flimsy, unsubstantial character of their wild *philological* fancies.

And then, he is mistaken again on another point. In my speech yesterday, I only referred to lexicons in general terms. I did not spend one moment in discussing *philology*. Nor have I the least objection to these great tomes piled up here to astonish the common people. You know, Mr. President, that I said at the outstart, I was going first to develop the meaning of the word of God on this subject. And I venture to affirm, that there is not a child that has arrived at the years of accountability, but can see that the word of God does itself furnish a clear interpretation of the meaning of *baptizo*, and that *that* meaning is to immerse; and this, observe, is the point we want to arrive at; all outside of that Book is merely incidental to this question. Now I have to say that he will find he cannot get me away from that argument. You Missouri farmers tell your man to go and *plant* corn and he *sprinkles* it on the top of the ground, has he obeyed you? Has he *planted* if he has only dropped it? You tell him to go bury a dead carcass, and he only sprinkles a handful of dirt upon it, *has* he obeyed you? Is sprinkling a thing covering it over?

One thing I failed to notice yesterday. He referred to Pindar as the first Greek who ever used "*baptizo*," and as having then used it metaphorically. This is a glaring mistake. Pindar, in the example given, used it in a strictly literal sense. There is nothing but *dip* in it. Conant translates the passage thus:

"For as when the rest of the tackle is toiling deep in the sea, I, as a cork above the net, am undipped—*abaptistos*—in the brine."

As all *figures* are founded on *facts*, so the figure employed by the poet here, is founded upon the physical fact of the undipped—not the *unmoistened* or the *unsprinkled*—cork of the fisher's net. There is nothing but dip, in this example, and it is an omen that bodes disaster to his cause, when the very first case he himself selects, overthrows his position!

I expected from Elder Ditzler a stunning assailment of my position in demonstrating the *act* of John's baptism, the act which Christ and his apostles and every member of the first church received, but strange to say, he noticed but a few of them, and these so feebly that I regard it as equivalent to an admission on his part, of their unanswerable force; and the *act* of John's baptism once determined, the *act* which Christ commanded is evidently established by it, for no sane man can be persuaded that Christ did not command his apostles to administer the act which he and they had received at the hands of John. Every Christian will be safe in following the example of Christ.

I propose, in this speech, to defend my eight arguments by additional considerations and by the concurrent testimony of the most distinguished Pedobaptist scholars, and those of his own school. My first argument was—

1. THE PRIMARY AND LITERAL SIGNIFICATION OF THE PREPOSITION “EN” IS “IN.”

If this is sustained or admitted, then must we render *en* by in, in every place in the New Testament where it occurs, unless it is repugnant to the sense of the passage.

PROOF.

1. No Greek scholar will deny that *en* does primarily and literally mean in, and corresponds exactly to our preposition in, and means in, as often as the English preposition *in*, means in.

2. Every Greek lexicon extant gives, in, as the primary meaning of *en*.

3. The *usus loquendi* of the New Testament unquestionably sustains this meaning.

We find *en* used two thousand six hundred and sixty times in the New Testament, and it is translated in, two thousand

and forty-five times, which proves it to be its general, which is its primary meaning. But it is translated by *on*, and by *at* or *with*, three hundred and thirteen times, and by *within*, *among*, *by*, and *because of*, in the remaining places.

Now *any one* can convince himself by an examination, that a majority of these places might be properly translated in, and that in every case, this meaning governs the sense.

ILLUSTRATIONS:

"He spake *by* parables," "love the Lord *with* the heart, soul, mind;" *in* is the sense. "On the feast day," "*on* the Sabbath day;" evidently *in*. "Say not *within* yourselves," "*at* that time;" *in* is the force here. "Among themselves," and strange, doubly strange, *en agape* (1 Cor. xvi. 14) "*with* love," when it should be *in* love; as, we should speak the truth *in* love.

I seal what I have to say on *en* with this, that unless *en* means *in*, the Greek had no preposition the primary meaning of which was *invariably* *in*, which fact will satisfy every Christian and fair-minded person. I quote upon Elder Ditzler, the language of Rev. Jas. Harvey to the father and founder of Elder Ditzler's own church.

"The Rev. Jas. Harvey, addressing the Rev. J. Wesley, says: 'I am ready to grant that places may be found where the preposition *en* must be understood according to your sense: [that is, *with*:]; but then every one knows that this is not the native, obvious, literal meaning; rather a meaning swayed, influenced, moulded by the preceding or following word.' 'He will not allow the Greek preposition *en* to signify *in*; though I can prove it to have been in peaceable possession of this signification for more than two thousand years.'—*Letters to Mr. J. Wesley*, pp. 26–322."

What, therefore, have I a right to conclude, and what is the duty of all to believe? Certainly, that whatever John did to the people or to Christ, denoted by "baptized," he did to them *in* water, and not *with* it; and in the words of the Spirit, he did baptize Christ "*in* the river of Jordan," and not *with* it, or *on* it, or *by* it, and if there is one who can think that John took his subjects *into* the river to *sprinkle* them, I have no argument with that man; *the man don't live that really believes he did*. Let no Baptist henceforth for one moment, admit the reading, *with*, in the Greek.

II. MY ARGUMENT FROM "EIS" IS VERY SIMILAR. THE

PRIMARY, LITERAL AND GENERAL SIGNIFICATION OF "EIS," AS USED BY ALL GREEK WRITERS AND AS GIVEN BY ALL GREEK LEXICONS IS *into*, AND NEVER *with*; AND THE HOLY SPIRIT SAYS *in* AND *into*, NEVER *with*, *at* OR *near to*.

It is used seven hundred and ninety-five times by the four evangelists, and translated three hundred and seventy-two times by *into*; and by *to* for *into*, more than one hundred times; and two hundred and seventy-three times by *unto* in the sense of *into*.

ILLUSTRATIONS:

When he came *to* the house, *to* the city, *to* the temple, *to* Jerusalem, *to* Bethany, *to* Nazareth, *to* Jericho as you say you go to St. Louis; it must be translated *into*, unless the context forbids. The Greeks had no other word whose primary meaning was *invariably into*, as we have none in English save *into*.

Now Mark, by the Holy Spirit, tells us that Jesus came from Nazareth, of Galilee, and was baptized of John—"eis ton Jordanen"—*into* Jordan. No Greek scholar can translate it otherwise. Whatever John did to Jesus, denoted by the Greek verb *baptidzo*, the *act* put Christ *into* the water of the river Jordan. Is there a man, woman, or child, will the most unprincipled of modern professional controversialists assert, that he sprinkled Christ into the river, or poured him into the river, or as Ewing claimed, popped him into the river.

I dwell at this length upon these two prepositions because I think they conclusively settle the whole question touching the action of baptism when properly translated. I would be perfectly willing to leave it to the impartial verdict of any twelve veracious men, under oath, living in this town or in the State of Missouri. Their force in determining the action of baptism has never been developed, because the translators clearly saw that to translate them literally in every case, in the language of Dr. Beecher, respecting *baptidzo*, they would seem to take sides in the controversy then pending; accordingly, in order to take neither side, they did not attempt to give sense, and used the ambiguous *with*, though in two instances, Mark i, 9, they were compelled to translate it so nearly literally that

the passage settles the action forever. Christ was immersed *into* the river Jordan. These two little prepositions are two hooks of steel that cannot be broken, and whose hold is sure. I claim that they alone settle this question in my favor, that Christ was baptized by immersion, and if Christ, then his apostles and all whom John baptized.

III. THE PLACES JOHN SELECTED FOR THE ADMINISTRATION OF THE RITE ARE DETERMINATIVE OF THE MODE.

They were at the river Jordan, and at Enon, and the Holy Spirit says he was baptizing at Enon *because* there was *much* water there. Nonus says *diophonon hudor*, deep water. He never would have resorted to much water unless for immersing. A pitcherful would have sprinkled a thousand, and a bucketful would have sufficed for all John ever baptized, if he performed the rite as moderns do, by laying a *moistened finger on the forehead*, which is neither sprinkling nor pouring.

"CALVIN.—'From these words (John iii, 23) it may be inferred that baptism was administered, by John and Christ, by plunging the whole body under water.'"

"BR. BOSSUET.—'The baptism of St. John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. The prodigious multitude of people that flocked to his baptism, made St. John the Baptist choose the places about Jordan, and among those places the country of Ænon near to Salim, *because there was much water there*, and a great facility for dipping those who came to consecrate themselves, etc.'"

"DR. TOWERSON.—'For what need would there have been of the Baptist's resorting to great confluxes of water, were it not that the baptism was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an effusion or sprinkling.' In Booth's *Pedobaptism*, vol. i, p. 209."

"DR. DODDRIDGE.—'At Ænon, *because there was a great quantity of water there*. It is exceedingly difficult to determine the true situation of this place. * * * But nothing surely can be more evident than that *polla hudata, many waters*, signifies a large quantity of water, it being sometimes used for the Euphrates (Jer. li, 13). Sept. To which, I suppose, there may also be an allusion (Rev. xvii, 1). Compare Eze. xliii, 2; and Rev. i, 15; xiv, 2; xix, 6; where *the voice of many waters* does plainly signify the roaring of a high sea.' In the Paraphrase he writes: 'And John was also at that time baptizing at Ænon, which was a place near Salim, a town on the west side of Jordan; and he particularly chose that place, because there was a great quantity of water there, which made it very convenient for his purpose; and they came from all parts and were baptized by him.'"

“OLSHAUSEN.—‘John also was baptizing in the neighborhood, because the water there * * * * afforded convenience for immersion.’ Com. on John iii, 22-36.”

“DR. W. SMITH.—‘There was Ænon, near to Salim, to the north, where St. John was baptizing upon another occasion, “because there was much water there” (iii, 23). This was during the summer, evidently (comp. ii, 13-23) that is, long after the feast of the passover, *and the river had become low*, so that it was necessary to resort to some place *where the water was deeper than at the ordinary fords*.’ Bib. Dic. Art; Jordan. (Sig. E. S. Ff.) Subsequently the writer speaks of Ænon, ‘where there was not generally so much of a ford, but, on the contrary, where the water was still sufficiently deep, notwithstanding the advanced season.’ Under Ænon, we read ‘Ænon, a place “near to Salim,” at which John baptized. It was evidently west of the Jordan, and abounded in water.’”

“DR. MACBRIDE.—‘The spot chosen by the Baptist on the banks of the river, and the observation that he baptized at Ænon “because there was much water there,” seem to *prove* that he administered it by immersion.’ Lec. on the Diat.”

I claim this to be a conclusive argument in itself, sufficient to satisfy any reflecting mind. The leading lawyer of the McMinnville bar, during my opponent’s debate with Elder Brents, stated, in my hearing, that he had heard the discussion of one question, the mode of baptism, and he declared that the fact that John did resort to the Jordan and to Enon for the purpose of baptizing, conclusively and forever, in his mind, determined the act to have been immersion.

IV. IT WAS THE PEOPLE, AND NOT THE WATER, HE *baptized*. BUT HE COULD NEITHER POUR NOR SPRINKLE PEOPLE, BUT HE COULD IMMERSE THEM, THEREFORE NEITHER TO SPRINKLE NOR TO POUR, CAN BE THE DEFINITION OF *baptidzo*.

This is conclusive against sprinkling and pouring at least. John certainly did not perform either of these acts.

V. JOHN MENTIONS THREE BAPTISMS: “*En Hudati*,” “*En Pneumati Hagio*” AND “*En Puri*.” WE KNOW THE ACTION OF EACH MUST HAVE BEEN THE SAME; FOR THEY ARE DESCRIBED BY THE SAME WORDS.

Now, we know the last baptism is to be an immersion *in fire*, for John himself explains it to be in everlasting fire that all the finally impenitent will be immersed or overwhelmed.

“Whose fan is in his hand, and he will thoroughly purge his floor, the

wheat he will gather into his garner, but the chaff he will burn up in unquenchable fire."

I submit a few other passages:

The beast and false prophet "both were cast alive into a lake of fire burning with brimstone."

Of Satan, it is said the angel "cast him into a bottomless pit."

Again: "Death and hades were cast into the lake of fire, and whosoever was not found written in the book of life was cast into the lake of fire."

Again: "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

Again: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

Therefore John's baptisms, "*en hudati*" and "*en pneumatihagio*," were by immersion also. That this is, beyond controversy, determinative, mark the teachings of the most learned.

"Dr. Robinson's Greek Lexicon of the New Testament, p. 126, 'Metaphysically and in direct allusion to the sacred rite, baptize *en pneumatihagio kai puri*, to baptize in the Holy Ghost and in fire—i. e., to overwhelm, richly furnish with all spiritual gifts; or overwhelm with fire unquenchable. Matt. iii, 11; Luke iii, 16; Mark i, 8; John i, 33. Still in allusion to the rite; to baptize with calamities—i. e., to overwhelm with sufferings.'"

"Dr. George Campbell, of Scotland, says: 'In water, in the Holy Spirit.' The word baptism, both in sacred authors and classical, signifies to dip, plunge, immerse. It is always construed suitably to this meaning.' *Notes on New Testament, Andover*, vol. ii, p. 20."—[*Time out.*]

DR. DITZLER'S FIFTH SPEECH.

GENTLEMEN MODERATORS:—In regard to the correct translation of *en kudati*—with water—*with* the Spirit—*with* fire—you must not forget 1. That in half the occurrences it is *not en*, but simply the dative of instrument—*with* water, etc. 2. By the inspired pen *the mode* is *given*—*pour*. The Spirit was poured upon them—they were baptized *with* it. The fire came down upon them—“sat upon each of them”—baptized them. 3. We showed that *en* is used often for *with*—“rule *with* (*en*) a rod of iron.” “Anoint *en with* oil”—“mix *en with* oil”—and I can adduce forty-one *consecutive* occurrences of it thus in a small part of the Bible—in Numbers and Leviticus, etc. It is used where they cleanse a house *en with* water *sprinkled* on it, *en with* the blood of a bird, etc., etc. Hundreds of such cases occur. Now I have shown where *often en* means *with*, where they are *stated cases of sprinkling* and *pouring*. Let him adduce *stated* or *certain* cases of *immersion* in the Bible where *en* occurs indicating *instrumentality*, or even location. I am sustained by all the ancient English versions—six; by all the Latin ancient and modern, save Jerome, and he renders the *kudati* where *en* does not occur simply *aqua with* water. I am sustained by the French, Italian, Spanish, Lusitanian and German—*mit wasser*—with water.

Eis comes up again. We say these little prepositions do not, cannot settle any point here. We quoted a number of cases, selecting those involving *water*—yea, *Jordan, water, sea*—a ship is launched *eis* the sea, parties were to go *eis to* Jordan, meet certain parties *eis at* Jordan, *eis at or on* Carmel; people came up *out of* Jordan, Moses drawn *ek* out of the water; Ex. ii, 10; Josh. iv, 16–20; yet no immersion was involved, but we know the reverse—they were all on dry land save Moses, he was in a basket floating above water—his basket bearing him up.

We showed that *eis* could not primarily mean *into*, and *not one* of the better Lexicons or Grammarians gives *into* as its primary force. We quoted them formerly. As for Dodridge, Geo. Campbell or Tillottson, etc., whom Dr. Graves and others quote so often, as philologists they are far from being so recognized anywhere by the great scholars of Europe and America. McKnight and a swarm of good, pious men, quoted by immersionists are *ignored* in philology and accurate criticism by the scholarship of this country. No body but immersionists pay the least attention to them now. Howson and Conybeare, immersionists, and Lange, we admit frankly as great critics, but not the others adduced. But they—Conybeare, Howson and Lange, and indeed *all* immersionists, base their opinions on *no* scientific or philological ground, but on *their* opinion of Rom. vi, 4, “buried by baptism into death.” Hence *their* opinion here is of little moment, since it is not on any scientific principle of language. And Conant, Eaton, etc., will tell us, this is wholly a question of *philology* based on laws of language. And *here and here only*, Baptists have based it *from the beginning*, and we intend to hold them to it. As to Dr. Dale’s position—his rules of interpretation—they are utterly untenable, unscientific, and contrary to all the laws of language. Words never are formed—never take on secondary meanings by the mystical, obscure and metaphysical processes he points out. The law of language is far more simple than he assumes. He is a fine scholar—in research most valuable, but wretched in philology.

Pindar, Dr. Graves thinks, uses *baptidzo* for *dip*. Not so. No *dip* can be made of it. It will be seen at a reading that it cannot mean *dip*. The allusion is to the waves dashing their spray upon the cork “above the net.” If the allusion were to the weights below pulling the cork under, it would be *sink*, *i. e.*, *immersit*—but no one presumes it thus; for the allusion is made to the impotent ravings, the abuse, the aspersions of his enemies, and the strongest that can rightly be made of it is—*overwhelm* by the waves falling upon it, all pointing to *affusion*, as formerly shown.

He has taken up much time on the localities of John’s

baptism, as if it supported dipping. We will account for it on *Scriptural* ground in this speech, not on the mere conjectures of the Doctor that involve obscurity. Once more, Rom. vi, 4, "buried by baptism into death," comes up. But we are on baptism with or in water, not a "buried into death." He plays on the word "bury." Hear Jeremiah xxii, 19:

"Tell the King he shall be drawn forth outside the gates of the city *and* BURIED WITH THE BURIAL OF AN ASS."

Here is the same English and Greek word—here TWICE used, *no interment*, no envelopment—he was left on top of the earth, to rot, be devoured by dogs and vultures. Yet on such a word, not involving mode necessarily at all, he relies for support. As we said, it applies to any disposal of the dead. It is used here metaphorically also, and we want its literal meaning. As to what the Doctor heard, a bigoted immersion lawyer, who got vexed at me, tried to rule me out of my right to correct misrepresentations, etc., it is of no account. He was an out and out immersionist before the debate, and his opinion is of no moment.

My Brother says *baptidzo* is *immergo*—immerse. Is that true? *Immergo* is not *dip*, but the opposite. Dip is to put in and quickly take out. *Immergo*, never removes, or takes out its object. That must be an *emerge*. *Immergo* is to *sink in*. There its force ends. If *baptidzo* is equal to it, it always leaves its object sunk. Whatever living thing *baptidzo* puts under a liquid, it *always* perishes, as used in all ancient, classic Greek. If *baptidzo* were equivalent to *immergo*, whenever it applied to living objects, and wherever it put them under any liquid, they would perish. If *baptidzo* meant *immerse*, then the commission could mean nothing less than to drown—cause to perish—all nations or the parties disciplined. It has no such New Testament meaning. Hence its religious use vastly differs from its classic use, whatever be the mode.

THE LAVER BAPTISM AND JOHN'S BAPTISM.

We now propose to give a just and Scriptural reason for the *places* of John's baptism: for certainly the ordinary reasons assigned are altogether absurd. We have *these* as facts to start with. 1. John baptized at *first*, "*beyond* Jordan"—

John i, 28; "*away beyond* Jordan"—John x, 40-42, called Bethany, Bethabara being a *forged* reading—it is Bethany in all ancient MS. versions, and, in the four immersion versions of our day—Baptist, A. Campbell, Anderson, Wilson—"Christ dwelt in the same place for a time"—John x, 40-42. 2. John baptized "at Jordan" *epi*, "*at* Enon." The words *epi*, *eis*, *en*, point out the location interchangeably. 3. It involves absurdity that people should go to Jordan from *Jerusalem*, where all immersionists tell us there are so many pools of water, some *forty-five* to *forty-seven* feet deep, all aggregating some *four acres* of water, go to Jordan to get enough to immerse in. And what of the fact patent to all, that every Jew every day of the world, from one to two and three or four times a day even, baptized himself? Why did John leave Bethany for Jordan? then leave Jordan for Enon? Reason, the Bible and well-known facts will make it clear.

BAPTISM OUT OF THE LAVER.

The most perfect historic record of baptism we have, is that of the Jews at *the laver*, running through fifteen hundred years, of daily occurrence. In the origin of baptism we see also the design of baptism—that it was purely symbolic and *not initiatic*, nor *sacramental*. In Exodus xxx, 18-21, we read of the laver that stood between the altar of burnt offerings and the door of the tabernacle. "Aaron and his sons shall wash (*rachats*) their hands and their feet (*ek*) out of it.* And when they go into the tabernacle of the congregation, they shall wash with water, that they die not." In Exodus xl, 12: "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water;" v. 30, "and put water therein to wash (*ek*) out of it;" v. 31, "Moses, and Aaron, and his sons, washed their hands and their feet (*ex autou*) out of it." Thus washing was kept up daily till the days of Christ. Now—

1. We are all agreed that these washings expressed by *rachats* in Hebrew, *nipto* in Greek, sometimes by *lavo*, were baptisms. There is no dispute here. Drs. Carson, Gale,

Rachats—out of it—Greek *Kai nipsetai ex autou, niptontai es autou, eniptetai ex autou*.

Fuller, Hinton, Ingham, A. Campbell, all tell us this washing was *immersion—baptism*. It is expressed in Judith xii, 7; Sirach (Ecclesiastes) xxiv, 31, (same xxxi, 30) and in other Greek writers as well as Mark vii, 4; Luke xi, 38, by *baptidzo*.

2. Hence A. Campbell: "And the laver—filled with water * * in this laver * * the priests always washed themselves before they approached the sanctuary." * * "This vessel was called in Greek *loutaer*, and the water in it *loutron*. * * * Paul more than once alludes to this usage in the tabernacle in his epistles, and once substitutes Christian *immersion* in its place." * Again; "The divers washing (*baptismois*) of cups, etc., and things mentioned among the traditions of the elders, and the institutions of the laver were for *ceremonial cleansing*. Hence *all by immersion*." † Dr. A. Campbell cites the washings of the person in Leviticus xv entire, and xvi, as the baptism to which Paul refers, Heb. ix, 10. ‡ These he tells us are Paul's "divers baptisms," "or baptisms on *divers occasions*!" As if there was any *diversity* in the kind of "bathings." The divers refers to differences in kind, *unlike*, different sorts. There could be no diversity in the bathings of the same persons if *all were immersed in water*. It is supremely ridiculous when he makes (*diaphorais*) different sorts, refer to *different times*! But they *were* baptisms—that is settled on all sides. He urges that they were all "for *ceremonial cleansing*." This, then, was the *primary* design of baptism and so continued fifteen hundred years till Christ, A. C. being witness. Carson, Ingham, Gale, Brents, as well as Dr. Graves, all agree those washings were baptisms.

The *mode* of those laver baptisms is what we are now to consider.

* Christian Baptism, vol. v, 401.

† Christian Baptist, 167. See Dr. Brent's Gos. Plan, 338-9, same in substance.

‡ In Lev. ch. xv, verses 5, 8, 10, 11, 13, 16, 18, 21, 22, 27. Here are ten diverse bathings in one chapter. Their whole flesh is said to be bathed, etc. Also Lev. xvi, 26, 27. Lev. xvii, 15, 16. In Num. also xix, 7, 8, 19. In all we have sixteen different bathings mentioned in order to purification. These are therefore called by Paul 'divers baptisms' or *baptisms on divers occasions*!! Ch. Bap. 174, also 177. Did man ever read such puerile sophistry?

1. The priests washed (*ex autou*) *out of* the laver, not *in* it. Hence it was not immersion. They baptized with the water of the laver. Yet it was done (*ek*) *out of*, not *in* the laver.

2. In every place in the Pentateuch where they washed (baptized) where the laver occurs, it is either "*wash out of it*," or "*wash with water*," not *once* is it wash in, or bathe in, in the Greek. Nay, in the whole five books of Moses (*Pentateuch*) in the Greek wash (*en*) never occurs *but once* where *any* personal washing occurs, and in that instance, it is, as often, *with*. Ezek. xvi, 9, "I have washed thee (*en*) *with water*, * * I anointed thee (*en*) *with oil*—" i. e., the oil was poured on the person.

3. But we have some facts still more decisive, if more decisive could be desired. If anything needing cleansing—i. e., anything ceremonially defiled, was touched to the water, or touched by any object, everything touching it became unclean. If the unclean touched the water, it became unclean, unless "running water," "a fountain," Lev. xi, 36, or pit wherein is plenty of water—literally—"gathering together of waters"—perpetually supplied with springs. The general law is—"WHATSOEVER THE UNCLEAN PERSON TOUCHETH, SHALL BE UNCLEAN." * "He that toucheth the water of separation shall be unclean until even." † By the law of Moses, if a person touched a dead carcass which divided hoof yet was not cloven-footed, nor chewed cud, was unclean. ** If a Jew touched a dead mole, mouse, snail, tortoise, weasel, lizard, chameleon, ferret, he was unclean. ‡ "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatever vessel it be wherein any work is done, it must be put into water, [brought to the water—i. e., *washed*] and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, *whatsoever is in it* shall be unclean: and ye shall break it." "Of all meat which may be eaten, that *on which such water cometh* (there is the *mode* of cleansing the meat—2 Chron. iv, 6,) shall be

* Numbers xix, 22.

** Leviticus xi, 26.

† Numbers xix, 21.

‡ Leviticus xi, 28.

unclean: and *all drink* that may be drunk *in every such vessel, shall be unclean.*" † In Leviticus xv, 2–33, is a detail also of means by which any one becomes unclean, as well as in Num. xix, 9–22. Every such uncleanness required baptism. See also Lev. vi, 28; vii, 18–21.

Hence if Jew, or priest had touched, or dipped *hand* or *fingers* in the laver, all its waters would have become unclean, and emptied out, and the laver purified before it could be used. The Jewish Rabbins are full of facts to the same effect. "If, therefore, the waters that went above the juncture (of the hand) *return* upon the hands, *they* are unclean." * Hence, if the water poured on, or by the other hand dashed above the juncture, running down, defiled the purified hand, because it had effected purification above that point, how much less would they have allowed parties to plunge their whole bodies in the laver? *The laver was purposely so made that no one could touch its water only as it poured out at the places made—the cocks—at the base expressly for that purpose—so made that nothing unclean could crawl up and die in it, to defile it.* See Lev. xi, 33.

4. Hence, the laver in Solomon's temple for the same reasons † was set upon twelve molten oxen far up off the floor, then it was eight feet nine inches deep, which added to its being placed above the level of the floor on the oxen, made it twenty-one feet to its top. It stood out in the open way, and thus arranged, no one could by design or accident touch its waters, only *as they ran out of the cocks arranged for that purpose.* They had to literally *wash* (*min*, Gr. *ek*) *out of it, not in it.* It was ten cubits in diameter, five cubits deep—*i. e.*, eight and three-quarters feet deep, bulged or flared out, and held, says Dr. Gale, the Baptist, quite a thousand barrels of water. The water was forced in by machinery at the bottom from a water course or aqueduct prepared for that purpose. No one could touch its water. To immerse in it would make unclean the whole sea of water. To get into it would have required a leap of twenty-one feet into the air, catch the brim, roll in,

† Leviticus xi, 34.

* Horæ Heb., Lightfoot ii, 417—Alsop, 38, and many such cases.

† 1 Kings viii, 38; 2 Chron. iv, 2.

and then if not a good swimmer, he would be drowned, as the water was nearly nine feet deep, bottom concave. As people, male and female, passed constantly, all this would be done with garments on. But it becomes altogether ridiculous as well as impossible, being also *forbidden by the law*.

5. The second temple, like the tabernacle, as far as the record goes, had but one laver for both priests and meats to be sacrificed. Both the priests and meats were washed with its waters. Would they wash both in the same laver? It was a positive command not to use the water that had cleansed any object as it became unclean. In this laver, at first, there were but two cocks, or outlets, at the bottom, but afterwards they made twelve. * “The basis of it was so contrived as to receive the water which ran out of the laver at certain spouts. At these spouts the priests washed their hands and their feet before they entered upon their ministry. For if they had put their hands and feet into the laver, the water would have been defiled by the first that washed therein. And the sea of brass made by Solomon was so high that they could not put their feet into it. The Talmudists tell us there were twelve spouts or cocks, in the form of a woman’s breast, to let the water out of the laver, so that the twelve priests who attended upon the daily sacrifices, might wash there together.”† Moreover, Lev. xi, 34, tells the mode of the washing—“that (meat) *on which such water cometh*—” the water was poured on it.

6. Josephus, in speaking of the priests washing thereat, uses *wash* and *sprinkle* alternately and *interchangeably*—“The sea to be for the washing of the hands and the feet of the priests”—“Whence the priests might wash their hands and *sprinkle their feet*.” “When he had sprinkled Aaron’s vestments, himself and his sons.”‡ Yet the Bible said he *washed* himself, Aaron and his sons. Josephus was a high priest in the apostolic days, and knew just what the washing was.

7. The Scriptures habitually speak of a person washed where only the hands or feet, or both, are washed. So do we

* See Brown’s Antiquities, ii, 139–141, Kitto’s Cyclo., art. **Laver**.

† Bishop Patrick on Ex. xxx, 18–19.

‡ Antiquities, VIII, ch. viii, § 5, 6—III, ch. vi, § 2.

constantly in all our tongues. Have you washed? That is, have you washed your face, your hands? In Luke vii, 34-48, we learn that it was the custom to wash before meals. The term used is "water upon my feet"—*epi*. That is, they sprinkled their feet, and Christ accepts the woman's *tears* as accomplishing that. In Mark vii, 2, they will not eat with *defiled*, that is, unwashed hands. A. Campbell's version has this done "by pouring a little water on them." Yet Luke xi, 38, applies *baptidzo* to this practice. Tobit ii, 3-5, tells of a man strangled and cast out *in the market* (*agora*). Tobit takes him away. Tobit is in the market-place which requires baptism before he can eat—Mark vii, 4. He touches a dead body—that requires baptism before he can eat. He says "Then, before I tasted my meat, I started up and took him away"—the dead body—"and returning, I washed (*elousa-maen—louo*) myself and ate my meat in sadness." Here *louo* occurs where Ecclesiastes 34: 31: (Gr. 31, 30); Luke xi, 38; Mark vii, 4, apply *baptidzo*. In Mark vii, 2, 3, *nipto* is so applied—washing *the hands* was *baptizing* the person. They also baptized their cups, pots, brazen vessels and *couches* (*klinon*), Mark vii, 4. "They wash—baptize—all things before the Sabbath."* Hence the two most ancient copies of the Bible in the world, transcribed between A. D. 300 and 325, the Vatican and Sinaitic manuscripts translated the word *baptized*; Mark vii, 4, *sprinkle*. So do eight others of later date, and Euthymius, a Greek father of the fourth century, because they knew *these* baptisms were *always* by sprinkling—not even copious pouring of water—for ceremonial purification. Very often ancient copyists translated a word where they wished its sense understood. The object was to distinguish this Jewish practice, never commanded of God, Mark vii, 4, from any heaven sanctioned ordinance. Hence baptism is *transferred*.

8. The Targum of Jonathan being a paraphrase and not *literal*, as Onkelos and Ben Uzziel, puts it beyond all question, aside from these facts. On Exodus xxx, 19, where they were to wash out of it—the laver—where the Hebrew is *rachats*, the Targum reads: "They shall take for a washing of purifi-

* Seg Lightfoot, Chal. and Bap. Lex. a *Tebal*.

cation *out of it*, and Aaron and his sons shall sanctify (*kadash*) with the waters their hands and their feet." Exodus xi, 30–31. Of the laver and its use—the Targum has it thus: "And put therein living waters for sanctifying, so that they should not fail nor become dead all days," *i. e.*, forever. "And Moses and Aaron and his sons received [or took—*nasab*] *out of it* [water] for washing, and sanctified their hands and their feet *out of it*"—(*minnaeh*).

If these facts do not show how they washed—baptized—out of the laver, no words can. The Greek version used by the apostles says *louo*, *nipto*—wash; Josephus uses sprinkle—often interchanges with pour, as will be seen—and the Targum of this learned Jew, when he knew all about it, confirming it, and the law of God so worded as to allow of no other. Num. viii, 7, shows they sprinkled to cleanse or sanctify; Heb. ix, 13, also.

Here then we have these facts. Now in Christ's day all these baptisms were performed with utmost care. Immersionists tell us that over all Palestine, Jews had deep—22 feet deep, 16 feet wide cisterns, hewn in some cases out of rocks. Some families had two, all full of water. Hence when we see from Lev. xi, xv, xvi, entire; Num. xix entire, compared with Mark vii, 4, 8; Luke xi, 38; Eccles. xxxv, 24; Judith xii, 7, where *baptulzo* is applied to these washings, and *they* all assert Paul means them by his "*divers baptisms*." Heb. ix, 10, *they* tell us the Jews baptized in those cisterns of water!! What! when their law, kept so scrupulously *as to ceremonies* above all else—they violate the plain letter and command repeated so often in Moses; "Whatsoever the unclean person **TOUCHETH** shall be unclean." That if water were in a vessel and any unclean object fell in it, all must be emptied out, and if the vessel be wood, washed; if metallic, it must be *burned* out. See also Num. xxxi, 23; if earthenware, broken. All in such was *unclean*, not only that as to *ceremonial* defilement, but *actual physical* defilement is involved here. Do you suppose a man of say five in family would use water for *drinking*, cooking, and cleansing ceremonially, *in which for three and four months* during dry seasons, *in the same water*, in a cistern, he, his wife

and children *every day immersed* their entire bodies? Jews so doubly nice they would not allow themselves, in Christ's day, to *touch* a gentile or one unclean, if possible to avoid it, and would not go in where Christ was being tried, lest they by contact, be defiled—*they* drink water thus used!! Yet the immersion theory says *they did!!* No sir; they *all* baptized by affusion. Now then the laver baptisms extended through 1500 years. Every Jew baptized every day, often several times. They generally numbered five and six millions. Let us put it at the *lowest* figure—1500 years, 365 days in a year, make 547,500 days. Then multiply those days upon the number of Jews—put them at *four* millions on the average for 1500 years—from Moses till the commission was given, we have ONE TRILLION, SIX HUNDRED AND FORTY-FIVE BILLIONS, FIVE HUNDRED MILLIONS, (1,645,500,000,000) of instances of baptism, ALL BY AFFUSION, when John began to baptize Jews as a Jew, that Christ might be made manifest to Israel. We can now see the force of "*baptize with water.*" Now then, at first we saw that John, when only the few as yet came—no noise, no multitude yet named—the baptisms at Bethany were so noiselessly carried on, that it is only named by *one* writer, then, *incidentally*; so, not a word is said of multitudes at Enon—the noise and flush of the crowds are all over. At Jordan we have *the multitudes*—Mark i, v; Matt. iii, 5, "they at Jerusalem," as well as "all Judea," etc. Now *why* did he go to those three places—at two of which were *running* waters, we know, and *plenty* of it at the *first* one? when so few as yet came, no allusion is made to water at all—at Bethany or in Bethany simply.

1st. Such crowds, with all their animals, *had* to have, *must* have water. Round Lake Camp meeting is not there because of convenient places to *immerse*. Camp meetings, armies encamped for a few weeks, have to have much water. Here are thousands of people for *many* weeks, *some months*. Then much water was needed. But

2d. That *much water had to be* RUNNING water *by the law* of God. We cited many passages, especially Leviticus xi, 38, shows that fountains—so the Syriac and Arabic render Enon; or "gathering together—flowing together" of waters *could not*

be defiled, because running off constantly and fresh, clean water coming into their place. If it had been even a convenient lake 100 feet square and fifty deep in middle, the moment one washed in it, or an unclean animal, person or thing, fell into or stepped into it, or water running from your hands or face after ablution had fallen into it, it could not be used. But such crowds had to have water, use it for all customary purposes. Hence the running waters of Jordan were sought.

The moment the flush of the crowds is over, John leaves the hot, low region of lower Jordan; the lowest spot above water on our globe, deep between ranges of hills, in about the latitude of Memphis, Tennessee, and so *intensely* hot, that no city or village ever was built upon its banks in that region; and we next find him at Enon near Salim, for there was much water there, not *deep*, the word *polla* never meant deep on earth, "many waters" or fountains, is far more correct, as the Syriac and Arabic have it. There was enough water in the springs of those mountain regions for the numbers coming now for all customary purposes. Hence we have here *Bible* reasons for all we see. They baptized *at* Enon, *with* water. They had known no other mode than affusion for fifteen hundred years. Custom demands its acceptance here as the recognized mode. The *primary* meaning of *baptidzo* settles it as the mode. Instead of the facts forcing us from the primary import here, they all point to it as the only mode. And if we want *current* or *general* usage, that has been the usage *fifteen hundred years*. Nay, the Jews of those days tell us how much water was necessary to their ablutions in general. "They allot a *one-fourth part of a log* for the washing of one person's hands, it may be of *two*; half a log for *three* or *four*; a *whole* log for *five* to *ten*, nay to *one hundred*, with this provision, saith Rabbi Jose, that the last that washed hath no less than a *fourth part of a log* for himself." Lightfoot, *Horæ*, ii, 254. A log is five-sixths ($\frac{5}{6}$) of a pint. One person then washed with nearly *one-fifth* of a pint. Its mode is told us by Pococke also—*aqua effusa vase* with water *poured out of a vessel*, cup or bowl. See Maimonides.

When it is asked why both Philip and the eunuch went

down *eis* to the water or into it, if you prefer, and why he sent not a pitcher for water, if he was to be sprinkled, we answer, by the Bible Philip and he recognized, if he had such vessels as immersionists suggest, they were all ceremonially unclean when used indifferently thus by an unclean person. Hence we can see why *both* went down to the water. *Ek* means *out of* we admit, not like *apo* in Christ's baptism, which is from *always* when motion is involved, NEVER out of. Yet *ek* often is *from*, and does not at all imply emergence as the many texts cited where the parties came up *out* of Jordan, Moses drawn *ek*, *out of* the water, show. Here then are the issues:

Dr. Graves has *no proof* of *immersion*. All the facts he adduces are *perfectly* consistent with affusion as the mode all the time. *En* often, over and again means *with* where the element whose use it indicates, with oil, with water, with blood, *was sprinkled*, *was poured* on the party; *it says* so, giving us *raino* and *cheo* as the modes. His *en* saves him not. It points to *instrumentality*, not location, here; baptize *with* water, *with* the Spirit, *with* fire. The Spirit, the fire, the water, were not localities, but *instrumentalities*, and *en* NEVER means *in* when thus used.—[*Time out.*]

DR. GRAVES' SIXTH SPEECH.

MR. PRESIDENT:—There are two words entering into this discussion, the meaning of which is very important to determine. These have already been the subject of much discussion between us. They are, respectively, *en* and *eis*; the former of which it has been conceded means *in*, and the latter *into*. Now look at our rules. I will read the second one:

“The *literal*, which is also called the *grammatical sense* of a word, is *the sense* so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is always (save in one lexicon, *i. e. Stokius*) placed first in the lexicons, and is known as the *primary meaning*.”

Now we are compelled, by the rules of interpretation, to place those whom John baptized *in the water*, and to admit that Christ was baptized *into the river Jordan*; and my opponent will not presume to deny it. He knows that I am right in this construction.

The labored effort of Eld. Ditzler touching the purification and ceremonial washings of the Jews was “love’s labor lost.” Why, my dear sir, large books do not necessarily make large arguments—by no means. His whole force was spent in beating the air. No Baptist under the sun ever pretended that they were compelled to jump into that laver that he showed us the picture of. Never! never! That was made for your delectation. But why did John go to Jordan? Why did he go to Enon, where water was plentiful, if he only sprinkled a few drops on the face of each candidate whom he baptized? Never did any Jewish priest before resort to these or like localities when rites of purification on a large scale had to be performed, *never*. Why, John could have taken them to the pool of Siloam, and could have dipped up a pitcher full and that would have sufficed for sprinkling a thousand. But I want to know how I am committed to the theory that all the purifications of the Old Testament were so many baptisms.

I will tell him how I will commit myself to it. In every case of purification when *tavel* is used, I will say that was by the immersion of the whole body, but in no other cases; and there were divers immersions for different kinds of purification.

I will produce just one from many authorities to settle this point forever:

"RABBI MAIMONIDES. "Wherever in the law washing of the flesh or clothes is mentioned, it means *nothing else* than dipping of the whole body in a laver; for if a man dips himself all over except the tip of his little finger, he is still in his uncleanness."

"Every one that is baptized [as they were, on coming from the market,] must *immerse the whole body*." "In a laver which holds forty *seahs* [about one hundred gallons] of water, every defiled person dips himself, except a profluous man; and in it they dip all unclean vessels. A bed that is wholly defiled, if he dip it part by part, is pure. If he dip the bed in the pool, although its feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or bolster of skin? He must dip them and lift them out by the fringes."

Well, my sixth.

But before I go to that let me briefly recur to another point.

He said: "Why not bring fresh *modern* authority in reference to the meaning of the passage, 'buried with Christ in baptism.' " Well, I will read on this subject from Conybeare, and Howson:

"With Him, therefore, we were buried by the baptism wherein we shared his death [when we sank beneath the waters] &c. This clause which is here left elliptical, is fully expressed in Col. ii:12. This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—*Notes on Rom. vi.*

Then, Mr. President, you know something about the power of evidence. He says: "My friend can bring up a hundred authorities in support of his views, but I can bring up hundreds too." But here it must be borne in mind that mine are all made up of Pedobaptist authorities.

Moses Stuart thus comments on this passage:

"As many of us as have become devoted to Christ by Baptism; as many as have been consecrated to Christ by baptism; or been laid under peculiar obligations, or taken upon them a peculiar relation to him, by being baptized."

We have been baptized into his death; i. e., we have, as it were, been made partakers of his death by baptism; we have come under special relation to his death; we have engaged to die unto sin, as he died for it;

we have a communion or participation in death to sin; comp. Rom. 6:6; Gal. 2:19. *The being baptized into his death is, therefore, an internal, moral, spiritual thing, of which the external rite of baptism is only a symbol; for the relation symbolized by baptism is in its own nature spiritual and moral.*"

His theory, then, you see, coincided with what I have advanced.

Argument.

I will now resume where I concluded my fifth argument, &c.

SIXTH ARGUMENT.—CHRIST CLEARLY INDICATED THE ACTION OF HIS BAPTISM AND OF CHRISTIAN BAPTISM FOR ALL TIME WHEN HE DECLARED THAT IN IT HE SYMBOLICALLY *fulfilled all righteousness*.

CONCLUSIVE AUTHORITY. I offer one authority my opponent never questions. In the Wilkes-Ditzler debate, page 483, Eld. Ditzler, speaking of the lustration of Judith, declares that, were it immerse, it would at least be "*eis ten pegen*," accusative case, with *eis* into, not "*epi*, at."

So I say now, we have the very expression Eld. Ditzler calls for in the declaration of Mark: "And he [Christ] was baptized of him *eis ton Jordanen*." Christ, therefore, was immersed by John into the Jordan. It will not be creditable to any scholar to deny it.

Having developed in a former speech the full meaning of this phrase to break the force of my opponent's unsupported assertion, I will support my views by two or three authorities.

The great McKnight, Presbyterian, says:

"Christ's baptism was not the baptism of repentance, for he never committed any sin, but he submitted to be baptized—that is, to be buried under the water by John, and to be raised up out of it again as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their death and resurrection. Preliminary Essay on Epistles."

Joel Jones, LL D., President of Girard College, in "Jesus and the Coming Glory:"

"'Suffer it,' etc, rather *aphes arte*, 'suffer at this time.' There is a tactful allusion to another time or coming, as if the Lord had said, 'I have now come to offer the human body [he should have said to pour out his own soul] as a sacrifice for sin, and the baptism of it, which I seek at your hands, is a typical showing forth of the sacrifice I am to make; but I

shall come at another time, and at that, my second coming, this rite will not be proper, for then I will come without a sin offering, not in a body to be sacrificed for, but in glory.' May we not suppose that the Lord then first made known to him the mystery of his suffering and his death? It was after that, too, that John called Jesus the Lamb of God who taketh away the sin of the world. John could take part with him in this typically set forth 'thus it becometh *us*.' "

Kendrick, in his notes on Olshausen, says :

"The law required not that he should submit himself to John's baptism, but it did require that an expiation should be offered, and his willingness to offer this, was expressed by Christ in the symbolic rite of baptism ; thus his baptism was a type and prophecy of the real baptism of death and resurrection."

S. H. Ford, LL. D., on Symbolism of Baptism, beautifully says :

"Jesus was baptized *for* his death—to image or declare it. He was baptized to show how an atonement [satisfaction] must be made; how a righteousness must be brought in ; how the law must be met and honored. His baptism was *for* these great ends, designed to show forth these as its object and purpose. For this it was instituted. This gave it, and still gives it all its importance. It is *for* righteousness, it shows how it was fulfilled ; it is for remission, it shows how it was secured ; it is for salvation, it shows it, expresses it, declares it."

"Thus did the glorious Prince of Life
All righteousness fulfill,
In emblem of that fearful strife
Where, by his Father's will,
He sank beneath death's darker flood,
And Angels saw him bathed in blood."

SEVENTH ARGUMENT. CHRIST CLEARLY DEFINES THE ACTION OF HIS BAPTISM, WHEN HE COMPARED THE SUFFERINGS HE WAS TO UNDERGO TO HIS BAPTISM IN THE JORDAN.

He said, "I have a baptism to be baptized in, and how am I straightened till it be accomplished?"

He certainly did not refer to a slight sprinkling of suffering, but to that overwhelming of anguish and suffering, when he made his soul an offering for sin ; when the chastisement of our peace was laid upon him, when he sank in death, and was buried in the grave and rose again. This was symbolically fulfilled or foreshadowed in his baptism in the Jordan, and to this he evidently alludes in this passage.

David, as the type of Christ, represents him as saying. See

Bailey, p. 232: Ps. lxix, 14, 15, "Let me be delivered from them that hold me, and out of the deep waters. Let not the waterfloods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me."

Ps. lxxxviii, 7, and 16, 17, "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. * * * Thy fierce wrath goeth over me; thy terrors have cut me off. They come round about me daily like water; they compassed me about together." Also Ps. cxxiv, 4, 5, Ps. xviii, 16, Ps. xxxii, 6.

EIGHTH ARGUMENT. BUT WE HAVE THE EXPLICIT AND UNMISTAKABLE TESTIMONY OF THE HOLY SPIRIT BY THE PEN OF PAUL, TELLING US THE ACT WHICH CHRIST RECEIVED AT THE HANDS OF JOHN. ROM. VI, 3-5—i. e. A BURIAL, A PLANTING IN THE LIKENESS OF DEATH.

If this alludes to *water* baptism, which it must, since Christ never was baptized in the Spirit, then he was *buried* by John, in the waters of the Jordan, *planted* in the likeness of his own future death. We know that when a person or thing is "*buried*" it is "*covered up*," so when a seed is planted, it is *buried in the earth*. Here we have two *inspired* definitions of *baptidzo*, which we must receive, unless we are willing to profane the Spirit's teachings.

Baptize, "to *bury*," "to *plant*" to "*cover wholly out of sight*." But the phrase "*planted in the likeness of death*," is, if possible, still stronger. What is *the* likeness of death? There is only one *likeness* of death in the universe. Some years ago a reward of one thousand gold dollars was offered to any artist who would paint two likenesses of death. No one has yet claimed the reward. I will guarantee that Eld. D. shall have that reward, if he will only suggest two. The Holy Spirit says *the* not *a*, and this implies that there is but one likeness of death, as when I maintain that immersion is *the* act which Christ commanded, I maintain he commanded no other act, as sprinkling or pouring. *A burial* is the likeness of death, and *the only* likeness of death.

Let Eld. D. exercise his logical talent upon this position and overthrow it, or failing to do so, let him honestly and frankly admit its conclusive force. It is simply conclusive and unan-

swerable. Let him meet it. He will not essay to do it. That the apostle does refer to water baptism here, is not only obvious to the common reader, but frankly admitted by all the most learned Pedobaptists whose works have reached us; the only exceptions are a few controversialists.

"CYRIL, made Bishop of Jerusalem in A. D. 350, writing in Greek, says: 'For as Jesus assuming the sins of the world died, that having slain sin he might raise thee up in righteousness, so also thou, *going down into the water* (*katabas eis hudor*,) and in a manner *buried in the water*, (*kai tropon tina en tois hudasi tapheis*), as he is in the rock, art raised again, walking in newness of life.'—(Ins. iii, on *Bap.*, xii)."

"BASIL, made Bishop of Cæsarea in A. D. 370, says: 'Imitating the burial of Christ *by the immersion* (*dia tou baptismatos*); for the bodies of those *immersed* (*baptidzomenon*) are, as it were, *buried in the water* (*enkhaptai to hudati*).' (On the Holy Spirit, c. xv, 35). Again: "The water presents the image of death, receiving the body as in a tomb.' Also, on *Bap.* b. i. c. i, 4: 'Which we seem to have covenanted by the *immersion* (*baptismatos*) *in water* (*en to hudati*), professing to have been crucified with, to have been buried with,' etc."

"GREGORY, of Nazianzen, born about A. D. 330: 'Let us therefore, be buried with Christ *by the immersion* (*dia tou baptismatos*), that we may also rise with him; let us go down with him, that we may also be exalted with him.' Disc. 40, on the Holy *Bap.*"

"JOHN, of Demascus, born about the end of the seventh century: 'For the *immersion* (*to baptisma*) shows the Lord's death. We are indeed buried with the Lord *by the immersion* (*dia tou baptismatos*), as says the holy apostle.'—On the Ortho. Faith, b. iv, c. 9."

"CHRYSTOSTOM, made Bishop and Patriarch of Constantinople in A. D. 398: 'For to be *immersed* (*baptiesthai*), and to sink down, then to emerge, is a symbol of the descent into the under world, and of the ascent from thence. Therefore Paul calls the immersion (*to baptisma*) the burial, saying, 'We were buried, therefore, with him by the immersion into death.'—(Com. on 1 Cor. Disc. xl, 1)."

"TERTULLIAN.—'Know ye not that so many of us as *were immersed*, (*tincti sumus*) *were immersed* (*tincti sumus*), into his death?' (Quo. of Rom. vi, 3. On the Resurrection of the Body; chap. xlvii.) Again: 'We are *three times immersed*, (*ter mergimur*), answering somewhat more than the Lord prescribed in the gospel.'"

"LIMBORCH.—"The apostle alludes to the manner of baptizing, not as practiced at this day, which is performed by sprinkling of water, but as administered of old, in the primitive church, by immersing the whole body in water, a short continuance in the water, and a speedy emersion out of the water.'—Com., in Epis ad Rom. vi, 4."

"P. MARTYR.—"As Christ, by baptism, hath drawn us with him into his death and burial, so he hath drawn us out into life. Thus doth the dipping

into water, and issuing forth again signify, when we are baptized.'—*Ora. conc. the Res. of Christ*, p. 11.

"F. SPANHEMIUS.—'This rite of immersion and of bringing out of the baptismal water was common and promiscuous in the apostolic age. Whence the apostle alludes to it, as a rite common to all Christians.' (Rom. vi, 4; Col. ii, 12)—*Dispu. de Bap. pro Mortu.*, p. 16."

"BOSSUET.—'The new birth of a believer is more express in immersion than in bare infusion or aspersion. For the believer being plunged in the water of baptism, is buried with Jesus Christ, as the apostle expresses it; and coming out of the water quits the tomb with his Savior, and more perfectly represents the mystery of Jesus Christ who regenerates him. Mersion, in which the water is applied to the whole body, and to all its parts, also more perfectly signifies that a man is fully and entirely washed from his defilements.'—*In Stennett*, p. 178."

"Bp. FELL.—'The primitive fashion of immersion under the water, representing our death, and elevation again out of it, our resurrection or regeneration.'—*On the Epistle of St. Paul*, on Rom. vi, 4."

"J. J. WEISTEIN.—'John baptized in the river Jordan, in Enon, "because there was much water," (John iii, 23); and Christ, when he was baptized, went down into the water, (Matthew iii, 16). And Christians, in baptism, are said to put off their clothes (Gal. iii, 27) to be washed, (Titus iii, 5), and to be buried under the water, (Rom. vi, 4); all which are expressive, not of sprinkling, but of dipping.—*Com. on Matthew iii, 6.*"

"BUDDEUS.—'Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ; and at the same time it informs us that the remains of sin, which are called the *old man*, should be mortified.'—*Dog. Theol.*, l. v. c. i., § 8."

"LUTHER.—'That the minister dippeth a child into the water, signifieth death; that he again bringeth him out of it, signifieth life. So Paul explains it (Romans vi,) * * * Being moved by this reason, I would have those that are to be baptized, to be entirely immersed, as the word imports and the mystery signifies.'—*In Dr. Du Veil, on Acts vii, 38. Vide Lutheri Catechis. Minor.*"

"BAXTER.—'In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin.'—*Para. on the New Testament, on Romans vi, 4.*"

"DR. HAMMOND.—'It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ.' *On Romans vi, 3.*"

"DR. E. HARWOOD.—'When we were, therefore, immersed in baptism into the belief of his death.' (Romans vi, 4). 'With him have you been interred in your baptismal immersion.'—(Col. ii, 12)"

"DR. BARROW.—'The action is baptizing, or immersing in water. * * * The mersion also in water, and the emersion thence, doth figure our death,' etc.—*Works*, vol. i, pp. 518-520."

"DR. S. CLARKE.—'Romans viii, 11. And this was most significantly represented by their descending into the water, and rising out of it again. For as Christ descended into the earth, and was raised again from the dead by the glory of the Father, so persons baptized were buried with him by baptism into death, (Romans vi, 4), and rose again after the similitude of his resurrection.'—*Three Essays*, p. 12."

"WESLEY.—'"Buried with him," alluding to the ancient manner of baptizing by immersion.'—(*Notes on Roman vi, 4*)."

"PRESBY. REVIEW.—'We cannot but regret, therefore, that Mr. Ewing should have been guilty of so many gross and glaring blunders in his endeavor to make out a case in favor of sprinkling. * * * We have rarely met, for example, with a more weak and fanciful piece of reasoning than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion in the expression, "buried with him in baptism." This point ought to be frankly admitted, and, indeed, cannot be denied with any show of reason.'—Vol. i, p. 531."

"OLSHAUSEN.—'In this place we must by no means think of their own resolutions only in baptism, or see no more in it than a figure, as if by the one-half of the ancient rite of baptism, the *submersion*, the death and burial of the old man—by the second half, the *emersion*, the resurrection of the new man—were no more than prefigured,' etc.—*Com. on Rom. vi, 3, 4*."

"THOLUCK.—'The baptismal symbol itself may be regarded as a figure of the death of Christ; and, accordingly, he in this verse represents the Christian undergoing baptism as being in some sort buried with the Savior.' 'For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well known circumstance that, in the early days of the church, persons, when baptized, were first plunged below, and then raised above the water, to which practice, according to the direction of the apostle, the early Christians gave a symbolic import.'—*On Romans vi, 4*."

"BP. ELLICOTT, on Col. ii, 12, says, referring to Romans vi, 4: "There seems no reason to doubt (with Eadie) that both here and Rom. i, c. 2, there is an allusion to the *katadusis* and *anadusis* in baptism.'—*Com.*"

"DR. A. BARNES.—'It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion.'"

"BP. BROWN.—'The comparison of baptism to burying and rising up again, (Romans vi; Col. ii,) has been already referred to as probably derived from the custom of immersion.'—In Dr. Smith's *Dictionary of Bible. Art. Bap.*

"DR. BLOOMFIELD.—'There is plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmuller that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism.' 'Wetstein adverts to the figurative use of bury as employed of plunging under water.' Theophylact observes 'that as we are by bap-

tiem buried in the water, so Christ was buried in the earth.'—*Crit. Dig.*, on Romans vi, 4."

"CONYBEARE AND HOWSON.—'This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion.'—*Life and Epistles of Paul*, vol. ii, p. 208."

Can any one who has any respect for the authority of God's word, or the united learning of eighteen centuries presume to deny that these passages refer to water baptism, the act of immersion that Christ received at the hands of John, and which he enjoined upon all his disciples? It is the part of candor to acknowledge it. It would be doing outrage to inspiration to deny it. If it does allude to water baptism, then Christ was *buried* when he was baptized, as were his apostles and all the New Testament Christians.

I close here my argument on the *usus loquendi* drawn from the records of John's ministry, and have established the fact beyond the possibility of successful contradiction or reasonable doubt, that John was commanded to immerse, and only to immerse, and that he did immerse, and only immerse, those whom he baptized, and therefore the blessed Savior and his apostles were immersed, and that this was the beginning of the gospel dispensation, Mark, by the Holy Spirit, expressly tells us, chapter i, 1, 2.

In reviewing the eight unmoved and immovable foundations of the massive argument drawn from John's ministry, I feel that I am fully authorized to use the language that Dr. Summers used with reference to another question:

"My argument has nothing to fear from the labor, learning, sophistry, or ignorance of its impugnors, * * * as nothing can prove that false which is demonstratively true."—[*Time out.*]

DR. DITZLER'S SIXTH SPEECH.

GENTLEMEN MODERATORS:—I congratulate myself that the Doctor's argument was so light and unsubstantial, that the fall of the gavel destroyed it, as he admits. So I need not spend much time with it.

We certainly endorse his condemnation of the folly of Ewing in the wild definition he gave in his Essay or Treatise on Baptism. He tells us of the Presbyterian Review, what it says of those who do not bow to *their* opinion on these matters. Now Beza, the profoundest biblical critic of the sixteenth century, Moses Stuart and Hodge, two of the most eminent commentators America has produced, two of which are most eminent Presbyterians—either one of them far superior to *these* men in scholarship and *far* beyond them in fame—*all* assert that Rom. vi, 3–4, is *not* an allusion to water baptism. Why does not the Review condemn *them*? He had not biblical knowledge enough to know that they had thus written, we apprehend.

All the authorities quoted by the gentleman in his last speech, go on the assumption that the allusion of Rom. vi, 4, is to water baptism. And the entire fabric of the speech just delivered, is based upon this sandy foundation. This passage is clearly explained by another indited by the same apostle—1 Cor. xii, 13:

“For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.”

Here Paul declares that all Christians whether they be converts from Judaism, or whether they be Gentile converts, are by one Spirit all baptized into one body. But Dr. Graves does not believe, Baptists generally do not believe, that water baptism incorporates a man in the body of Christ or makes him to drink of his spirit. But there is a baptism as we here see that does do that, and this is the same baptism, that is

called "one baptism," Eph. iv, 4, the effect of which puts us into Christ, crucifies us with him—its effect is we are buried into death—"delivers (*eis*) into death ALWAYS, 2 Cor. iv, 10-11, that makes us partakers of "the power of his resurrection." This is that "one baptism" of which all true believers partake and of which water baptism is merely a symbol. Of *water* baptism, Paul uses the *plural* form—Heb. vi. 2—"doctrine of BAPTISMS" where Christian baptism occurs, as well as of Jewish baptism—ix, 10.

Water baptism indeed has its value and importance, but apart from its spiritual significance, it amounts to nothing. As the Apostle Paul says of a Jew, "he is not a Jew which is one outwardly in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man but of God." And yet he calls them "Jews," and the outward circumcision he calls "circumcision," and in like manner the baptism by water, he calls "baptism," notwithstanding it is that spiritual baptism that incorporates us with Christ that is the true and indispensable baptism without which we have neither part nor lot in the immunities of Christ's Kingdom. Now this, I affirm, and not water baptism, is that to which reference is made in Rom. vi, 4, "Buried with him by baptism into death," not into *water*.

The Doctor thinks I have—or at all events that I ought to have—great respect for bishops. Well, as to that, I respect a bishop just as I do any other man, not on account of his exalted position or of the functions of his office, but for his personal merits. I respect a bishop just as he follows Christ. In the same way I respect any other Christian whether he be a Baptist deacon or a Presbyterian elder. I don't think my regard for the office would blind me to any defects or blemishes in the character of a bishop. I may say the same of all others in our church, whether they be officials or merely private members. And therefore I say to those friends that when they believe that this is an allusion to water baptism, ninety-seven out of every hundred of these witnesses who testify thus, assume that it is Jewish Proselyte baptism that

Paul alludes to in Rom. vi, 4—an opinion that Baptists and disciples wholly reject. Now of what value is my opinion, if it is based wholly on an error? You say the only fact, on which they based their opinion, was not a fact—it did not then exist. Probably baptism in the fifth and later centuries, “was by immersion, though not always,” (Castell, Pocock, etc.) and these men held this form of it to have existed before Christ. As you reject their only support, you destroy the value of their testimony and have no support. Of all the witnesses Dr. G. introduces to support his views, an average of ninety-seven do not believe with him on *baptidzo*, but with me. I readily grant that in the dark ages of superstition, the Jews in baptizing Gentiles, immersed them up to the neck for hours to soak the Gentile dog out of them and the grace of God into them, as they believed with many heathens that grace was imparted to the water by the Spirit, and immersed them. They did not immerse Jews though, but they baptized themselves by affusion, save in the later dark ages for rare uncleanness, and then never for *mode*—no value was attached to *MODE*, but the object was to wash every part—bring all the man into contact with the water; and dipping was a very convenient way.

We challenge Dr. Graves to the task—HE CANNOT FIND A PLACE IN THE WORLD WHERE BAPTISM WAS PERFORMED *as he and his church perform it, earlier than the FOURTH (4th) CENTURY after Christ*. He cannot find a place where it was performed by a single dip under water, earlier than then. And when *his way* of performing it was first introduced, it caused a split in the church, was denounced as a “heresy,” an “innovation” by the church. He can find in Tertullian, at the close of the second or beginning of the third century, where baptism was performed by *three* dips, attended with anointing, giving honey, milk, etc., all of which shows how far superstition had overcome the simplicity of the faith, and Tertullian admits they had not gospel authority for what they did. The moment we meet with immersion at all, we meet with it covered all over with superstition and innovation.

How oft must we fight over Romans vi, 4? The Doctor

started off as if he meant a philological argument. The moment we took up the gauntlet, for so many years pressed upon our people, he flies to Jordan, to Enon, and to "buried by baptism into death"—always omitting the last words—never quoting it all, or as it is, as a rule. Note what Paul says is, "Shall we **CONTINUE** in sin?" No. "How shall we who **ARE** dead to sin—[notice the *present* tense] live any longer therein? Know ye not that so many of us as were baptized **INTO Jesus Christ**—not into *water*—no immersion here—were baptized into his death?" Notice now the **EFFECTS** of this. He draws a conclusion—makes a deduction—"THEREFORE we **ARE** buried [*now, we continue* in this state]—THROUGH THE (*taen*) baptisms, [*i. e.* of the Spirit] *into death*." The context sustains this—he *is* crucified—he *is* dead to sin—*is* alive to Christ—all present tense. All Greek Grammars support this.

Here we are baptized into Christ—baptized into his death. Now then, if that is water baptism it puts us into Jesus Christ. To be consistent, therefore, Dr. Graves must hold that baptism by water is a saving and regenerating ordinance. The effect of baptism into death is to infuse into the recipient a new and spiritual life, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. Now mark, too, the force of the present tense, "are buried." On the hypothesis of the reference here being to spiritual baptism, the whole matter is clear and congruous to the last degree; but if the reference be to *water* baptism, then they were still under the water. It is in the present tense, sustained by the Greek. Now if it was a literal or physical baptism, then by baptism they were put physically, literally, into Jesus Christ's physical body. That is infinitely absurd. If the buried into Christ be the *effect* of water baptism, it is fatal. Is Dr. Graves prepared to accept the full length of his own principles and to concede this renewing power or efficacy to water baptism? It has been already **own** that different countries have had various methods of **ring** of their dead, and the Greek word applies to *any* **l** of the dead—on funeral piles, scaffolds, in caves, etc., **n the ground**. Thus, Jeremiah xxii, 19, has this con-

cerning Jehoiakim the son of Josiah: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Now here a man is said to be buried without any covering being implied whatever, but left to decay where dogs and vultures could prey upon him.

And then this same expression, "planted in the likeness of his death." what does that mean? Assuredly it does not necessarily imply a covering over. Sometimes when you plant a thing it is covered up, sometimes it is not. "We shall be in the likeness of his resurrection." Now if we are planted into death, if we are also buried into death, are we always under the water, always buried? No, sir, all this bespeaks the effect of spiritual baptism, this it is that puts us into Christ. Thus you see, from this text, no argument can be adduced in favor of immersion. The action there is not water baptism: this is not alluded to at all. Now Beza says there is no allusion to immersion here. In his commentary on the Acts of the Apostles, i, 5, he also says: "the other is spoken (*aquae effusae*) of the water POURED by John upon the people." He held that John's baptism was by pouring. And Territinus, Witsius and the fathers of that day, use the word primitive, in contrast, with "apostolical." They mean by *primitive* the church after the apostolic age. It is necessary to dive deep into those old fathers, else we misunderstand them. It is evident that he misunderstands those fathers. Beza, Vossius, Witsius, Suicer, etc., held that *baptidzo* meant to *wash* in any manner and that effusion was the Bible mode—that on Pentecost, in the house of Cornelius, the jailor, were all baptized by effusion, as their writings in my hand show.

Now, then, we have answered all these points. He has reviewed his arguments in regard to John's baptizing at Enon, near to Salim. We have shown just and scriptural reasons for John's going to Jordan—for Philip and the Eunuch going down (*eis*) to or into the water, in the Bible requirement for "running water." He has not met—he cannot meet those facts or break their force. Why, in our day, with no such laws, we select locations for our own camp-meetings, where there is an abundance of pure water.

Round Lake was selected for this very reason, because there was much water there. But it was not for immersion that it was needed, for they do not immerse there much, but still they need much water, as must be obvious to you all. We have to secure a place where there is much water, when we have a ten days' meeting only. We can account for John's coming to the Jordan on rational reasons. Dr. Graves, in his introductory review of Stuart, p. 15, says: "These ceremonial washings were immersions."

Dr. Gale, A. Campbell, Carson, Cox, Ingham, all do the same—all immersionists.

There, then, you see that he maintains that the ceremonial washings were immersions. Now the laver which we know furnished the water for these ceremonial purifications, was so constructed that it was a physical impossibility to immerse or be dipped in it. It was a large basin, whose topmost edge, as we have shown you, was twenty-one feet from the floor. This was an arrangement purposely adopted for the purpose of placing it beyond the danger of contact with aught that might pollute it. For, had anything that was unclean only touched its water, the whole of its water would have become polluted, and in consequence would have had to be emptied out, and the laver purified (Num. 31, 23; Lev. xi and xv,) before it could have been used again. Then Josephus uses the word "sprinkle," interchangeably with "wash" here. Then we find that in the days of John, baptisms were always performed by affusion. John, speaking of his own work as in contrast with that of the Christ, whose harbinger he was, says: "I indeed baptize you with water." Now, how would they understand that? They would understand it in the same sense in which they had used the term ever since it had been instituted and observed for fifteen hundred years. When Dr. Graves gave us his views on the declaration of John, that Jesus should baptize them with the Holy Ghost and with fire, he explained the *fire* as relating to *hell*. The words of John, if paraphrased in accordance with Dr. Graves' interpretation of them might be thus rendered. I will baptize you with water—he will baptize you with the Holy Spirit

—but it will do you no good, for then he will send you down to hell, the last one of you! Who is crazy now, Dr. Graves or Greville Ewing! Dr. Graves lays great stress on their coming up out of the water, and makes *en* to mean *in* instead of *with*. But even the fact of their having been *in* the water is no evidence whatever of their having been immersed in it. It is recorded in the book of Joshua, that the children of Israel “stood still in the Jordan,” but they certainly were not immersed in it, for in the bed of the river where they stood, there was no water at all. Mr. Campbell thought he had found one or two cases where *apo* means “out of” the water. But he utterly failed to establish this fact, and all scholars, Conant, Anderson, the Baptist Bible, at last abandoned the theory entirely. It is never said of Christ, therefore, that he “went out” of the water. Immersionists have had to abandon that interpretation of the term, which they had relied on to prove that he did come up “out of the” water. I am perfectly willing to believe that Philip and the Eunuch went into the water, but I see no reason for supposing that they were immersed in it, as M. Stuart, Baumgarten, Bloomfield also agree, and many others.

How did the Pharisees and Jews (Mark vii, 3–4,) immerse themselves? They could not have done so by making use of the cisterns which had been constructed to hold water for family use: For, if a man had immersed himself in them, he would have had no more water that could be used for his purpose of purification, drinking, cooking, or any purpose, for the space of three or four months. But it is certain that they were not subjected to such a deprivation as this, for we are told (Mark vii, 3–4,) that “the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they came from the market, except they wash, [baptize—*baptisontai*] they eat not. And many other things there be which they have received to hold, as the washing [baptism] of cups and pots, brazen vessels and of tables.” Now, here the Pharisees baptized themselves every time they came from market, and the Jews would not eat without first baptizing themselves. And besides

this, they had other superstitious reasons for these washings or baptisms, which were of more than daily occurrence, and these could not have been performed by immersion, as a new cistern of water would be needed at every baptism. Now, nothing is more easy than to see how a people, thus familiar with, and inured to, this kind of ceremonial observance, would understand the words of John. When he said "I baptize you with water," they would promptly understand that, as baptism was always by affusion, so it continued when the same word was used. We saw where one man baptized with hail—little particles of hail.

Now, let us glance at the meaning of the term *primary*. According to Webster, it means, *first, in order of time, original, radical*. But according to Dr. Graves, the *primary* meaning is the *current* meaning of a word, the most common meaning in which, whether in writing or speaking, the mass of the people commonly employ it. According to my understanding of language, the primary meaning of a word is the meaning which it had at first, the earliest meaning which we can trace in the use of the word. In my sense of the term, *primary*, as applied to the meaning of a term, is the first in historical order. Now, nothing is more clear than that the original or primary meaning of *baptidzo* is to sprinkle. I willingly concede that it did afterwards come to mean *immerse*, but this certainly was not its original or *primary* import, nor its leading one—and dip was not a meaning at all. Nay, this we proved by the best lexicons in the world. We proved it by an appeal to seven or eight of the greatest and most learned immersionists that Europe and America could produce during the last three centuries. We proved it by an appeal to classic usage, and found the facts to be overwhelming. We proved it by the *universal law* of all Semitic and Aryan languages—the only ones with which the Bible or we are concerned. We *demonstrated* it to be contrary to *all* the laws of language to travel from immerse or dip, to pour or sprinkle—wash or cleanse, intoxicate or drench, overwhelm or overflow. We showed, from a host of examples, elaborated, that words properly to immerse, primarily meaning to

immerse or dip *never*—no, *in no instance* ever came to have the meanings *baptidzo* confessedly has. But I showed also that of over *fifty* words, the *universal* law of all languages is to intensify as they go—expand meanings, and the words meaning primarily to sprinkle, to moisten, where it was by affusion, came to mean all that *bapto*, all that *baptidzo*, yea, all that *tabhal* means. Hence, being backed by such facts, *then demonstrated as accurately as a mathematical problem, it CANNOT BE WRONG. Sprinkle is the primary meaning of baptidzo, and its prevailing, current usage was affusion, always so, when used by Jews, up to the commission.*—[*Time out.*]

DR. GRAVES' SEVENTH SPEECH.

[Replication.]

MR. PRESIDENT:—I really, for the first time, became a little shaky when he made that assertion that “with one fell stroke, he was going to annihilate me.” I let my brother here sharpen my pencil! Now, what was the point he made, that was going to be so damaging to my side? It was this: “That every one of us was baptized by the Spirit at the same time.” Thus the dark storm broke in its harmless fury, and swept not so much as a leaf from the trees. I never heard such a fearful threat before. Unless I expose this fallacy of this favorite position of my opponent, as it is of sprinklers generally, every time he brings it up, it may be claimed by his friends, and the casual reader of the book, that it has not been answered, therefore, I meet it again right here for the last time.

He appeals to 1. Cor. 12, 13, in support of his assertion. Now, will the reader read this passage:

“For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.”

Literally. “*En heni pueumati*,” in one spirit we have all been immersed into one *body*,” and this body, as every one who will read the chapter can see, is the *visible church*. Baptism is the rite by which one is formally united to the church. So Elder D.’s Discipline teaches, and in this, all creeds agree and can justly appeal to John 3, 5: except a man be born of ~~as~~ well as the spirit, he cannot enter into the kingdom ~~ch~~ is here the visible church—something on the ~~e~~ 12.

~~s~~ demonstrable, for it is evident that what ~~was~~, it introduced the recipient into the visi-
rist. He says that the body here is the

church on earth. But every intelligent Bible reader knows that the baptism in the Holy Spirit, occurred but on two occasions, viz., at Pentecost and at the house of Cornelius. That it did not introduce any one into the body of Christ, is evident, from the fact the apostles and disciples, in Acts 2, were already members, and Cornelius and his family afterwards were baptized, to be introduced into the church. This passage then, cannot allude to the baptism in the Spirit, and therefore, must to water baptism.

3. And he says, with as little reason, and against the critical authority of the world, that Eph. 4, 5, also refers to spiritual baptism. Then the Quaker is right—there is no water baptism binding upon the church, for there is to-day but one baptism, or, as I have shown, one immersion, as the word *baptisma* signifies. Mark how univocal the principles of Christianity. “There is only one Lord, and one faith, and one immersion, and one hope and one body,” or church. The one immersion is the profession of the one faith in the one Lord, and introduces the subject having the one hope, into the one body, or church of Christ. Dr. Barnes, (see notes *in loco*,) denies that this refers to the baptism of the Holy Spirit, as do the best expositors.

There are a few other things I wish to dispose of before advancing with my argument.

4. After all that has been said about Mr. Ewing, I wish you to know how the sober scholarship of his own church regarded him and his position on *baptidzo*, and I wish to apply the remarks of the Review with all their force to my opponent:

PRESBY. REVIEW.—“We cannot but regret, therefore, that Mr. Ewing should have been guilty of so many gross and glaring blunders in his endeavors to make out a case in favor of sprinkling. . . . We have rarely met, for example, with a more weak and fanciful piece of reasoning than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion in the expression, ‘buried with Him in baptism.’ This point ought to be frankly admitted, and, indeed, cannot be denied with any show of reason.”—Vol. i., p. 531.

I add this testimony to the host of Pedobaptist authorities, I brought forward in my last speech, and I close my proof on this point—that Paul, in Rom. vi, 4, does refer to water

baptism. Indeed, it ought to be admitted by Elder D., for it cannot, with any show of reason, be denied.

But he says: Paul uses the plural *baptisms* in 1. Cor. 9, 10. Granted. There never had been immersions by different persons, previously discussed, as the immersion or baptism that John administered, and those administered by the disciples before the death of Christ, and the baptism of the apostles after the ascension of Christ, and the baptism of Apollos, (Acts xix,) and of Peter, and of Paul, and the baptism in the Holy Spirit which had occurred to be repeated no more. All questions respecting the relative value of these baptisms, needed no longer to be considered—they had been sufficiently discussed and settled, so they should go on.

4. He told you that ninety-seven out of every hundred commentators affirm that it was Jewish proselyte baptisms that Paul alluded to in Rom. vi, 4! He has not produced one standard expositor who does so teach, and he can find but one or two modern controversialists who do so teach: mark if he does.

5. For the sake of a little present effect, he challenges me to find an instance, before the fourth century, of a baptism as Baptists now administer it—by a single immersion. This is like his previous assertion, that in all the classic writers, where *baptizo* put one under the water, it invariably destroyed life. But he cannot tempt me to run off into a historical discussion. I meet his challenge with the baptism of John. I meet it by the baptism of the disciples, acting under the eye of Christ. I meet it by the invariable practice of the apostles. I meet it by the invariable practice of the New Testament churches. I meet it with the universal practice of the apostolic churches, down to the time of Tertullian, who is the first to inform us that those churches that finally fell away into the great apostacy, commenced to practice three immersions, which Tertullian is careful to tell us is more than is to be found in the Scriptures. It was this apostate party that, at this same time, introduced, with other rites, as salt, chrism, and exorcising the devil, the practice of infant baptism.

6. Strange to say, he returns to Rom. vi, 4, and emphasises

the English version, "We *are* buried," and says *they* were all then, when Paul wrote this, in a buried state, and if it refers to water baptism, then they were all then under water, and remained so while they lived.

I think once answering a position is enough. Need I say again, that he knows as well as I do, that the verb here is in the Aorist, which is a past tense, and should be rendered as Conybeare and Howson do, and all critics, "Were buried with him by baptism." I will say distinctly, that no *Greek Grammar* will support him in his translation and assertion.

Touching Beza's opinion as to whether the allusion is to water baptism in Rom. vi, 4, I will notice when he produces Beza's language in his own words. *Beza* thought that *baptidzo* signified to immerse, to dip, and *never to wash, except by a figure*.

8. He affirms that "Vossius, Witsius, Suicer, held that *baptidzo* means to *wash in any way*."

Suppose they did, *to wash* does not mean *to sprinkle*, far from it. But I know that Elder D. mistakes and misstates what Beza says. Here are Beza's words:

"*Neque vero, baptidzo significat lavare, nisi a consequentia.*"

Which I translate: Neither indeed does *baptidzo* signify to wash, except by consequence—[i. e., by the figure of speech, called metonymy, where the effect is put for the cause].

He could not have elsewhere said that *baptidzo* properly means to wash in any way, for he says explicitly it never means to wash at all, except by consequence.

In his Letter 2, to T. T., as quoted by Ingham, Hand Book, p. 90, Beza says:

BEZA.—"But *baptidzo* signifies to dip, since it comes from *bapto*, and since things to be dyed are immersed" (On Matt. iii. 13). He admits that some have disputed respecting immersing the whole body in the ceremony of baptism; but he maintains that "there is no other signification of the verb *hamad*, which Syrians use for baptize." "It answers," says he, "to the Hebrew *tabal*, rather than *rachatz*" (on Matthew) Elsewhere he says: "Christ commended us to be baptized; by which word it is certain immersion is signified."—*Let.* 2nd to T. T.

That you may see how well Vossius sustains Elder D.'s position. I will read:

Vossius.—"In our baptism, by a continuance under water, the burial

of the body of sin, or the old Adam, is represented. The similitude consists in this: That as a corpse is overwhelmed and pressed by the earth, so, in baptism, a man is overwhelmed in water." &c.—*Dispu. de Bap.*, *dispu.* III., thes. 4.

Again:

"That John the Baptist and the apostles immersed persons whom they baptized, there is no doubt."—*Dispu. de Bap.*, *Disp.* i. § 6.

He says that charity alone compels us to retain sprinkling in our churches! Turrentine's maxim is ours—"The appointment of God is to us the highest law, the supreme necessity."

Nor do I understand that Witsius sustains him, but quite the contrary. Let one or two quotations suffice to show this. Referring to Romans, he says:

WITSIUS.—"Immersion into the water represents the death of the old man, in such a manner as shows that he can neither stand in judgment to our condemnation, nor exercise dominion in our bodies, that we should obey his lusts."—*Econ. Fed.*, I. IV., c. XVI.

Again:

"It cannot be denied, that the native, signification of the words *baptain* and *baptidzein*, is to plunge, to dip."—*Econ. Fed.*, I. IV.

Had this learned and candid scholar lived in this day, he would have learned that Elder D. can deny it, day after day, though he can bring no proof to sustain him.

Suicer sustains him just as Vossius and Wetstein do.

Other points in his last speech, I may notice in my next, as I wish to advance my argument before my time expires.

He shall not complain of me, as he did of Conant and A. Campbell, that I have little or nothing to do with the Bible in this discussion. I intend to make it "the man of my counsel, the lamp to my feet, and the light to my path in this controversy. I say to you again, it is with this Word first and last of all we have to do. If Elder Ditzler made one impression stronger than another upon you this morning, it was that it is a most difficult, if not an impossible matter for the most renowned scholars of earth to ascertain what the simple term *baptizo* means in the Commission: that they do not agree among themselves, nor even taken the next; gives

the next. What, then, about the common people who have only the simple word of God? How are they to know anything about their duty, since scholars cannot tell them? He even affirmed that the *Greek of the New Testament cannot be learned from its meaning in classic Greek or from classic lexicons!!* If this is so, then no man on earth can understand *any* part of the New Testament to-day, to say nothing of *baptidzo*, and no man since the death of the last apostle has understood any part of the New Testament. Scholars know no more than the most unlearned. The New Testament, then, was not given in a language known to earth, for all can see, if the New Testament was not given in the Greek that can be interpreted correctly by the standard lexicons of the Greek, then Greek scholars, no more than the ignorant, can know what it means. The Holy Spirit should have given a lexicon of the Greek of the New Testament, and failing to do this, the New Testament, according to Elder Ditzler, is a book in a tongue unknown to this world, not a revelation of Jesus Christ, as he declares it to be. It is the untenable *system* which Elder Ditzler represents, that forces him to take such an *irreverent* and *absurd* position. There is no foundation whatever for it, and I demand of him, if he presumes to re-affirm it, that he bring forth some respectable authority to support it, and I promise him and you that when I come to my argument from the classic Greek and lexicons I will meet it fully. He keeps fully three days ahead of me when it is his duty to *follow* me, and I prophesy that when I get to his lexicons, and Greek and Syriac, he will fall back four days behind me, trying to do the work he should do to-day. I now advance in my argument in direct support of the proposition.

The Argument from the Commission.

After Christ had risen from the dead, he met his eleven apostles by appointment in a mountain in Galilee, some sixty miles from Jerusalem, and then he enlarged the commission under which they had been preaching and baptizing. Prior to this, they had been commanded not to preach beyond the borders of Judea, and of the Samaritans they must not ward they were to preach the

good news of his kingdom to the ends of the habitable earth and establish churches to which the doctrines and ordinances were to be delivered by the apostles as they had received them from the Head of the church.

It is with this Commission, with its special enactments, that we have to do in determining this question, and our personal duty. What did Christ command his apostles to do? is the question. Will any one who has respect for Christ or his word intimate that there is anything indefinite or ambiguous connected with this word *baptidzo* any more than about any term or word in the language in which he instituted the other ordinance of his church—the supper? Notice these words: “Jesus took bread and brake it and gave it unto them, and said ‘*labete, phagele, touti esti to soma mou.*’” Is there anything ambiguous about these terms, translated according to their primary and obvious meanings, *take, eat, this is my body*? Not the least. There is not an accountable being so illiterate as not to understand these words and the acts to be performed as readily as the best scholar. But take these words and manipulate them, as Elder Ditzler did *baptidzo* yesterday, and the common people would be thrown into confusion and doubt. Webster gives forty definitions of *take*, and among these “to comprehend,” “understand;” and he gives six meanings of “to *eat*,” and one of these is “to *believe*.” Now, what would you think of the man, though professing to be an expounder of God’s word, who should stand up and teach you that all you need to do is to contemplate the elements, take them in with your eyes, and understand them, devour them with your imagination, and believe on them, but not literally. take them in your hand and eat them physically?

And yet, strange as you may think, this form of observing the supper is actually practiced in a “liberal!” church in Boston. But is it any more strange or sinful thus to deal with one of the positive ordinances of Christ than another? May *mathetuo* and *baptidzo* be thus treated, translated by some secondary or metaphorical, far-fetched and *unnatural* significations, to the perversion of the true meaning, as such meanings must and pervert it? Who, under the heavens, should dare

to stand up in the name of Christ Jesus and translate the terms of his plain, positive command by secondary, unnatural, figurative and fanciful definitions?

The inexorable law for the interpretation of all languages is, that the literal, which is the primary and obvious meaning of any and all terms, must be taken, unless the context forbids it, and then, and then only, must the secondary meaning be sought.

Now, I ask at the outset, can we have the moral right to suppose that the least ambiguity attaches to this law, to any term or phrase of it? To make such a charge against the laws of this State would be to charge the law-makers with imbecility and ignorance, or wilful dereliction of duty. But Christ, the Divine Son of God, is the author of this law, and he is Allwise and Omniscient, and if this law is ambiguous in any feature of it, then is it not only not binding upon the race, but Christ has forfeited all claims to the respect of the world, not only as a law-giver, but as a savior, since he must designedly, like the tyrant Graccus, have mystified his law that the people might be thrown into doubt and uncertainty, and so violate it and become obnoxious to the penalty.

Mr, President, I wish to impress this one fact upon the minds of all who hear me this day, the *form, the specific act* or acts to be performed constitute the rite, and therefore the term selected to enjoin it must necessarily be a modal term—i. e., a word of *specific* and not of *generic* or general signification. This, I think, must be self-evident to every thoughtful mind. If Christ did not use a modal word, but selected one having diverse and opposite significations, and therefore ambiguous, to express the action of baptism—a term that the common people cannot understand and the best scholars of earth cannot agree about, then it is evident that no one can know of a certainty whether he has obeyed the law or not, and this very ambiguity releases the world from attempting to obey it.

ILLUSTRATION:

If the officers and courts of this State could not determine the rate of taxes which the Legislature attempted to fix, then

no taxes would be paid until the Legislature met again. I therefore agree with one of the world's greatest philologists:

"To obscure the word that describes the form [baptism] is, therefore, to obscure to the mind of the recipient the nature of the rite, the specific ideas symbolized in it, and the obligations to which it binds him."—*Conant*.

Whenever I violate this law you may all know that as a man and a scholar, I am conscious that I cannot sustain my position by the just laws of interpretation and fair argument, and I think I should be called to order. I do affirm that this Commission of Christ, though one term of it is untranslated, is as easy to be understood, when taken *in connection with Christ's baptism*, as the command to "take and eat" is, when read in connection with the history of the supper. I stand here not to make it plainer, but rather to show in how many ways its Scriptural signification can be indubitably demonstrated.

Mr. President, I will read the Commission:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.—Matt. xxvii, 19-20.

Mark records it thus:

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi, 15, 16.

I submit it to you, Gentlemen Moderators, and to this intelligent audience, if I am not compelled to interpret the terms of this commission in their literal, most obvious, and most usual signification; and if they are so translated by any one, have we not a right to say the specific requirements of the law are as easily to be understood as those in which Christ instituted the other ordinance? And I ask you all once more, with an emphasis, ought not and will not any attempt on the part of either Eld. Ditzler or myself to translate the simple verb *baptidzo*, which determines the act, by secondary, metaphorical and far-fetched meanings meet with a signal condemnation on the part of every fair-minded and Christian man and woman here? Now, mark which of us is guilty of such an error in law and language, for it must be in order to lead.

Let us not blaspheme Christ by charging him with the sin and shame of having given us a law in terms so ambiguous that the educated, and much less the uneducated, cannot understand. Let us remember that this law was given to the common people, and they are required to understand and obey it. The Lawgiver nowhere requires them to go to the learned, the rabbi or priest, to learn what he meant by the command to be baptized—never. He never required of any mortal to become proficient in Greek and Hebrew, Arabic and Coptic, in Syriac and Sanskrit, and forty other tongues, in order to understand what he meant, and he knew they would and could be only tolerably well instructed in the rudiments of their own native tongue, and therefore, he taught the people in, and the Holy Spirit that inspired the sacred writers, selected such terms as the common people, by the use of their common understanding, could understand without a reasonable doubt as to their meaning.

The proposition I stand here to support from this commission, “which is the only law we have to baptize any one,” as my opponent himself affirms, is this:

IMMERSION IS THE ACT CHRIST COMMANDED HIS APOSTLES TO PERFORM FOR CHRISTIAN BAPTISM.

I propose to support this proposition by one main argument, to which all others will be subsidiary.

SYLLOGISM.

I. In commanding his apostles to baptize, Christ used but one pure Greek term, viz *baptidzo*.

II. The literal, primary and most general signification of the word *baptidzo*, as its *usus loquendi* abundantly determines, is to immerse, or an equivalent meaning—and, there being nothing in the context to cause this meaning to be rejected, *ergo*,

III. Christ commanded his apostles to perform but one act, and that act was to immerse.

The major, or first premise, no one denies.

It is the minor premise, the second statement, about which there is any controversy, and this is with but a few men. I rejoice to say but very few men deny this premise, and it is a

matter of profound regret to me that a professed Christian scholar can be found willing to stand up and deny it—a proposition as true and demonstrable as any theorem in Geometry.

My first argument in ascertaining what Christ meant his apostles and his churches after them in all ages to understand by the term *baptidzo*, is,

I. He undoubtedly intended to perpetuate the same baptism that he originally had instituted to be administered by John the Baptist, and which he himself and his apostles, to whom this was addressed, had received, and the very same act which they had been performing by his authority and under his eye, since the baptism of John, for more than three years.

We cannot reasonably suppose that Christ intended to institute a new and different rite in *form*. He intimates no change in the rite, only an enlargement of the field of their labor.

I cannot more forcibly impress this upon you than by our rule quoted from Blackstone:

“To interpret a law, we must inquire after the *will* of the *maker*, which may be collected either from the words, the context, the subject-matter, the effects and consequences, or spirit and reason of the law. (1) Words are generally to be understood in their usual and most known significance; not so much regarding the propriety of Grammar, as their general and popular use. * * (2) If words happen still to be dubious, we may establish their meaning from the context, etc., of the same nature and *use* is the comparison of a law *with laws* that are made by the same legislator, that *have some affinity with the subject*, or that **EXPRESSLY RELATE TO THE SAME POINT.**”—*Blackstone's Com.* vol. 1, pp. 59-61.

Can we doubt the *will* of the *maker* of this *law* of baptism found in the commission? Compare it with the law of baptism made by “*the same legislator*,” and administered by his first commissioned officer, John the Baptist. Have they not an intimate “affinity?” Do they not “**EXPRESSLY RELATE TO THE SAME POINT?**”

If Christ had designed to change the action of that rite, here is the very place where he should have clearly stated the fact and explained the new action. But not the slightest intimation of any change in the *act*. He does not

element in which they were to baptize, simply because there was no need of it, either for the instruction of the apostles, or of his churches in after ages, with the Gospels in their hands. The apostles knew that they had been baptized *in* water, that Christ himself had been baptized *in* water, and they had for over three years been baptizing *in* water, and they must have understood Christ to command them still to baptize *in* water, observing the same act which he and they had received at the hands of John.

No reasonable man can doubt that this was anything more than an enlarged command to administer the same act for baptism their Master and themselves had received, and which they had been administering to thousands, for years past

Now, I have proved by no less than eight unanswerable arguments, and by the concurrent testimony of a host of the most learned Pedobaptist scholars and divines, that John did immerse his disciples *in* water, and therefore that he did immerse Christ and his apostles.

Again, if one conclusive argument is as good as a thousand, and it is, then I need not utter another word in support of this proposition. I can give Eld. Ditzler the remaining three days, and three years more, and still claim the verdict from every candid mind, that Christ in giving this commission, unquestionably commanded his apostles to still administer the rite in the exact form that he and they themselves had received it, and as they had been administering it to others up to that hour.

You can see that having previously established the act administered by John, designated by this very term *baptidzo*, it becomes the fixed, immovable and indestructible staple, to which the whole chain of argument may with safety be attached.

John administered but one act, and that was immersion, and this *one* act and no other, Christ administered for three years in Judea, and now commanded his apostles to administer to believers in all nations.

But argument is,

had intended water to have been poured, or

sprinkled or poptized upon the subject, he would have said so. He would have used *cheo*, with a preposition, if to pour. If to sprinkle he would have used *raino* or *rantidzo*, with a preposition. If to wash a part of their bodies, *nipto*. If all their bodies, *luo*; but he never once used one of these, or a derivative or compound of any one of them to indicate the act, but *baptidzo*, a term specific in its signification, the primary and natural signification of which is to immerse, to dip, to plunge. If Christ designed to enjoin the application of water in any way, without specifying the mode, he could have used a term of generic signification, as *kathairo*, without *en* or *eis* before the element, water, meaning to cleanse, to purify, leaving the manner of application with the disciples, and then any application of it would have answered.

3. My third is, had Jesus commanded either sprinkling or pouring, or the application of water in any way, in this commission, the churches in future ages would not have known upon what part of the person to apply the water, whether to the feet, or hands, or head, or inwardly. The law would therefore be null and void, for lack of definiteness. But translate it immerse, and there is no indefiniteness about it—the disciple must be dipped into water, the whole body enveloped by the element.

4. Another and conclusive argument is that Christ commanded the *persons* of the disciples to be baptized, and not the *water* to be baptized on them.

It is claimed by my opponent that Christ enjoined the sprinkling and pouring of the *disciples* as well as immersing them in this command. That it is simply impossible, can be “*demonstrated to every mind.*”—[*Time out.*]

DR. DITZLER'S SEVENTH SPEECH.

GENTLEMEN MODERATORS:—Again we will give a few facts on *primary* meanings and on tropical or derived meanings.

In Grimm and Bopp, Fowler's History, English Grammar, Max. Muller's different works, Noah Webster, M. Stuart, the following facts will be found. In some cases "the *ultimate* use scarcely exhibits a trace of the *primal* signification."—N. Webster. "Words thus in current use, sometimes escape altogether from their original meaning."—*Fairbairn's Manual Hermeneutics*, 94. Fowler says:

"The number of radical words in a language is comparatively few, and are chiefly applied to PHYSICAL *objects*. As men found the stock of their ideas increasing, instead of inventing new terms to describe them, they applied old words with an EXTENDED or CHANGED *meaning*; or, what is the same thing, used them figuratively. In this way the *great body* of words in a language, in one stage of their history or another, has been used tropically. The word *imagination*, derived from *image* a term applied to its sensible object, was, on its *first* application to a mental faculty or operation, *tropical*. But it CEASED TO BE TROPICAL when it had been used so long that its *secondary* meaning became indissolubly fixed as THE PRINCIPAL one, or, indeed, to most minds, as its ONLY ONE. IMAGINATION CAN NOT BE CONSIDERED AS A FIGURATIVE TERM. It has *lost* its *tropical* meaning, at least to the mass of readers, if not to the scholar. What is true of imagination is true of a vast number of words."—*Fowler's History and Grammar*, Eng. Lan., § 612, p. 599.

Such are the indisputable facts on language, to which all critics assent without exception. As to the present case, it is indifferent to me which Dr. Graves prefers. If he clings to primaries, then *they* are *not* baptized and we are. If he adopts the *current usage*—*usus loquendi*—which is the true course, we are sustained by all lexicons, all the facts and by the authorities of all ages, and best of all, by the whole Bible.

If Christ had taught that *baptidzo* was equivalent to immerse, there was not a Greek but would have understood the Commission to mean that they were to be DROWNED, and hence would have held him to be insane indeed. Dr. Graves cannot

Now hear how Judd, this eminent Baptist talks :

' *All the authorities agree in assigning to this word [amad] the PRIMARY and leading signification of immersion.*'—p. 246.

Now *whom* does Judd *first* quote to *prove* this as the most eminent lexicographer? *Castell* comes first, *Michaelis* next pp. 248–9. He quotes *the very* work that lies before us—not the abridged work of *Michaelis*, but the one only great edition of 1669—the *Heptaglott*. A few points else, ere we quote him.

There are three words in ancient Syriac literature by which *baptidzo* is rendered—*amad*, *secho*, and *tzeva*.* *Amad* is the one most used. *Secho* is the translation of *tabhal*—*baptidzo* in the lxx, 2 Kings v, 14, *Tzeva* is used for *baptidzo* in the earliest Syriac writings, and Chaldee we have. But *amad* is the most important, as being the rendering in the New Testament *Peshito*. We have the satisfaction of finding places, never yet found by the writers, where *amad* was the translation of the word *louo* wash, proper. It cost us much research of course. In one of the Syriac versions† of Susana, i, 15 and 27, the Greek *louo* to wash, pour, sprinkle, is rendered *amad* in both places. It is a clear case of affusion also.

To see the injustice done here on so important a matter, let us quote Mr. A. Campbell's Christian Baptism, 135–6. "Castell and his editor, Michaelis, Buxtorf, and Schaaf, are all unanimous. The first gives the following meanings: "*Ablutus est, baptizatus est. Aphel, immersit, baptizavit.*" He then copies Buxtorff, Schaaf, and Gutbier, and *does not* translate the Latin—not a word of it, and adds—136: "These three [Castell, B. and S.] great authorities give to *amad* the very same meanings which our twelve Greek lexicons give to *baptidzo* and its family—to immerse, dip, or plunge, and *figuratively*, to wash or cleanse." Let now the reader glance up at *his own Latin*, and see what a terrible and most unhallowed assertion this is. Is it not astounding that man can be so carried away with partisan prejudice? We quote not from *Michaelis's* edition, because he leaves off a word, but we quote it *directly* from the great

* *amad, amai, secho, secha, sechas, tzeba, tzeva.*

† Walton's Polyglott.

folio work of Castell himself, which lies before us. This lexicon is based on two great lexicons made by *native Syrians*, while the Syriac was yet a *living* language, in the ninth and tenth centuries respectively, existing yet only in manuscript form.

1. "*Amad*, PRIMARILY to wash, (literally to be washed) to baptize. *Aphel*, i. e. (*derivatively*,) to immerse, Numbers xxxi, 24. To baptize—(noun form) cleansing, baptism, washing."

"Arabic, *amada*—(same word and same root) to baptize, to make wet with rain."* Under *amak*—"The Arabians also lisp in pronouncing *amak—amath, amad, amat*, to be immersed, bedew, sprinkle with water [or rain] (the earth, herbs, etc.,) sprinkle with water [rain or dew]. A horse wet with water, also sprinkled. Morning dew, also wetting the earth, field, bedewed—sprinkled with dew, (or rain,) wetting (bedewing," etc., page 2800.†

Oberleitner gives wash, cleanse, derivatively (*aphel*) immerse. Not a single Syriac or Arabic lexicon gives immerse as a first, or general, or common or primitive meaning of *amad*.

Catafago—"amad, the being wet with rain." That is the whole definition of this lexicographer—a late work. He lived some sixteen years in the very country where the version was made where the apostles preached formerly. He learned to speak Arabic as we do English, and gives us the exact force of the term. But we call your candid attention to Gotch, Judd, and these immersion writers. They put *amad immerse* every time. Judd asserts that "*all the authorities agree in assigning to this word [amad] the primary and leading signification of immersion.*" What are the facts now? Here lies the very book, the very edition he quotes—and there never was but one edition of the

*Prim. ablutus est, baptizatus est.

Aphel, (the *derivative* meaning) immersit, Num. xxxi, 24. Baptizavit, ablutio, baptizatio, baptizatus, lavacrum.

Arab. *Amada* vi, baptizavit. A. madore pluviae affecta fuit. *Amak*, Syr. Arab. Sam. (violentia impetus.)

†Arabic, et balbulavit in pronunciatione, (i. e., *amath, amad, amat*,) immersus fuit, maduit, rore perfusa fuit (terra, terba, etc.,) rore perfusa. Equus aqua rigatus, et perfusus. Ros matutinus, et terram irrigans. * * (rore perfusus, madenus, etc.—Heptaglotton Ed. Castell, p. 2800.

Heptaglott—and it reads—“*primarily*, to wash—*ablutus est*; *baptizatus est*, to be baptized, *aphel*, [that is—derivatively, in a derived form] to immerse; and Numbers xxxi, 24 is *the only* place where he can find it with such a meaning, and *no* word for baptize occurs in the original Hebrew or Greek. It is by *such* conduct as *this* they have made such capital out of the lexicons and versions. The Doctor can have the use of my books—take them to his room—examine these matters to the bottom, for I want the facts known. Michaelis puts it *exactly* as Castell does—wash, baptize first, and in a *derived* form immerse. Let us now sum up a few points here.

1. No Lexicon gives immerse as the general or as the primary meaning of baptize in Syriac.

2. All that give it as meaning immerse, put immerse as a derivative, secondary meaning.

3. They could only find one place in the Bible where *amad* meant immerse, and there it was not the translation of *baptidzo*, *tabal* or any word for *baptize*.

4. It means to wash, to sprinkle, bedew, make wet with rain, moisten, to sprinkle—over and again so defined. The Arabic and Syriac are exactly the same words with same roots.*

5. *Amad* is translated from *louo* in Greek—to wash, pour, sprinkle, but is *never* the translation of the Hebrew or Greek words for immerse—such as *tabha* in Heb., *buthidzo*, *endunai*, *pontidzo*, *kataduo*, *katapontidzo*, or *dupeto*, *dip*.

6. The Peshito has John v, 2, 4, 7; ix, 7: “Go wash at (or in) the baptistery.† Here it is clearly expressive of *nipto* as that was the word used in Greek, and A. Campbell renders it “wash, by pouring a little water.”

7. It renders *bapto* *sprinkle* Rev. xix; 13 (*Zelach*).‡

*Schaaf. Oberleitner. Catafago: “The being wet with rain.” Arabic Lex. *amad*. The old silly ideas that *amad* meant *to stand* we deem as unworthy of notice. No Lexicon, nor quotation sustains it. A. Campbell justly ridicules it. No Arabic Lexicon gives *stand* as a meaning either.

†*Dhuktho chedho dh' mamudhitho*.

‡*Zelach*—sprinkle—*aspersit*, *conspersit*.

The next Syriac word is *secho*, wash. As all define it alike, we need not multiply lexicons.

SCHINDLER.—“*Secho*—Syriac and Chaldee—to wash, be washed, cleansed; because a swimmer cannot swim without washing; [from the idea of swim, then to wash.]—John xiii, 10; 1 Cor. vi, 11; Gen. xliii, 31.

TARGUM.—“And washed his face”—*secho*, * * moistened, (besprinkle) wash.—Ps. vi, 6; Acts ix, 37.*

An examination of the above texts, will show it was all by application of the water to the person—washing the face, as Joseph; washing a dead body as of Dorcas; wetting a couch with tears, as David; Christ washing the disciples' feet.

The primary meaning is decisive. The root *sacha*, *sach*, Hottenger gives ‘to pour out.’†

The Arabic has it “vehement rain, flow of water.” “*Sachá* to pour out water, to pour forth, to flow down from above, of water, rain, tears; to strike against.”—Castell.‡ Such is the meaning in Chaldee, Syriac and Arabic of the root of the word baptize, wash, cleanse, which translates *baptidzo*, and *tabal*. Is this immersion?

The next word is often rendered *bapto* and in the earliest Syriac literature it is rendered *baptidzo*, and *baptidzo* is rendered by it viz: *tzeva*, *tzeba* or *tsebha*. It is the same in Arabic, Chaldee and Syriac. It never occurs in the Hebrew, notwithstanding Gesenius tells us what it means in Hebrew with his usual facility of knowing *what never exists*. As it is used many times in the Arabic version for *baptidzo* in the New Testament, we reserve the arguments on it for that place, as it means the same in Chaldee, Syriac and Arabic.

The Arabic claims the next place in Oriental versions, because so perfectly allied to the *original* language of the Bible and therefore invaluable to philology. Much more literal, and

*The root is *sacha*, *sach*. *Lavit, lotus, ablutus fuit: quis natator non natat nisi lavet.* John xiii, 10; 1 Cor. vi, 11; Gen. xliii, 31. Targum—*Et lavit faciam eam.* Syr. Acts ix, 37; *et laverunt eam.* Generally, “*navit, natavit, etc.* Hiphil, *vaters fecit, humectavit, lavit.* Ps. vi, 6; Lev. xliii, 31,” etc.

† *Eyidit*, p. 501,

‡ *Profudit aquam, profudit, defluxit e loco superiore aqua, pluvia, lachryma, per-* Haptaglotton, E. Castell, 1669. The word comes to mean inun- also, sometimes.

more valuable, as so much earlier is the *Itala*, but is not allied in any way to Semetic literature. Hence we are not noticing the translations chronologically. The Arabic of the 7th century was made when the Arabic language was in its golden age of philology and science. Aristotle, Plato, Homer—all the finest Greek literature was familiar to them. They had libraries and universities in that and the succeeding century that have been the admiration of the world. They had scientists that spoke as many as seventy dialects.*

The Arabic employs three words to render *baptidzo*—1, *Amad* (amada), 2, *gasala*, 3, *tsavaga* (tsabaga, tsabhaga.)

1. *Amad* being the same as Syriac, meaning constantly, to sprinkle, wet, as with rain, dew, water, we have noticed.

3. *Gasala*† is the word translated from *baptidzo* and *baptismos*, Hebrews vi, 2, Luke xi, 38; Mark vii, 4, 8—used both for “Christian” and Jewish baptism in Apostolic times and Christ’s day.

Castell thus defines it: to wash, to cleanse, &c. To be sprinkled with water, * * wash diligently, wash off the limbs, wash ourself, &c. To moisten (or bedew), be sprinkled (perfused), to sprinkle.‡ It is not rendered by immerse, dip or plunge by any lexicon

The next word used to translate *baptidzo* is *tsavaga*, so used between thirty-six and thirty-eight times in the N. T., and often translates *tabal* in the Targuma. It is the word in Arabic and Syriac, that like *bapto* and *tabal* sometimes means to stain, color.

1. *Schindler*; *tsavaga*, to moisten, to dip, to imbue or infect with color or moisture (*liquids*); to color, to wash, to moisten,

*See *Stanford Hist. Lit. in Europe; Hallam, Middle Ages, and Hist. Literature*, vol. I Tarabachi, &c.

†*Gasala*.

‡*Castell* lavit, abluvit, etc., sudore perfusus fuit * * diligenter abluvit membra, se abluvit, &c., maduit, perfusus fuit, * * inspergit. It is also used, Ps. lx. 19; Matt. vi, 17, “wash thy face,” Lev. viii, 2, &c. *Isaiah* and *Ps.* 25; 6; 50; 19, &c., and in Arabic literature.

(sprinkle or bedew;) to wet (or water) to baptize, to immerse.*

2. *Leigh*; same as above exactly.

3. *Gesenius* on *Chaldee*—same where it occurs in Bible in Pual and Ithpaal forms only—"to wet, moisten, to be wet, moistened."†

4. *Castell*—*Arabic*—"to moisten, imbue, Is. 6, 3, 3, (effected by sprinkling—I have *sprinkled* all my raiment) to immerse, to baptize (by immersion); to pour out; baptism, &c."‡

5. *Furst*, "*tzeva*, to moisten, to wet, (Pual) to sprinkle, to imbue. Ithp. to be wet, moistened,§" In his later German Lexicon, translated by Davidson, it is "*to moisten, to besprinkle, to baptize*. Pual, to water, to moisten." His German shows what he meant by "*tinxit*," as well as "*perfundere*." Where is exclusive immersion now? On the root of this word *tsav*, *tsavar*.

1. *Freytag's Arabic lexicon* has "to pour, pour out."

2. *Kosegarten* has: "to pour out, to sprinkle.

3. *Catafago* has: "effusion, pouring out water."

4. *Schindler* and *Castell*, *Arabic tsava*, to pour.

In the earliest Syriac literature we have outside the Peshito, we read of "the baptism of the flood, of martyrdom," "the baptism of tears," of "baptism," either by "immersion, ablution, or sprinkling." Of this we will detail under patristic literature.

While the *Itala* and *Vulgate* translate *tzeva* by, once "*to moisten*," twice "*to sprinkle*," † the same word in the *Al Koran* means baptism, and, while applied to baptism, is also applied to the distilling juices of trees, sap flowing from them when

*Schindler: *tinxit*, *intinxit*, *colore vel humore imbut seu infect*, *coloravit*, *lavit*, *madefecit*, *rigavit*, *baptizavit*.

†Gesenius tells us it is dip in Heb. and Chaldee,—*Kal*, form, but as it nowhere occurs in Heb. and nowhere in ancient Chaldee save in *Pual* and *Ith.* where *he* renders it "wet, moisten"—his assertion is worth nothing unless it was backed by some reason or fact.

‡*Tinxit*, *imbut*, Is. 63, 3, *immersit*, *baptizavit*, (per immersionem) *effudit*, *baptismus*.

§*Furst*, *tingere*, *rigare*, Pa. *perfundere*, *imbruere*, Ithp., *tinxit*, *tinctam esse*, Dan, iv; 12, 20, 22, 30: v, 31. *Concordentiae et Lex. J. Furstio*.

†*Tingo*, *conspingo*, *infundo*.

broken, to the drops falling. Surely this is affusion, not immersion. See Lou. Debate 503. ‡

While Gesenius is careful to tell us it means dip, immerse, in Hebrew, *when the word never occurs a single time in all the Hebrew language*, and to dye, in the Targums, is it a merit after this blunder, to fail to tell us it is one of the leading words for *wash* in the Targums? It not only translates *tabal* but *frequently* translates *rachats* "to wash," "pour." It is the word in the Targum in Leviticus viii, 6, where Aaron and his sons are washed "with water"—*rachats* in Hebrew, while in the Syriac and Targum of Onkelos, it is *secho-wash*. In Num. xix, 10, 19, wash, is *tzeva* in the same, as well as verses 7, 8.

In the Peshito Syriac then we have

1 *Bapto*, the root word of baptize, translated in the New Testament *sprinkle*, Rev. xix, 13, was rendered in 2nd century.

2. *Tabal*, equivalent to *baptidzo*, translated *sprinkle*.

3. *Louo* (wash, pour, sprinkle) translated *baptize*, (*amad*) (*Apocrypha*).

4. *Baptidzo*, rendered *amad*, wash, sprinkle.

5. *Amad* never means immerse, save in a derivative sense, (*Aphel*) and does not thus translate *baptidzo* in the Bible

6. *Tabal* is translated *wash* where the primary meaning is pour, moisten, (by affusion) rain.

7. *Nipto*, applied to very partial washings, to rain once, is translated wash at the baptistery, i. e. it was baptizing.

8. It renders Psalm vi, 6, (7 in Heb.) "I have baptized (*tzeva*) my couch with my tears." What was the mode?

9. Ezekiel xxii, 24: "Thou art the land that is not (*tzeva*) baptized (Eng. purified) no; upon thee the rain has not fallen (*metro necheth*.) Do you know the mode here?

10. Luke vii, 38, 44. Remember that most likely we have here word for word *the very words in the language Jesus used*—for it is his Vernacular, as the English is yours. It occurs

‡Dr Lindsay quoted in Millen Har, (see Lou. Debate 503) says the same word occurs in Alkoran, chap. 33: 20-21, in the sense of syrup, juice or sap. "A tree produces * * and juice (*sabghagh*) baptism."

twice in the same sense. "Simon, into thy house I come—water upon my feet you gave me not [so runs the Syriac] but she [the woman] *with her TEARS my feet hath baptized!* "We *know* the mode. We need no Lexicon. I would not give *one* such witness as *this*, being in the very *age* of the Apostles—in the very language that *Christ* and his Apostles preached in—made in such a language by such men—*universally* received as *true* to the *Greek* when all that membership knew what Apostolic *preaching* and *practice* were. I would not give one such authority for a thousand lexicons, written *fifteen hundred* years after the death of the Apostles, and after the dark ages with their superstitions had rolled between. These facts *crush out utterly* all the little conceits and criticisms about *scatter in drops*—if it is *sprinkle*, it takes *effect* on the *person* and scatters him in drops!! "It takes effect upon the *water* only, scatters it in drops, but *terminates not* on the *person*." As *brecho* means to wet, moisten, sprinkle, shed forth, applied to rain, tears, dew, etc., and is translated *baptize* in the apostolic age, and takes a direct accusative of the person, so *baptize* in the Syriac—it puts to confusion all these little issues raised by Mr. Campbell and others. It shows the lexicons are correct in their renderings. It shows that we are sustained in our philology—in our rules or canons of interpretation, and better still, it shows that in *our mode we have Jesus Christ, the Apostles, and all the early church with us.*—[*Time out.*]

DR. GRAVES' EIGHTH SPEECH.

Repliation.

MR. PRESIDENT:—I will carefully remove the brush he has thrown in to obstruct the progress of those who are inquiring after truth, and I will begin where he closed. I follow him back until I have cleared the entire road.

1. As to whether the allusion is to baptism in Rom. vi, 8—that is a settled question by the standard criticism of the pedo-baptist world. Concerning no passage in God's word involving denominational views, is there a more general accord, as the reader can see by referring to my fourth speech on John's baptism. I can afford to have my friend fight out his assertions with Wesley, Adam Clark, Samuel Clark and R. Watson. The fact is, all he has said but makes it the more evident that no mortal man can make any sense out of the first seven verses in 6th of Romans, unless it is understood that water baptism is referred to. If my friend can exorcise the water out of those passages he can express the last drop on of Christian baptism as easily. And he has, when he declares the baptism by the Spirit is still in vogue, for if so, there is no water baptism left.

2. But his assertion that *baptizo* means primarily and properly to sprinkle, and that Alford, Lightfoot, Beza, Witsius, Terrentine, Adam Clark, Olshausen, Baumgarten, and Stier support him in this position, perfectly astounds me! I have quoted nearly every one of these authors asserting the very contrary. The Elder has certainly become desperate and reckless of his own reputation. Whether he has not made a mistake with reference to the facts in these cases, and the reliance that can be placed upon his last assertions when his cause is in peril, I will leave you to decide when I have submitted what these authors do say. Does Alford, the learned

the most critical of all modern expositors, agree with Elder D. that *baptidzo* means to sprinkle, and is so used throughout the New Testament?

Hear Alford:

DEAN ALFORD.—“The baptism was administered by the immersion of the whole person.”—Gr. Tes. Matt. iii. 6.

“The symbolic nature of baptism is here to be borne in mind: * * the *burial* of the old man, and the *resurrection* of the new man.”—Gr. Tes., on Luke xii. 50.

DEAN ALFORD.—“The allegory is obviously not to be pressed minutely; for neither did they enter the cloud, nor were they wetted by the water of the sea.” “They passed under both, as the baptized passes under water.” “They entered by the act of such *immersion* into a solemn covenant with God, and became His church under the law as given by Moses, God’s servant, just as we Christians do by our baptism.” &c.—Gr. Tes., on 1 Cor. x. 2.

Does Lightfoot sustain him? Of John’s baptism he says:

DR. LIGHTFOOT.—“That the baptism of John was by plunging the body (after the same manner as the washing unclean persons and the baptism of proselytes was), seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he baptized in *Ænon*, because there was much water there; and that Christ being baptized, *came up out of the water*; to which that seems to be parallel, Acts viii. 38, *Philip and the eunuch went down into the water*, &c.

If John’s baptism was by immersion, then was Christ immersed and his apostles, and the thousands of disciples they baptized before pentecost, and this beyond a reasonable doubt must have been the act Christ commanded.

Does Beza and Witsius sustain him? I refer to their testimonies which I produced in my last speech.

Does Turretine sustain Elder D? He says:

TURRETINE.—“The word baptism is of Greek origin, and is derived from the verb *bapto*, which signifies to dip, and to dye; *baptizein*, to baptize, to dip into, to immerse.”—Ins., loc. xix., quæst. xi., s. 4.

Does A. Clarke sustain his position? He says:

DR. A. CLARKE.—“They receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of resurrection unto eternal life, in coming up out of the water” (Com., on 1 Cor. xv. 29). “It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water.”—*ib.*, on Rom. vi. 4.

“Baptisms, or immersions of the body in water, sprinklings, and washings, were frequent as religious rites among the Hebrews, and were all

...of that party with a holy God requires in his worship-
 ship"—Com. on Heb. vi. 2

Here Clarke distinguishes between baptisms and sprinkling—and admits that baptisms were immersions, and thus this great commentator of his own church is flatly against him, and Bishop McTiernan declares in his Manual that Clarke is a true exponent of Methodist faith.

Does Olshausen support Elder D.'s assertion that *baptidzo* means to sprinkle, and that Rom. vi. 3. 4. does not refer to water baptism? He says:

OLSHAUSEN.—"John's baptism was in all probability like Christian baptism, not only in this, that in it the baptizing partly performed the immersion on the baptized," &c. "The one-half of the action—the submersion—represents the negative aspect, viz., the taking away of the old man Rom. vi. 4; in the other part—the emersion—the positive aspect, ... is denoted."—Com., on Matt. iii. 1, 16, 17.

"The figurative expression *baptisma* refers to baptism by fire, and involves at once the idea of a painful *going down* (a dying in that which is old), and also of a joyful *coming up* (a resurrection in that which is new), as Rom. vi. 3 shows."—Com., on Matt. xx. 22

"John also was baptizing in the neighborhood, because the water there ... afforded convenience for immersion."—Com., on John iii. 22-26

Do you call this an agreement?

Does Baumgarten agree with Elder D.? He says:

BAUMGARTEN.—"As in baptism, since man is not only dipped into the water, but also comes up again, the fellowship so signified is not merely a fellowship of humiliation, but also of exaltation; not alone a communion of death and the grave, but a communion likewise of resurrection and ascension."—On Acts ix. 1-36.

Does Stier sustain my opponent that *baptidzo* means to *sprinkle* in the New Testament? He says:

DR. STIER.—"The cup points to something that is to be inwardly tasted or experienced; while the baptism denotes the same thing as also overpowering us from without. . . . As the cup points back more to the assigning will of the Father, so there lies in the baptism a hint pointing forward to the not remaining under the water, the coming forth, and rising again," &c.—On Matt. xx. 22.

"Concerning the baptizing of the Holy Ghost, Theophylact rightly said, 'It signifies the outpouring and abundance of the bestowment.' 'They should now be immersed into the full flood of the Spirit of God.'"—Words &c., vol. viii., pp. 419-420.

Does Kuinoel say to be baptized is to be sprinkled? He says:

"To be submerged with the evils . . . with which I shall be submerged. Afflictions and calamities in the Holy Scriptures are often compared to deep waters, in which they are submerged, as it were, who are pressed by a weight of calamities. Hence, TO BE BAPTIZED is to be oppressed with ills, or to be immersed with ills."—*Com.*, on Matt. xx. 22.

Does Leigh, his favorite lexicographer agree with my opponent when he expressly says:

*"Baptidzo * * The native and proper signification of it is to dip into water, or to plunge under water."*

It is not an improper or unusual signification of *baptidzo*, that should be sought after. Blackstone says that words must be understood in their usual and most known signification. J. Ernesti says, with whom Stuart agrees, that the literal, which is the grammatical and most obvious sense is the only true one.

But as a climax, he mentions Moses Stuart as declaring with him that *baptidzo* means to *sprinkle!*

"1. Bapto and baptidzo mean to dip, plunge, or immerge into any thing liquid. All lexicographers and critics of any note are agreed in this."—

Again,

"But enough. 'It is,' says Augusti (Denkw. vii, p. 216), 'a thing made out,' viz., the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this. * * * * *

"Christian Baptism," by M. Stuart, p. 51.

I leave the audience to render the verdict.

He again asserts with increased vehemence his oft disproved assertion that there is no example in classic Greek where a living animal, man or beast was said to be immersed, put clear under by *baptidzo* but that it perished! Every scholar knows that I have produced six *unmistakable* cases, and one would be sufficient.

He has so often made this assertion, that I will nail it to the counter just here and dismiss it.

1. My first case was that of Aristobulus, whom his associates

were bribed to put to death as if in sport in a swimming bath.

The text reads:—Continually or frequently pressing him down, and immersing, (baptizing), him they finally suffocated him.

If one baptism would have destroyed him, why was the immersion repeated?

2. My second case was that of the soldiers on the sea of Galilee, being submerged—(baptized) along with their vessels; those that rose to the surface were dispatched, &c. Why dispatch them, if *baptidzo* put them to the bottom to remain?

3. My third case was the 80 Ex. of Conant, where the author of a work on Epidemics describes a diseased person, “as breathing as persons do after having been—*bebaptisthai*—immersed.” How could any one tell how a person breathed after having been immersed, if the immersion invariably destroyed him?

4. My fourth example was the 59th of Conant, where the cavalry forces of Xœnatas baptized—*baptidzomenoi*—and sinking in the pools were all made useless and many perished. If *baptidzo* effectually destroyed, why did any survive?

5. My fifth example was the 64th of Conant, where the charm to cure frightful dreams is given.

“Call the old enchantress and—*baptison*—immersing thy self, *eis thalassen*, in the sea, spend a day sitting on the ground.” If the immersion would have destroyed him, how could he fulfill the second part of the direction—sit a whole day on the ground?

6. My sixth case was Conant’s 66th Ex.: When, to free Agamemnon from his inordinate desire, he *baptison*, immersing himself in lake Copais. I have thrice or more times asked my opponent if the King did not go from that immersion, to the seige of Troy. These six are as good as sixty. His assertion is utterly false. I grant that *baptidzo* is often used of ships sinking to rise no more—and of animals when they were *drowned*, but the great Schleusner says that in the sense of to drown, it is never used in the New Testament, and Vossius agrees with him in this. This is my final notice of his assertion.

The first fact he mentions is new to no one, and does his position no good; *i.e.* "that words sometimes change their meanings and escape altogether from them."

My opponent has again fled for refuge into the Syriac and the versions, where, if he sees fit, he can remain until I reach the versions some days hence in the due course of my argument.

Argument.

I will resume where I closed yesterday on the Commission. My plan and purpose has been to make a symmetrical argument. I will, therefore, proceed in the course I have marked out for myself. My opponent has again fled before me one or two days, and taken cover under versions, but I shall not on that account deviate far from the course I have prescribed for myself. I will again read the commission as recorded by Matthew :

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Mark records it in nearly the same language:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."

This is *the* law; and the only law for Christian baptism. It is couched in unambiguous terms. Now, we cannot suppose that Christ, after fulfilling all righteousness, "by submitting to the rite which his harbinger administered, intended to supersede this by instituting another of a different character. He does not intimate any change; he uses the same *word*, designating the same *act* John performed in Jordan. The only change is in extending the commission to "all the world"—to all nations and tribes instead of restricting it "to the lost sheep of the House of Israel." Now, let me read to you the canon of Blackstone with regard to the interpretation of law:

"To interpret a law, we must inquire after the *will* of the *maker*, which may be collected either from the words, the context, the subject matter, the effects and consequences, or spirit and reason of the law. (1) Words

for its direct object. I am impressed with this fact, that whatever the verb *baptizo* expresses, it took direct effect upon the persons baptized and not the water. It is the meaning of the word *baptizo* that we are inquiring after, and it is its *usus inquam* in the New Testament that I propose to determine.

It is claimed by my opponent, and some few others, that *baptizo* means, properly and primarily, to sprinkle, and to pour and, if he ever admits that it may anywhere in the New Testament mean immerse, or dip in, when referring to the Christian rite, I have not yet heard it from his lips only that it does not mean to dip.

There is a rule that requires disputants to define clearly the terms they use, and I propose to define, before going farther, the true signification of these terms. Webster will be endorsed as good authority :

To immerse, says Webster, *primarily*. — *To put under a fluid, to plunge, to dip.* — *Figuratively*,

— *To involve in, to expose deeply, as to be immersed in business, in cares or sufferings.*

The subject or object of this act is without division of parts placed under, or dipped into, or overwhelmed by the element, which must be easily divisible in its nature, as fluids or sand," etc.

To pour, 1. To throw, as a fluid, in a stream, either out of a vessel or into it, as to pour water from a pail or out of it.

Pour is appropriately, but not exclusively, applied to *fluids*, and signifies merely to cast or throw in, in this sense modified by, *out, from, in, into, on, upon,* etc.

It is applied, not only to liquors, but to all other fluids, and to substances consisting of *fine particles*.

Literally, all can see that a solid indivisible body, as man cannot be the direct object of the verb to pour, but only in a figurative or poetic sense, with which we have nothing to do. Roy, in his Hebrew lexicon defines it by "*diffuse*."

TO SPRINKLE. Webster says, 1. — *To scatter; to disperse; as a liquid or a dry substance composed of fine separable particles as Moses sprinkled handfuls of ashes toward heaven."*

Secondary meaning, *with a preposition expressed or understood, when it is in fact a compound word.* — *To scatter on,* — *to besprinkle.*

Whenever sprinkle is used in the sense of purify in sacred Scripture, the *effect* is put for the *means*, as Heb. x, 22.

It will be seen that a *solid body* whose particles are not separable, cannot be sprinkled, but it can only be *besprinkled* with fluid or sand, etc., but, as they are the terms of law before us, we can have nothing to do with secondary and figurative meanings, but with the primary, simple form and sense of this verb.

The verb "*to pour*" is used in sacred Scripture fifty-one times, and in no single instance does God command *men* to be poured. It is used only once in the New Testament. Rev. xvi, 1, "*pour out the vials of wrath, etc.*"

To sprinkle is used nineteen times, and in not one single instance does God command *men* to be sprinkled. Neither to pour nor to sprinkle are once used in connection with, or alluding to baptism. But Christ did command *men* to be *baptized*, and therefore he never commanded them to be poured or sprinkled. The command would be in violation of, and *repugnant* to our natural reason. Men are not divisible; they cannot be sprinkled or poured.

We certainly are not allowed to look for tropical language in the terms of positive law, but terms used in their literal and general signification.

I want every man, woman and child to carry this argument home.

YOU CANNOT SPRINKLE OR POUR A MAN, BUT ONLY WATER OR FLUID OR SAND, OR SOME DIVISIBLE ELEMENT *upon* HIM.

But Christ does not use the preposition in the commission, and no one has the right to add to his word, or to the words of his law, to change it. *He does not command to baptize the water upon persons, but to baptize the persons themselves.* Water is never the object of the verb *baptidzo*, nor is it ever the nominative of the verb in its passive form. Believing persons, men and women, are commanded to be baptized, and not the water to be baptized upon them. Eld. Ditzler cannot parse this commission, and substitute to sprinkle or to pour for one of the

meanings of *baptidzo*. He may attempt to ridicule it, but he should remember the statement of his sprinkling Bro. Geo. Campbell, the Presbyterian.

My next argument is this:

TO CLAIM THAT THE VERB BAPTIDZO HAS DIVERSE AND OPPOSITE MEANINGS IN THIS PLACE OR IN ANY OTHER PASSAGE IN THE SACRED SCRIPTURES, IS TO VIOLATE ONE OF THE ACKNOWLEDGED RULES OF INTERPRETING LANGUAGE.

To sprinkle, to pour, to immerse, to pop *on*, denote diverse and opposite acts, and no word can be coined in any language to express them. If *baptidzo* means *to sprinkle*, it cannot mean *to immerse*. This is self evident, and if it means to immerse, the meaning I have shown it invariably has in the writings of the Evangelists, it cannot mean either to pour or to sprinkle or to pop. We must select *one* and but *one* of these for its true meaning.

My next argument is from the universal adaptibility of the term.

WHATEVER BAPTIDZO SIGNIFIES WITH RESPECT TO THE RITE OF BAPTISM, WILL TRANSLATE IT IN EVERY PASSAGE IN WHICH IT APPLIES TO BAPTISM.

To test this canon and thereby ascertain the true *signification* of *baptidzo* in the New Testament, I propose to examine every passage in the Evangelists, and some others, in which *baptidzo* and its cognates are found, and I do this to determine this vexed question in the minds of the *common* reader, for whose benefit I am most especially shaping this discussion. *It will be seen by him that in every case in which baptidzo is used, it is invariably used in the sense of to immerse, and never in either that of to pour or to sprinkle, to pop, or to stand up, as some claim that the Syriac verb denoting baptism means.*

I open the New Testament at Matt. iii, 6:

Matt. iii, 5, 6, 7: "Then went out to him Jerusalem and all Judea, and the region round about Jordan, and were sprinkled, poured, popped, stood up, (the claimed force of *amad* in Syriac. Some Pedobaptism that it means to stand, so I try each passage with *to stand* also,) and of him in Jordan, confessing their sins.

Will you decide which of these acts makes sense, remembering that you cannot sprinkle or scatter a living being into fine particles or drops?

2. Verse 11: "I indeed sprinkle, pour, stand you up, immerse you in water, unto repentance, etc."

3. Verses 13, 14, 15, 16: "Then cometh Jesus from Galilee to Jordan, unto John, to be scattered, poured, immersed of him; but John forbade him, saying, I have need to be scattered, poured, immersed of thee, and comest thou to me?"

"And Jesus when he was scattered, poured out, stood up, immersed, went up straightway out of the water."

4. Matt. xxi, 25, 26, 27: "The sprinkling, pouring, popping, immersion, etc., of John, whence was it, from Heaven or of men?"

5. Mark i, 8: "John did sprinkle, pour, pop, stand up, immerse, in the wilderness, etc."

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all sprinkled, poured, stood up, immersed of him IN the river of Jordan, etc."

6. Verse 8, 9, 10: "I indeed have sprinkled, poured, stood you up, immersed you (*en*, *in*) water."

7. Mark xi, 30: "The sprinkling, pouring, immersion of John, was it from Heaven, or of men?"

Should I be censured for believing that every one not blinded by prejudice, must be convinced that these two Evangelists at least, used *baptidzo* only in the sense of to immerse?—[*Time out.*

DR. DITZLER'S EIGHTH REPLY.

GENTLEMEN MODERATORS:—*Blackstone* again. I endorse all *Blackstone* says. Usage—current usage is our guide on the meaning of words, but what of *primary* meaning? *Current* meaning is not *primary*, and often does not exhibit a single trace of the *primary* at all, as Webster, Fowler, Fairbairn, Jahn, Robinson, &c., tell you.

1. We saw that classic use proved that sprinkle was the *primary* meaning of *baptidzo* and *bapto* as well. This he has never attempted to meet even by a *feint* of attack.

2. Only thirty times in all can *baptidzo* be found in all the classic Greek literature of the world up to Christ's coming, and the cases can be examined. Certain it is Christ and the Apostles knew not of those—never saw them. Most of them were written just before he came, in remote countries in classic Greek style, in the iron age thereof.

3. By *Blackstone* the literature examined to find an author's meaning at least must be *kindred*, not remote, of a different Greek, yea and tongue. Of what affinity is classic Greek—Polybius, Strabo, &c, with the Bible Greek? *Baptidzo* in Plato is to make drunk, and confuse with questions. In Josephus' Greek, learned from classics, it is to sink, where each submerged object went to the bottom and remains there yet; to burden or overwhelm with calamities, debts, taxes. So Plutarch. In Aristotle it is to "overflow" a permanent, immovable object. In Alcibiades, Aristophanes it is to asperse, pour abuse upon. Now where has *baptidzo* such meanings as these in the ordinance use of it in the N. T.? You know it has no such meanings.

But Dean Alford, that great scholar and critic, is called up, as if he were on his side.

Hear what Alford says in his commentary on Mark vii, 4, and Acts ii, 41: "The *baptismoi*, as applied to *klinoi* (couches at meals) were certainly *not* immersions, but *sprinklings* or

affusions of water.” “Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see note ch. x, 57 and note), by affusion and *sprinkling*, *not by immersion* (*italics his*). So thought Olshausen, Stier and other of the greatest Greek critics of this or any century.

Dr. G. thinks I misrepresent him. He is mistaken. I quoted his book where, commenting on Heb. ix, 10, he says they were the washings, immersions of the law. I read your words then. I certainly never dreamed of you saying or meaning that all the purifications were meant; for these were often by sprinkling blood, and sprinkling of the water with ashes of a burnt heifer—often by this method. But I quoted you as referring to the washings (*rachats—louo—nipto*,) that were for declaring ceremonial cleansing or purity. It will be more to point if he will meet my facts, or show how the people immersed themselves in the light of the numerous facts we have presented. The amount of water—pure, simple water—used for these baptisms, is given the fifth of a pint of water—an egg-shell full—hen’s egg—served to baptize a man. A few particles—“little particles of hail” were sufficient when melted, to baptize. Clemens Alexandrinus, A. D. 190, a learned Greek, says the Jews daily baptized themselves *epi koitae on a couch*—the water was poured on their heads. Josephus, a high priest in Apostolic days, twice uses *sprinkle* for the wash—*rachats*—Greek *louo*—of the Mosaic books, where Aaron and his sons were washed—to which you all, A. Campbell, Carson, Gale, &c., assert *baptidzo* applies in apocryphal and New Testament Greek.

Authority on baptism in fire—this you may produce—a few authorities. But the mass, 98 to *one* are against it. It is supremely absurd to make John say that those he baptized with water, Christ baptized with the Spirit, should be plunged into hell as the effect of a *double* baptism. Let him show where *baptidzo* applies to being cast into hell. *Show a text. It can’t be done*, and he *knows* it.

Amad, Syriac for baptize. He pretends that I adduced Luke vii, 44, as a case where *amad* was used. I told the

audience plainly that the Syrians used, as the Arabs did, several words for *baptidzo* in their literature. I quoted Judd, the zealous Baptist, and DR. J. R. GRAVES as my *witnesses*, as well as Neander, 1.876, Giesler, Hegessippus and the *Syriac itself*. *Tzeva* is rendered *baptidzo* in 2nd, and subsequent centuries. A sect of Christians are called *Tzebians* or *Sabeans* from that word—baptize daily—"Haemero—Baptista." It is the word in the Arabic N. T., made in the golden age of Arabic learning—in an age when they translated Plato, Aristotle and Homer—in *that* age of Greek study some 38 times in the N. T., they render *baptidzo* and its nouns by this word which is used repeatedly for *clear cases* of *sprinkling*—admitted by Dr. Graves to be very light sprinklings. Hence these facts are perfectly crushing. In the Apostolic age *baptize* in Syriac was applied to sprinklings, *never* to *immersions*—NEVER.

But the thing that most astonished me in the gentleman's speech was that my sprinkle was translated from the Latin *tingo*. He asserted that it was all *tingo, tingo, tingo!!* I am amazed at the gentleman. What does he mean? Where was his hearing? He waits two days—two days have passed since I read the Greek Lexicons, and now he thus hopes to break the force of the mighty array of crushing facts we adduced. Alas! for such a dodge. *In not a single case did I render tingo by sprinkle*. The words in Latin I quoted from Wahl (3rd ed., Wolfius, Vossius, Suicer, Schleusner, Julianus, &c., &c., were *adspergo, conspergo, aspersio perfundo, profundo*—in Greek from Euthymius (4th cent.) and Gages were *rantidzo*, and *epichuno*, i. e., *epi*, upon and *cheo*, to pour, and let him dare deny any of these facts or renderings? Several were English, quoted from Booth and Ingham, both Baptist standard writers, giving sprinkle, pour in English, and we have them here—cited the page. Schneider gives *baptidzo* as equivalent to Greek *brecho* which is such a sprinkling and pouring forth as rain, tears, dew. He knows this. Stokius' words were "*adspergendo aquam*"—by sprinkling the water, and "*aqua adfundebatur*," the water was poured copiously upon the baptized. Will he deny that *fundo* is THE Latin for *pour*? Passow is in German—is not *benetzen, anfeuchten* moisten, wet, in German? Is not

bigiessen sprinkle, like Latin *perfuno* and *ubergiessen* besprinkle, sprinkle upon, *uberschutten* pour upon? You must improve your hearing. *We mean business.*

He understands me to say I would not give *one word* of Syriac for a thousand of Greek! Oh! no; nothing like it at all. I said in substance that one such fact as baptize a couch with tears, Christ's feet with her tears, the land with rain, was worth a thousand such authorities as you paraded, or lexicons made fifteen, sixteen and eighteen hundred years afterwards, when the dark ages with their dark burden of superstition rolled between, wrapped in the black folds of a thousand years of ignorance and gloom and blood. Nor would I give one such fact from the Apostolic ages for it all on those points.

On Rom. vi, 4, once more we ask, how can a dip in water represent the crucifixion on the cross? It is useless to repeat till he answers some of my points. I answer all he seeks to make, then offset with irrefragable facts and arguments he even dare not notice.

Again he brings up *apo, from*. Finding that all the learned immersionists of candor now give it up, and that Christ did not go up out of, but away "*from the water,*"—Conant, Anderson, Wilson, Bible Union, he falls back and says "*apo* takes them just where *en* and *eis* put them." But it was Christ who "*went up immediately apo, from the water,*" Matt. iii, 16; Mark i, 10. Now *eis* is not used anywhere of his baptism or of his being *eis* in or by the Jordan. It is said Matt. iii, 13: "*Then came Jesus pros to John epi at the Jordan to be baptized*"—not in the Jordan. It was *epi* at, not *eis* at, in or by, or into. *Apo* can only apply where the person *was not in the water*, as Winer shows on the Jordan, answering to *epi*, yet 40 feet from actual contact with the water—be *in* Jordan, in Scripture language, as Elijah dwelt *en* by the brook, &c.

I can assure the Doctor that if his friends feel quarter as well over this debate as ours do, he may congratulate himself. Here is Bro. Dockery who can hardly hold in his big soul, he feels so good.

The Doctor abandons "*bury*" now, and falls back on a word

in the next verse, Rom. vi, 5, "Planted together." What does that mean? Is *plant* a word of definite *mode*, or does it imply *envelopment*? Surely not. Suppose he takes the seed and dips them into the ground and takes them right out again, as they baptize, would *that* be planting them? Suppose it is an *orchard* of apple, peach and pear *trees* he has "*planted*." Do they either dip them into the earth and lift them out, or cover, bury them up, all over as they put the subject under water? Do you not see that this word helps him not, but destroys him? Take a few of the passages where plant occurs. "Ps. i, 8, Jer. xvii, 8; ii, 31, "A tree planted by the rivers of water." "As a tree planted by the waters." Matt. xxi, 33, "A certain householder which *planted* a vineyard." "I plant thee a noble vine," Jer. ii, 31. *In no case do I find plant in the Bible implying complete envelopment or dipping.* So here he utterly fails in their favorite Scripture.

But what is "*the likeness of his death*" in which we are planted? *Sumphutoi*, planted, is from *sumphuo*, "*born, engraft, planted, grow together.*" By this baptism we "*are engrafted, born, grow together with Christ.*" So Paul says. Does *water* baptism effect that? IS THAT WATER BAPTISM? You insist that *as by the baptism* "we are buried into death," the baptism is the burial. So as "*by the baptism*" we are planted, that is, "*engrafted, born, [of God], grow together*" as one with him, and by your position *this is water baptism*!! Verily you go beyond all "*Campbellites*" as you call them; for *this is water regeneration, water engrafting, water growing together with Christ.* All *this* to save the sinking cause of immersion. But again we have primary up. Webster sustains me, as do all authorities, that primary is the first, the original meaning of the word—not current meaning, unless current use retains the original meaning. Webster says "*Primary—first in order of time or development; original.*" "*Primitive—pertaining to the beginning.*" So Worcester, Richardson—so all critics hold it. Hence not a single point I have yet made is shaken, nor can be.

He says the *definite*, specific naming of a thing is the exclusion of *all others*. But *that is the very point to prove—where*

has the New Testament used a *definite, specific* word for what you require in baptism. The Greek has words for dip, both partial and thorough dips—*dupto* and *embapto*, *bapto*—not once are they used for baptism, nor *kolumbao*. In Greek *pontidzo*, *enduno*, *buthidzo*, *katapontidzo*, *kataduno*, all mean definitely to *immerse*. Not once is one of them applied to *baptism* in the Bible. Conant gives *baptidzo* 14 definitions, A. Campbell, supports 20 for it, Mell, Gale, Carson, &c an average as great in proportion to the citations. It is *wash* often. Is *that* specific, definite? Far from it. You wash your face, your head, your body by application of water, and more or less your hands—no *specific* mode being used. You wash furniture, tables, the floor, a child—rains wash our houses, trees, fences, the bushes, herbage, all by pouring. “Half-blown roses washed in dew,” in Milton, are not immersed. *Lavo* in Latin, *lavo*, *pluo*, *nipo*, *kludzo*, *brecho* in Greek, *rachats* in Hebrew, all meaning to *wash*, mean to sprinkle or pour, or both also—*whenever modal*—are ALWAYS *sprinkle or pour*. *Baptidzo* not only means to *wash*, but in *classic* use it is intoxicate, make drunk, burden with debts, taxes, overflow, overwhelm, asperse, pour abuse upon—*these* are not definite, specific processes, and *all one specific* thing, surely.

If he falls back on the *current, general* meaning, he fares as badly; for taking *the best showing* immersionists could make, out of an average of four hundred and seventy-five cases they *unitedly* make it dip eighteen times. A. Campbell found *no place* where he could render it *dip*; Ingham, out of one hundred and sixty-nine cases, found *only one* where, in his estimation, it was *dip*. Hence *dip* in the house of its friends, is *the rarest* of all meanings. It means *drown*, far oftener than dip, in the estimation of those who say it *means dip* and *nothing else*! Passow, the greatest of Greek lexicographers says: “*Generally* to sprinkle upon (or besprinkle,) to pour upon.” Then by this authority, assuming Dr. Graves’ idea of primary, we still have the position sustained that *no Baptist is baptized*. If only the primitive is the allowable one, and the primitive means *primary usage*, the most *general* meaning, then *we* are right still, and no Baptist is baptized, save the few who went from us.

And now let me refer to the way all this is sustained by the Hebrew word for baptize—*tabhal* (*taval*). I gave Castell, Buxtorff's folio lexicon, etc. The first embodies full three hundred years of labor, the other thirty years. Here are pains and labor, study, and care. After defining *tabhal* (baptize) by moisten, dip, etc., as formerly quoted, they tell us—Buxtorff—that it “is not washed all over, but *besprinkled* with the water.” Castell, that even when it is *intingo*, dip, “the dipping (*intinctio*) *merely touches the subject to the liquid (water)* either in *part* or in whole—(*contingat tantum * * * rem humidam, vel parte vel totam—con* with, and *tango*, to touch.) Schindler so distinguished also 1612, says substantially the same—“*merely touches the moisture (liquid or water) in whole or in part; baptize*”—*attingat, ad to*, and *tango*, touch. Leigh has exactly the same. Stokius' Hebrew Clavis, the same—“as it touches the liquid in whole or *merely in part*” (*aut saltem ex parte.*) Here Castell is equivalent to nineteen lexicographers—yea, twenty, as Rabbi David Kimchi is used and endorsed here. In all then, we have twenty-five of the greatest Hebrew lexicographers the world has ever known, supporting us—that if the object “is *merely touched to*”—*merely touches the water—the liquid element, or is touched (ab aqua)* by the water, he is *baptized*. When he is *besprinkled* by it, he is *touched* by it. But then, all these great and famed lexicographers are *crazy*, “crazy as loons,” for they sustain Furst *out and out*.

Schindler was recognized justly in *his* day as Leigh quotes it “*the greatest scholar in christendom.*” All the great witnesses—thirty odd Greek lexicons—all the standards of that language, *twenty-five* Hebrew lexicographers, the greatest on earth; a body of Syriac lexicographers, embracing the greatest of their native lexicographers—Arabic, Chaldee—all, making quite a hundred lexicographers—*every one* sustaining affusion, and *not one* sustains the Doctor's position—*NOT ONE*, and *not one* in seven justifies immersion as baptism in the New Testament, and *no one at all supports dip* as a New Testament meaning of all I quoted. Verily that is a bad showing for a cause as boldly *asserted* as is theirs.

I will now take up his attempt to meet my argument, in his sixth speech.

The Doctor adduces the quotation from Maimonides to meet my argument on the laver. Strange to say, the first sentence he uses is a serious mistake. He says: "In every case of purification when *taval* [*taval*] is used, I will say *that* was by the immersion of the whole body."

1. Now *taval* is *never* used of purification in the whole Bible —NEVER.

2. It is not the word for *wash* in Maimonides. Maimonides is thus quoted by Ingham, Baptist, p. 373: "Wherever in the law, washing, &c, is mentioned, it means nothing else than the dipping of the whole body in a laver: for if any man dip himself *all over*, except the tip of his little finger, he is still in his *uncleanness*." "A bed that is *wholly* defiled, if a man dip it *part by part*, it is pure," *ibid*. Let us note now,

1. By this it is granted one *may baptize* himself *without* baptizing "himself *all over*."

2. There is no question as to whether one may not baptize himself by perfusion, but whether *for certain kinds of* uncleanness complete washing was not necessary.

3. It does not make it necessary to dip to be baptized, but if any part is unwashed, he is unclean still.

4. This shows utter superstition; for the writing clearly shows that *mode* was not contemplated *at all*, but that *all parts* must be *touched* by the water, *perfusion* suiting as perfectly as submergence. This appears where the "*bed* is dipped *part by part*." That *utterly* destroys their own dogma. There is clearly no *mode* contemplated as *essential*. Baptists do not "dip part by part" of a man. To dip one end or side of a bed, then the other side, is *not* to immerse it at all in their sense of immersion.

5. This was all in the 12th century, when superstition was absolute; when as Castell, Buxtorff and Schindler show, the Jews kept Gentile proselytes standing in the water for hours, to soak, as they superstitiously thought, the Gentile nature out, while they recited the law, in water "up to the neck."

6. Finally, the words used show *mode* was not contemplated in this purification, the whole being 1200 years after Christ, and without authority, and a pure superstition; too late to give us any reliable dates at all. The first word used is *rachats*. It never means dip, does mean pour. It interchanges with, or is accomplished by *shataph*, (pour, wash,) *tabal*, sprinkle, dip where it merely "*touches* the liquid," and *kabas*, to wash, *never* dip or immerse. I will give a literal rendering from the original, as few have access to it, and it is not translated that I know of. "Wherever in the law washing occurs, either of the body, (*bashar flesh*) or of the garments, from defilement, (*min*), nothing else is to be understood than the washing (*tab-ilah*) of the whole body at a fountain, [or in a concepticle of water]. And that which is said, [here extra defilement is described], 'and he shall not wash (*shataph*) his hands with water,' is to be understood as if he said he must wash (*shita-bul, tabal*) his whole body with water. And after the same order shall other impurities be judged of; so that if one *should* wash himself all over (*tabal kulo*) except at the extremity of his little finger, he is yet in his uncleanness." This part that shows the washing contemplated defilement requiring a more thorough washing, the immersionists leave out.

Thus we see it is *rachats* Maimonides uses. We see immersion—mode—had no part in it. And this is the best he can do to meet our unanswerable, Bible facts!—[*Time out.*

DR. GRAVES' NINTH SPEECH.

Argument.

MR. PRESIDENT—I will take up my argument from the adaptability of the term immerse, to meet the requirements of the sense in the passages in which *baptidzo* occurs. Let the reader decide which verb makes sense, remembering that solid indivisible subjects like living beings cannot be the direct object of the verb to sprinkle and to pour, without requiring the prepositions on, or upon to be expressed or understood. But *baptidzo* in none of these instances is used with a preposition signifying on, or upon, and therefore it cannot mean to divide and scatter in drops, or diffuse.

8. Luke iii. 3 And he came into all the country about Jordan, preaching the sprinkling, pouring, or immersion of repentance for the remission of sins.

9. Verses 7, 8. Then said he to the multitude that came forth to be sprinkled, poured, popped, immersed, etc., of him, etc.

10. Verse 12. Then came also publicans to be sprinkled, poured, immersed.

11. Verse 16. I indeed sprinkle, pour, pop, immerse you in water.

12. Verse 21. Now when all the people were sprinkled, poured, immersed, it came to pass that Jesus also, being sprinkled, poured, immersed, etc.

13. Luke vii. 29, 30. And all the people that heard him, and the publicans, justified God, being sprinkled, poured, immersed, with the sprinkling, pouring, immersion of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not sprinkled, poured, immersed of him.

14. Luke xx. 4. The sprinkling, pouring, immersion of John, was it from heaven, or of men?

15. John i. 25, 26. Why sprinkleth, poureth, baptizeth thou, then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I scatter in, pour in, immerse in water.

16. Verse 28. Beyond Jordan, where John was sprinkling, pouring, immersing.

17. Verse 31. That he should be made manifest to Israel; therefore I am come sprinkling in, pouring in, immersing in water.

18. Verse 33. He that sent me to sprinkle in, pour in, immerse in water.

19. John iii. 23. And John also was sprinkling in, pouring in, immersing in Enon, near to Salim, because there was much water there; and they came and were scattered, diffused, immersed.

20. John iv. 1. The Pharisees heard that Jesus made and scattered, diffused, immersed more disciples than John.

21. John x. 40. Beyond Jordan, into the place where John at first scattered, diffused, immersed.

22. Matt. xxviii. 19. Go ye, therefore, and teach all nations, scattering, diffusing, immersing them in the name of the Father, and of the Son, and of the Holy Ghost.

23. Mark xvi. 15, 16. And he said unto them, Go ye into all the world and preach the gospel to every creature; he that believeth and is sprinkled, poured, immersed shall be saved.

24. Verse 22. After these things came Jesus and his disciples into the land of Judea, and there tarried with them and scattered, diffused, immersed.

25. Verse 26. Behold the same scattereth, diffuseth, immerseth, and all men come to him.

26. John iv. 1, 2. When therefore the Lord knew how the Pharisees had heard that Jesus made and scattered, poured out, immersed more disciples than John, (though Jesus himself sprinkled, poured, immersed not, but his disciples.)

27. Rom. vi. 3, 4. Know ye not, that so many of us as were sprinkled into, poured into, immersed into Christ Jesus, were sprinkled, poured into his death? Therefore we are buried,

with him by sprinkling, pouring, popping, standing up, immersion into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

28. I Cor. 12, 13. For by one Spirit are we all sprinkled, poured, immersed into one body.

29. Col. ii. 12. Buried with him in sprinkling, pouring, immersion, wherein ye also are risen with him.

Let us apply the text to the figurative use of *baptisma* in Christ's allusion to his overwhelming suffering—

I have a sprinkling, a pouring, an immersion, to be sprinkled, poured, immersed in, and how am I straightened until it be accomplished.

Was he but slightly touched, sprinkled with sufferings, or immersed, overwhelmed with them?

These, I believe, are all the texts in the New Testament which have a plain and obvious reference to either the baptism of John or of Christ. They afford us the sum of all the knowledge which we can have of either the mode or subjects of Christian baptism. What these passages say, we may believe; what they do not countenance, we may not believe.

Can any mind not blinded with prejudice doubt for one moment that the inspired writers used *baptidzo* in the sense of immerse, and immerse only? This then must be its only meaning when used in its literal sense.

My next argument is:

Having seen by the *usus loquendi* of the verb *baptidzo* that it is invariably used by the evangelists in the sense of to immerse, and *never* in that of "pour upon," or "sprinkle upon," let us now see in what sense the inspired apostles understood it, and the preachers of the New Testament age.

My next argument is—

THE APOSTLES TO WHOM THE COMMISSION WAS GIVEN, UNDERSTOOD CHRIST TO COMMAND THEM TO *immerse* THOSE WHO SHOULD BELIEVE THEIR WORDS.

It will be granted that they understood what their divine

Master meant when he commanded them to *baptize* believers among all nations. It was the one and self-same act to be observed in all nations, cold or hot, and in all times.

In connection with the church at Jerusalem we have no circumstantial history of baptism; we only know that believing men and women were baptized by thousands. In two revivals, soon after the ascension of Christ, there were eight thousand added by baptism to the church in that city. That they were immersed we *know*, if the primary and literal meaning of *baptidzo* means "to immerse," which is the fact I am demonstrating in this discussion. The scarcity of water in Jerusalem, and in the river Jordan, used to be a favorite argument with sprinklers until of late years, when eminent Pedobaptists as well as Baptist scholars have demonstrated that there was an abundance for all purposes, and especially for bathing purposes. No people bathed their whole bodies more often than the Jews; their religion and the traditions of their elders requiring frequent ablutions of the whole body. The millions of the males of Israel who went up three times a year to the city to worship were required to bathe their bodies—immerse them—to prepare themselves for their temple worship. No man who has any respect for his audience or his own reputation as an honest man or a scholar will deny that there was sufficient water in and around the city for the *immersion* of every person in Jerusalem.

It was also common for some preachers to assert that the three thousand added on the day of Pentecost could not have been immersed that day, because there could not have been sufficient time after Peter's sermon to have immersed three thousand. We reply, if the record says they were immersed that day they most certainly were. Whatever sprinklers may say, let God be true. We know of no other way persons were, or can be now added to the church or an organized body of disciples except by Christian baptism and we understand the record to say that they were added that day. There was nothing conceivable to hinder. There was *water* enough: there was *time* enough. The ordinary time it requires to immerse a person now is thirty seconds, or one hundred and twenty in

an hour, oftener one hundred and eighty in an hour, where dispatch is aimed at. There were eighty-two commissioned administrators—*i. e.*, the seventy disciples and the twelve apostles, and, at the lowest estimate, they could have immersed the three thousand in nineteen minutes! We pass this.

The next account we have of baptism is a very circumstantial one.

The Case of Philip and the Eunuch.

Philip was an evangelist, not a layman. We doubt not that he was one of the seventy disciples commissioned by Christ to preach and baptize; if not, he was commissioned by the Apostles or the Church of Jerusalem, for that was an orderly Church. But, upon this occasion, he received a special commission from the Holy Spirit to disciple and baptize the Eunuch. Let all ministers who claim they have a right to baptize where and whom they please without asking the will of the church, because Philip baptized the Eunuch without referring the question to a church, show the same commission from the Holy Ghost that Philip had, and let them remember that all special and personal commissions expired with the individuals to whom they were given.

The narrative is a simple one. Let all turn to Acts and read from the twenty-seventh verse of the eighth chapter to the close: "And as they went along the way they came to a certain water"—*i. e.*, a well known stream or body of water upon that road—"and the Eunuch said, 'see here is water what hinders that I should be baptized?'" In preaching Jesus, and only Jesus, to the Eunuch it seems he had preached the duty of being at once baptized, (very unlike the popular evangelists of this day). The Eunuch giving Philip the necessary evidence of his discipleship, and being accepted, commanded the chariot to stop; and now mark the unmistakable description of the act, "and they both went down into the water (*kata besan amphoterōi eis to hudor*), and, to place the possibility of a mistake out of the question, the Spirit emphasizes by a repetition, "both Philip and the eunuch"—*i. e.*, *went down into the water*, "and he baptized him," *i. e.*, in the water. "And when

they (*anabesun ex tou hudatos*) were come up out of the water, etc.

Now, whatever professional controversialists may say to the contrary, there are two things we do know about this baptism.

1. There was water enough here for both Philip and the eunuch to go down into it together.

2. And they did both go down in it; for no honest scholar will deny that the record declares this fact. Elder Ditzler nor any other man could frame a Greek sentence that would more clearly express the fact that they *both* went down together *into* the water.

These two facts determined, and the meaning of *baptidzo* is self-evident; it must mean here "to immerse," and nothing else.

Mark the text of the record. The Holy Spirit declares that the Eunuch was *baptized*, and not the *water* baptized upon him. If *baptidzo* primarily means to *sprinkle* or to *pour*, then, when these verbs are not followed by an object that is divisible or separable into particles like water or sand, a preposition indicating "on," or "upon," must be used to indicate the act.

Remember that I have demonstrated that a person cannot be poured or sprinkled, i. e., divided and scattered into particles—it is repugnant to human reason. We are convinced that no fair minded person can read this account of the Eunuch's baptism and not be forced to the conclusion that he was immersed in that certain water into which they both went down. A child of fourteen would form no other opinion. Here is what the most eminent Pedobaptist commentators are frank to say about it.

"Calvin, in his comment on this place, observes, 'Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water.' *Pengilly*, p. 33.

"Doddridge, in his Family Expositor, says, '*They both went down, etc.* 'It would be very unnatural to suppose that they went down to the water merely that Philip might take up a little water *to pour* on the eunuch. A person of his dignity, no doubt, had many vessels in his baggage, on such a journey through a desert country, a precaution absolutely necessary for travelers in those parts, and never omitted by them. *Ib.* p. 33.

"Every unprejudiced reader, whether he reads the the account of the

Eunuch's baptism in our common English versions, or in the original Greek, will say here is an unmistakable example of baptism, in minute detail, and that baptism was an immersion."—*Bailey (Bap.)* p. 273.

Lydia and the Jailor.

In the case of the baptism of Lydia and the jailor, at Philippi, we have none of the circumstances of baptism alluded to to indicate the *act*, but we *know* that there was plenty of water at the very spot, by the river side, where Paul preached and Lydia prayed, for the purpose of the immersion of Lydia and her household; and the same river was hard by the prison, if it did not wash its very walls; and we must be honest enough to believe, and candid enough to admit, that, if "immerse" is the primary meaning of the verb here employed to indicate the act of baptism, then these two converts with their households, were immersed. I mention the cases to show that there was no conceivable obstacle in the way of their immersion.

It has been urged that there was not water enough within the prison walls for sufficient immersion, when the best authorities tell us there always was in all Eastern prisons, as there is still, when all thinking people know that the jailor, being responsible for his prisoners, could take them wherever he saw fit. There are five hundred of the convicts of the penitentiary of Tennessee, from one to one hundred miles from their prison to-day, but in charge of their keepers.

"One Immersion."

The next reference to Christian baptism that I will briefly notice is to be found in Ephesians iv, 5, "One Lord, one faith, *one immersion.*"

The only thing in favor of the act in this passage is the word itself, which I translate *immersion* because it *cannot* be translated by either *sprinkling* or *pouring* and make sense, and, therefore, must *here*, even if the noun *baptisma* might *possibly* elsewhere mean effusion, be translated *immersion*. Every one, of course, knows that "baptism" is no translation of *baptisma*. Eld. Ditzler will not claim that it is; it is either *sprinkling*,

pouring or immersion. That it is water baptism alluded to here, we think no candid mind will doubt, and not spiritual baptism, as some controversialists affirm. The operations of the Spirit are embraced in the allusion to the one Spirit in the fourth verse. Christian baptism follows the one faith, and the one Lord, and the one body, because it is the act in and by which we profess the one faith in the one Lord, and are by it introduced into the one body, which is the church of God. This statement is most unquestionably true to-day.

But if the baptism of the Spirit is alluded to, then there are certainly two baptisms in force, that of the Spirit and that of water, which is not the case; and since we know that water baptism was instituted to be observed in the churches of Christ to the end of the ages, we would know, if the Holy Spirit had not told us, that Spirit baptism had passed away with the other gifts. But we may easily ascertain the meaning of this noun by determining the *subject* of the baptism. Is it *water*, then it must mean sprinkling or pouring, but if it is a person or persons, then it must mean immersion, because persons cannot be the subject of *baptidzo* without a preposition being expressed or understood.

But finally, if all Greek lexicons give immersion as the primary meaning of the Greek term *baptisma*, then it must mean one immersion in this passage, and nothing else. But every Greek lexicon, known to me, does give immersion as the definition of *baptisma*; therefore an immersion is its true definition.

Mark if Eld. Ditzler presents a lexicon that gives sprinkling or pouring as the primary meaning of *baptisma*. If he does not, he gives up this passage by his very silence, and I have proved that the whole question before us is demonstratively settled by this one passage. **THERE IS ONE IMMERSION.**

"Buried in Baptism." Rom. vi. 4; Col. ii. 12; 1 Cor. xv. 29.

In these three passages the apostle evidently sets forth the design or symbolism of Christian baptism. Had not the tradition of the elder's affusion been foisted into the practice of professed churches there never would have been a doubt

raised touching the symbolism of the ordinance, as set forth in these passages. Among the Christian fathers, as among the most eminent and standard Pedobaptist commentators of every age, there is no disagreement as to the symbolic teaching of the rite—i. e. that the believer sets forth the death, burial and resurrection of Christ, and of his own conformity to, and participation in, the same events, by a burial of the whole body in water, as Christ was buried in the Jordan to prefigure his own death and burial, and rising and coming up out of the water, as he did, to represent his future resurrection, which symbolism is a graphic epitome of the whole gospel of Christ, as he declared it to be the figurative “fulfilling of all righteousness.”

Paul thus sets forth these three acts:

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures.”—[1 Cor. iv, 1-4.

That Paul intended to teach that, in their baptism, the Corinthians set forth these facts, and pre-eminently the resurrection of Christ for our justification. In the twenty-ninth verse of the same chapter he refers to the profession which they had made in their baptism, in proof that there is to be a future resurrection of the dead. It appears that there were some who declared that the resurrection was already past, or that there would be no resurrection of the dead. (Verse 12). Paul’s argument is, that if this was so, they made a false profession in the very act of their baptism, and consequently the entire system of Christianity which they embraced was false. “Else what shall they do which are baptized for the [resurrection of the] dead, if the dead rise not at all? Why are they then baptized for the [resurrection of] the dead? And why stand we in jeopardy every hour?” In other words, why did you represent the resurrection of the dead in your baptism, if indeed there is to be no resurrection? Why did you, then, in your baptism, declare your faith in a resurrec-

tion? If this be the signification of the ordinance, then it must be clear to all that the act of immersion alone can represent it; sprinkling and pouring are out of the question. In no conceivable way does the sprinkling of a few drops of water upon a person represent a *burial*, which is the only likeness of death in the universe, or the resurrection of Christ from the grave.

The only question Eld. Ditzler can raise here, is whether these expressions refer to water baptism. He like a few other controversialists, will deny that they do, because if once admitted the act is determined to have been immersion, and nothing else, beyond all controversy.

That they do refer to water baptism there is, with but few exceptions, the utmost accord among the scholars of all denominations. If any one taught otherwise until within the present century, I have not learned it.

As I have, in a former speech, quoted some thirty of these, and as I shall have occasion to quote many of them again on another proposition, I will show here that it is the doctrine of Elder Ditzler's church, which he stands here to represent, and if he opposes its doctrines, why, then, he and his bishops for it.

Bishop McTyeire, in his recent *Manual*, tells us that Wesley's Works, Adam Clarke, R. Watson, the Discipline, and the standard authors published by the Book Concern are the reliable exponents of the faith of Methodists, and not any particular traveling preacher. Now, let us see what these teach concerning these passages.

Wesley, the father and founder of Methodism, says in his notes:

"'Buried with him,' alluding to the ancient manner of baptizing by immersion."—Rom. vi. 4.

Will Elder Ditzler put up his opinion against Wesley?

"DR. A. CLARKE.—'They received baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of resurrection unto eternal life, in coming up out of the water. (Com. on 1 Cor. xv. 29.) 'It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water.'—Rom. vi. 6.

WHITFIELD.—‘It is certain that in the words of our text (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by immersion.’

Benson and Burkitt are commentators whose works are published by the Methodist book Concern.

Benson says :

“We are buried with him,” alluding to the ancient manner of baptizing by immersion.”—Roman vi. 4

Burkitt says :

“ ‘ We are buried with him by baptism into death.’ The apostle alludes, no doubt, to the ancient way and manner of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water.”—Expo. on Rom. vi. 4.

“DR. S. CLAKE.—‘Rom. viii. 11. And this was most significantly represented by their descending into the water, and rising out of it again. For as Christ descended into the earth, and was raised again from the dead by the glory of the Father, so persons baptized were buried with him by baptism into death (Rom. vi. 4), and rose again after the similitude of his resurrection.’ Three Essays, p. 12.”

Whatever Elder Ditzler may think or say, in this we have the faith of all orthodox Methodists endorsed by the General Conference. This is enough for my purpose, and I submit my argument from these passages.

1. If they refer to water baptism, as all standard commentators of all ages teach that they do, then, immersion of believers in water must have been *the* act, and the *only* act known to the apostles and the New Testament church.

2. But these passages do most obviously refer to water baptism, for to refer them to the baptism of the Spirit is incongruous and contradictory; for, by that baptism no one was ever baptized *into Christ* or *into his death* or *into the likeness of his death*, nor did Christ himself ever receive that baptism; nor has any living Christian.

3. Therefore immersion was *the* act which the apostles understood Christ to command when he gave the commission.

Against all this, and the voice of his own church and of its great scholars, Elder D. may oppose his *opinions* and his *assertions* but he can do nothing more. His brethren must choose between him and their church.

"Our bodies washed in pure water."

I have no doubt that this passage refers to Christian baptism, for the apostle evidently teaches us that the acts are the antitypes of the typical purification for uncleanness, as enjoined in Numbers xix, 17 to 19:

"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel; and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave; and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even."

This water of purification represented the cleansing efficacy of the blood of Christ, and the sprinkling of it upon defiled persons represented the sprinkling of the blood of Christ upon the conscience, cleansing it from all sin, and the bathing of the person in water, which involved an immersion, was typical of the immersion of the cleansed convert!—indicative of the fact that we should be inwardly and outwardly pure, that not only should we be pure in heart, but obedient in our lives; our souls and our bodies being thus consecrated to the service of God.

With this view of the passage, how appropriate the language of Paul? Baptism becomes a profession of our faith, and fitness for the body of Christ—bathing the entire body, in the type, was a declaration of the subject's purification from sin, and fitness for the congregation of Israel and the service of his God.

I say of this passage as Conybeare and Howson say of Romans vi, 4: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." I shall have use for this passage in another proposition, to show that in every case the cleansing work of the Spirit precedes baptism.

Thus have I shown. that in every instance where the apostles refer to Christian baptism, in all their writings, they

clearly teach that immersion only was the one act which the Savior enjoined, when he commanded them to baptize; and infallibly guided as they were by the Holy Spirit, they could not have erred. IMMERSION MUST HAVE BEEN THE ACT.

Here I close the examination of the New Testament, having demonstrated that John, Christ and the evangelists and inspired apostles, one and all, used *baptidzo* and *baptisma* in the sense of "immerse" and "immersion" and in no other. That the act, when spoken of by Paul, is called a "burying," a "planting," and a bathing or washing of the body in water. (Rom. 6, 4. Heb. x, 22.)

I have also shown that the symbolism of Christian baptism demands the immersion of the whole body, and that the sprinkling or pouring of a few drops of water upon the head will, in no sense, satisfy the figure of the passage, and is therefore out of the question.

I have shown that in every passage in which *baptidzo* and *baptisma* occur, immerse and immersion alone will make sense, and therefore are the only proper meanings of these terms. I am willing to submit my Bible argument to the verdict of all unprejudiced men. The question now to be considered, is: Do classic authors, do the Lexicons and Ancient Versions; do historians and standard scholars, though Pedobaptists, support the New Testament meaning of *baptidzo* i. e., that primarily and literally it means to immerse? In the examination of these, I shall reply to all relevant arguments my opponent may have put forward, drawn from these sources.

Replication.

1. He affirms that he endorses Blackstone, in everything, and yet he really does in nothing expressed under our rule. Blackstone says that in interpreting law, "words must be used in their most usual and most known signification." Elder D. invariably selects the secondary—figurative and remote meanings! Now he says that the current meaning of a word is not its meaning, and that the definitions placed first in the lexicons, are not the primary! It seems useless to refute a state-

ment that every scholar and intelligent reader knows to be false. I will only quote the Rules of Interpretation agreed upon by us at the outstart:

I. *Every word must have some specific idea or notion which we call meaning.* Were not this so, words would be meaningless and useless.

II. The *literal*, which is also called the *grammatical sense* of a word, is *the sense* so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is always (save in one lexicon, i. e., *Stokius'*) placed first in the lexicons, and is known as *the primary meaning*.

III. "The primary or literal meaning is *the only true one*."—*Ernesti*, p. 14.

Ernesti quotes Morus in support of this:

"There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word; which sense, as I have before said, must be *one*; and unless there are special reasons for a *tropical* (or secondary) meaning, it must be the *literal sense*."

The primary or literal meaning, is the only *true one*, and this in all lexicons (save one, *Stokius'*, and he informs us of the change,) is placed first in the lexicons, and this is the one I have invariably used, while my opponent has used figurative ones throughout!

This is another settled point, and I shall discuss it no more. He will succeed in making himself the laughing stock of every schoolboy by his historical primary.

He says he endorses Blackstone, and yet misinterprets him to mean what he does not say. Blackstone does not say that "the literature to be examined must be kindred," etc. Not one word like it; but here are his very words:

"If words happen still to be dubious, we may establish their meaning from the context, etc. Of the same nature and *use* is the comparison of law with laws that are made by the same legislator, that *have some affinity with the subject*, or that EXPRESSLY RELATE TO THE SAME POINT." [See my fourth speech.]

The Elder asks, "What affinity classic Greek has with New Testament Greek?"

We will see what affinity Classic Greek has with Bible Greek, when I reach the lexicons, and I will show you that unless it is the same Greek, the New Testament is not a revelation to man. Remember that Elder Ditzler denies that it has any relation.

2. But what did we hear fall from his lips? Why, that Christ and the inspired writers of the New Testament did not understand Greek! That the Divine Son of God did not know the meaning of the verb *baptidzo*, which he used when he commanded John and his own disciples to baptize—when he gave the commission, “the one law of baptism.” Think of it; Christ charged with giving a law in terms which he did not himself understand! I have no such charge against my Law-Giver. If the Greeks, in any age, had used *baptidzo*, Christ knew what they meant by the term, and I here assert what I shall prove when I reach the classic writers of Greece, that what *baptidzo* meant to the Greeks two hundred years before Christ, that it meant when Christ spoke the language and the evangelists and the apostles wrote it, and that it meant in A. D. 1100, and that it means this day. I will show when I reach the lexicons, what every one before me knows, who is accountable, that “to make drunk,” no more than to wash, is the meaning of *baptidzo*—no more than to look into a book is a definition of our verb to dip. Yet we say of a book, that we have just dipped into it, here and there; but what would this community think of me, and what would the scholars present say, should I seriously claim that to read a little while here and there is the real meaning of to dip?

All must have observed, that up to this time, my arguments from the Bible have met with very little opposition, indeed, so little, I feel safe in saying that they are impliedly conceded. If he could have demolished them, he would have done so, but he has scarce made an attempt.

He has brought forward the phrase *diaphorais baptismois*, “divers washings.” Hebrew x, 9, and insists that they refer to the sprinklings, and pourings, and partial washings enjoined under the Mosaic law for purification. My position is, that the reference is to the immersions enjoined for various pollutions that could not be cleansed except by immersing or bathing the whole body in water. His whole disquisition touching the brazen laver, and the innumerable baptisms by sprinkling, (we can as well say sprinklings by immersion) are waste words. I certainly never, in my review of Stuart or elsewhere, mentioned that they were divers sorts of immer-

sions, but immersions for divers purposes. Two quotations will abundantly suffice to support my view.

"DR. J. ALTING.—' *Washings* the apostle calls *diaphorous baptismous* divers baptisms—that is, *various immersions*, for *baptismos* is *immersion*, since the whole body immersed; but the term is NEVER used concerning aspersion. The Seventy use *bapto* or *baptidz*, for *tabal*, *he dipped*, *he dipped into*, *he immersed*; whence *baptismos*, with the Hebrews, is called *tabelah*. The word *hazzah*, *he sprinkled*, they never translate *baptidzo*, because it signifies more than is expressed by that Hebrew term; but instead of it they use *rhaino*, *perirraino*, *prosraino*, *rhantizo*, *perrirantizo*, *to sprinkle*. The verb *ranhatz*, *he washed*, is frequently used, either alone or with the addition of the word *flesh*, and the whole flesh, which is baptism. It is often used in connection with the washing of the clothes; whence the Jews observe that, whenever a command occurs for washing the clothes, the washing the whole body is either added or understood. Further, those Jewish baptisms were manifold; as of the high priest [Lev. xvi, 4]; of the priests, at their consecration [Ex. xxix. 4; Lev. viii. 6]; and of the Levites, when about to be appointed to their office (Num. viii. 7, 21); of all Israel, when the covenant was to be promulgated (Ex. xix, 10, 14); especially of those that were defiled by the carcass of an unclean animal (Lev. xi.); by the leprosy (Lev. xiv.);' etc. Opera, tom. iv., Com. in Epis. ad Heb., p. 260."

"DR. KITTO.—'The Mosaic law recognizes eleven species of uncleanness from positive defilement, the purification from which ceased at the end of a certain period, provided the unclean person then *washed his body and his clothes*; but in a few cases, such as leprosy, and the defilement contracted by touching a dead body, he remained unclean seven days after the physical cause of pollution had ceased. This kind of ablution for substantial uncleanness answers to the Moslem—*ghash*.' (In this the body is wholly immersed: not a single hair must be omitted.)"

These witnesses are supported by all Jewish scholars and expositors. We see then, and know, that they did immerse themselves after coming from market; and we can understand what the apostles meant by divers immersions; therefore *baptisma* signifies in translation and this place immersion. His translation of Maimonides is strikingly characteristic. Translating Hebrew, no more than Greek, is his *forte*—he is so peculiarly unfortunate. Now I must so far anticipate my arguments from Ancient Versions, as to say here, what no scholar will deny, that the verb *tabal* and noun *tabelah*, in Hebrew, mean, literally and primarily, to immerse and immersion, and never anything else, except figuratively. With these facts in your mind, notice how he translated Maimonides. I will repeat it:

"Wherever in the law washing occurs, either of the body, (*basher flesh*)

or of the garments, from defilement, (*min*,) nothing else is to be understood than the washing (*tabelah*) [*tabclah* means immersion, and not *washing*—never, except by metonymy], of the whole body at a fountain, [or in concepticle of water]. And that which is said, [here extra defilement is described], ‘and he shall not wash (*shataph*) his hands with water,’ is to be understood as if he said he must wash (*shitabul*, *tabal*) his whole body with water. And after the same order shall other impurities be judged of; so that if one *should wash* himself all over (*tabal kulo*).

It is by the sort of translation indicated above that he seeks to make out his case. I will translate it literally. “Wherever in the law washings occur, either of the flesh or the garment from defilement, nothing else is to be understood than the —*tabelah*—immersion of the whole body in a bath. And that which is said “he shall not wash his hands in water,” is to be understood as if he said he must—*tabal*—immerse his whole body in water. And after the same order shall other impurities be judged of, so that if one should—*tabal*—immerse himself all over except the extremity of his little finger, he is yet in his uncleanness.

Take this with what Dr. Alting says of the verb *rachats*, to wash, when used in connection with the body or *flesh* or the clothes, that it always implies an immersion. My opponent talks about “crushing facts” in his last speech. I think these I have now submitted are of this character, but I am willing to admit that his translation was a crushing one—to a scholarly reputation.

If he will give the text of the whole sentence in which his claimed baptism, *epi koitæ*, occurs, I will examine it and prove to you that Clemens Alexandrianus never did say that Jew or Gentile was *baptized* upon a couch. I want him to do it, and then we will have another trial of his translating.

You will please notice that he disclaims translating *tingo*, the Latin word, that all the ancient lexicons give as a definition of baptidzo, by sprinkle. See if he does not in the end fully rely altogether upon it to make out his case.

What were the mighty array of crushing facts he brought forward from his Greek lexicons—what were they? Did you hear him read “*to sprinkle* or *to pour*,” as the primary meaning of one of them? If he did, then he interpolated it into his author? I challenge him to produce one standard lexicon of

the Greek language that gives "to sprinkle," as a primary meaning. I call this a crushing fact; but to whom? To whose cause?

Let me tell you, and he will not presume to deny it, that not one of those authors he mentioned, gives *adspergo*, *conspergo*, *aspersio*, *per* or *profundo* as the proper, primary, or literal signification of *baptidzo*. They are not one of them the proper meaning of *baptidzo*.

Eld. Ditzler repeatedly affirms that, if Paul refers to water baptism, Rom. vi, 4, then he insists that Paul was under water when he was writing and all the brethren at Rome were still under water, because the English version has it, "are buried." What a criticism for a scholar! Notwithstanding I have shown him that the text is in the *aorist* tense, which points to a past transaction, as every scholar knows, yet he calls upon me to produce modern scholarship in support of my position. I will here introduce Conybeare and Howson; they are scholars, and standards, and their book is one of the text books prescribed by the Conference for young ministers to study. They translate this passage thus:

"What shall we say then? Shall we persist in sin that the gift of grace may be more abundant? God forbid. We, who have died to sin, how can we any longer live in sin; or have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with his death? with him, therefore, we *were* buried by the baptism wherein we shared his death," etc., and in a marginal note they add: "THIS PASSAGE CANNOT BE UNDERSTOOD UNLESS IT BE BORNE IN MIND THAT THE PRIMITIVE BAPTISM WAS BY IMMERSION."

I now call attention to the law of evidence. My witnesses are all disinterested men, in fact, they are denominationally identified with my opponent; that is, they are Pedobaptists, and cannot, therefore, be prejudiced in my favor at all, and yet notice how fully, in every position I have taken, they sustain me. Against all these, and the obvious meaning of the word of God, you have Elder Ditzler's unsupported assertion!

In my next speech, I shall show what *baptidzo* means in classic Greek, before, in the days of, and subsequent to the apostolic age, and will examine some of Elder Ditzler's strange assertions.—[*Time out.*]

DR. DITZLER'S NINTH SPEECH.

GENTLEMEN MODERATORS:—Dr. Graves says some strange things. He says the sacred teachers never command where it is *elliptical*. It is a wonder he does not recollect that the commission itself is elliptical—very much so. *Baptize*—whom? *the nations* as such? O, no, says he—it is *elliptical* language—it means those *believing*, he will tell you.

But he throws himself on that canon that A. Campbell relied on—surrendered by our opponents in Kentucky, that the verb must terminate upon the *individual*, as *baptidzo* does, and *sprinkle* cannot do so. Hence *baptidzo* cannot mean to sprinkle, as sprinkle implies to scatter in drops or disperse as dust, ashes, water. I am astonished that a man of Dr. Graves' capacity should hold to such an opinion. We have noticed it before, but let us expose fully this thin and innocent conceit of immersionists.

1. There are verbs that take *two* accusatives. That ought to show him his error.

2. We do not hold that *baptidzo* means to sprinkle only, and nothing else; for we have shown the contrary abundantly. It belongs to that large class of verbs that primarily meant to *sprinkle*, yet mean to moisten, wet, pour, drench, intoxicate, wash, overflow, etc.—sink. Now *balal* in Hebrew, all authorities agree, means primarily *to sprinkle*, yet comes to mean *to dip*. It takes the accusative—terminates on the object *always*. *Chamats* to sprinkle, *mathath*, sprinkle, take direct objects, terminate on the object sprinkled with water, just as *raino* in Greek does. Let us take now a few of the sixteen or eighteen Greek words that mean to sprinkle at times. We select *raino*, or *rantidzo*, they *constantly* take the direct object—terminate upon the object—sprinkle a man, book, house, rock, floor—just as our English word sprinkle. So does *passo* (*patto*) *brecho*, *deuo*, *kludzo*, *pallasso*, *aionao*, *koniao*; All these termi-

nate upon the man, the object, and mean to sprinkle, some of them meaning that, almost all the time. This destroys his theory. Surely *they* never scatter the objects they terminate upon, in drops or in dust.

3. A number of them mean to moisten also, to stain, color. To color or stain does not mean to scatter in drops. The Hebrew, Arabic, etc., have many, many words that mean to sprinkle, moisten, color, dip, immerse—same word meaning all those things. Now we gave a perfect catalogue of words with such meanings. This I must say ridiculous *canon* (?) of theirs, contradicts all these facts, denies the definitions of *every and all lexicons of all the languages of Europe and Asia Minor*. It charges Paul, Solomon, David, Isaiah, all with ignorance. Then

4. I presumed the fact that as words meaning to *moisten, color, stain*, necessarily terminate upon the object stained, defiled, soiled, wet, moistened, yet did it by sprinkling the object with the coloring, soiling, defiling matter or liquid, *that* would make it clear to his mind. But it did not.

5. As Origen and Basil say *baptize* the wood, baptize the altar where it was pouring—so declared by the Bible—I Kings xviii, 33, David baptized his couch, the woman baptized the feet of Christ with her tears, they baptized—Syriac sprinkled the coat of Joseph with blood of a kid—these facts should settle it alone also. We assert—it is correct Grammar—there is *no* ellipsis in the form, when we say sprinkle a man. It is correct in Latin, Greek, German, Arabic, Hebrew, Syriac, Chaldee or Italian. Our *English* sprinkle is meant to meet *all* words meaning to sprinkle, and as *some* mean to disperse, scatter in drops—our word sometimes implies it, but in seven cases, if not *nine*, out of every ten, it is not the case. I need not revert to this more.

That you may see how absurd is the rendering of *baptidzo* by *immerse*—that you may see that it is not immerse—that immerse is never an equivalent of *baptidzo* in the N. T., let me put it into English. The English of immerse is *sink in, sink*. How will it read now from the position of Dr. Graves in his last speech to carry it out, and say, in those days came John

the *sinker*. It is rendered *soak* by several Baptists. In those days came John the *soaker*. Sophocles; whom Dr. Graves eulogized so much, renders *baptidzo* "soaked in liquor," "drown," "sink," "intoxicate." "Go ye disciple all nations *drowning* them, &c." "Ye shall be *soaked* in fire." The Doctor falls back on that old crotchet, as weak as the "scatter-in-drops" hobby, that if *baptidzo* means to pour, to sprinkle, and to immerse, not till all three of these are effected is he baptized!! Does the Doctor *really, candidly* believe in such—well, must I say *logic* or *trash* as that? Take now classic use, *baptidzo* is applied to intoxicating, burdening with debts, calamities, confusing with questions, aspersing, pouring torrents of abuse upon people. Does he not know that *if any one* of these happened to one, he was baptized? If Plato got *drunk* he was classically baptized. If Clinias was overwhelmed with *questions*, he was baptized. If a city was overwhelmed with calamities, it was baptized. If a land was overflowed it was baptized. If a ship went to the bottom it was baptized. If a man had a torrent of abuse poured upon him he was baptized. In *none* of these senses is it used in the New Testament. It indicates the purifying spirit there. As in the one case if *any one* of these processes takes place the object is baptized in its classic sense, so if he be sprinkled or perfused or immersed and emerged, he is baptized. In no case did it require all its classic meaning to be carried out, to constitute classic literature, but only *one*, so here of course. It is hard to understand why immersionists are so stolid here, when they know all these facts hold good in *every word on earth*. Take *go*. If I ride on horse, in buggy, car, stage, walk, travel in boat or balloon, I *go*. Do I have to do all to *go*? Purify. Houses were purified one way, some people one way, some another. For some ceremonial defilements, some men were purified one way, some another. A great many ways were they purified. But whatever the *mode*, it was *all* a *purification*. So here, it is baptism, whether by sprinkling, pouring or dipping, though it does not even mean to dip.

He proposes to substitute *sprinkle* wherever *baptidzo* occurs to test whether you can baptize by sprinkling. Does not

baptidzo apply to *being drunk*, to *sinking ships*, to pouring abuse on people, to overflowing, &c., &c.? Now substitute one of these terms—*each* of them *wherever baptidzo* occurs, and what will you have? *Balal* in Arabic is to sprinkle most commonly, yet we saw it translated *bapto* where one is to dip his finger in water, another dip his hand in the dish—will it do to say *sprinkle* in those cases? Now why not throw away all this child's play criticism and come out and confront the great facts involved in this question by which alone both causes are to be tried—tested? You purify, cleanse houses, people, vessels, ceremonially in the law almost always by sprinkling. Suppose you substitute sprinkle for cleanse, purify—will it do? Now the truth is, while *baptidzo* means *primarily* to sprinkle, moisten, wet, then pour, wash, it has by Conant 14, by A. Campbell 20 meanings—but as a New Testament word for one of the ordinances of the church *no one word can represent it*. *Sink* will not—i. e. immerse. *Sinking* is not baptizing in a Christian sense. I put a man clear under water—is he immersed? Yes. Is he *baptized*? No. He is not *out* yet—must *rise*. Well he *is immersed* now, *that* is settled? Yes. He *is not yet baptized*? No. Then I lift him up—he stands out of the water. Is he *now immersed*? No. Is he *baptized*? You say *yes*. Then *you see immersion* is not baptism—*cannot* translate the word. It is a perversion that requires a terrible aberration of mind to sanction to call immersion—mere *immersion* baptism, where *no* Baptist on earth would accept it without the *emersion* also. There is that in baptism in the New Testament sense, which *no one word can represent*—neither sprinkle, pour, immerse, i. e., *sink*—no, nor purify even. Hence in *all* languages that have affinity with the Greek in early versions it was *transferred* in the New Testament altogether. The two Latin, the Sahidic and Basmuric, 2nd and 3rd centuries, all transfer the word. Hence all our six English versions and all Latin ones, wherever the *ordinance* is referred to, transfer it. It is rendered *wash*, in other cases save by the Vulgate. So the Spanish, Italian, French, &c., do. The others translate by *generic* words that had *no trace of modality left*, such as the German *ich taufe euch mit wasser*—using that term when they dipped, when they *sprinkled* them, when they poured water upon

them. Hence it was used by them as we do *baptize*—the word of an ordinance *with no regard to its mode*. *These* are facts he dare not gainsay.

He says *baptidzo* was used as *tingo* is, if I caught his words. It is certain Cyprian, Tertullian and the Latin fathers used *tingo* most constantly to represent baptism in their writings in the 2nd and 3rd centuries. But *that* is anything else than *immerse*. *Tingo* means to moisten, to wet, and those are the renderings *first* given by every standard Latin lexicon in Europe or America—Freund, Andrews, Schiller, Leverett, Bullion, White, Anthon—all of them, and all the large ones, give it as the *equivalent* of the Greek *tengo*, *brecho*, *hugraino*—all being Greek words of *affusion*, as he will not deny. Most of them do not give dip as a remote, derived meaning of *tingo*, while Ainsworth gives to sprinkle. It is often used where it is by sprinkling. The word, all agree, is from the Greek *tengo* as Carson says, and means in Greek to moisten. It is most applied to the effect of falling tears, sometimes to dew, &c. Now is it not assuming much to translate this word *tingo*, in view of these facts, *immerse*, or *dip*, as necessarily implying total putting under the element? It only implies dip at all *derivatively*, then often a very partial dip. Furst uses it for the German *benetzen*—moisten. Schindler uses it for *brecho*, applied to tears, rain, &c. But I care not for *tingo* as I built nothing on it at all. I translate it moisten or wet, and giving its *remote* meanings in my debate with Dr. Wilkes, I put *dip* and *sprinkle*, both, for so it is rendered by lexicons, and by the *best standards* put equivalent to Greek words meaning to sprinkle, shed forth, &c. Such is the word by the Latin fathers for baptize.

Again Dr. Graves comes upon *tzeva*, baptize. Let me quote DR. J. R. GRAVES, he copying Judd the Baptist so zealous for immersion, Appendix to M. Stuart, p. 247; “But *amad*, . . . is not the only word used in the Syriac to translate baptizo. *The very word (tzeva) which Professor Stuart mentions as properly signifying IMMERSION, is often used to designate the ordinance of baptism.* Professor Stuart with Michaelis in his hands, cannot be ignorant of this.” All that is true—it is so used. In the Ar-

abic it translates *baptidzo* in the New Testament over thirty times, and is used in Acts viii. 38, where the Eunuch was baptized. Now what will the Doctor say to this? In the golden age of Arabic learning, when they translated Homer, Aristotle and Plato, and studied them well; when they had linguists that used forty-seven dialects and invented Algebra; when they had libraries of hundreds of thousands of volumes—in their golden age of culture *they* translated *baptidzo* by this word. Yet Furst defines *tzeva* thus: “to moisten, to besprinkle, to baptize, Pual, to water, to moisten.” Castell gives “*pour out*,” (*effudit*) and Jerome the learned Hebrew and Syriac scholar of the 4th century, translates it once *conspergatur*—*sprinkle*, once *infunderis besprinkled*. Who is wild, crazy?

Now this word that Stuart surrendered to the immersionists most inconsistently—for its Greek rendering in Dan. iv and v, Stuart uses ably for *his* side—was so little examined that S. thought it was *immerse*, whereas the only places in which it occurs in the whole Old Testament are the very cases where from the *Greek*, Stuart supports *sprinkling*. It is inconsistent to quote the Greek of a passage to prove it occurs *there* in the sense of *sprinkle*, yet admit and *state* that the original *Chaldee* of which the Greek is a mere version, supports *immersion*. It is the case of the King’s “body *wet with dew from Heaven*.” So the original reads.

Now, then, to show further that *tzeva*, which translates *baptidzo* in Syriac and Arabic as well as *bapto*, applies to affusion, it occurs of blood gushing from a wound, to *juice* dropping or trickling from trees cut, from vines—so used in *Al Koran* also. This word was regarded by the immersionists as so firmly fixed as *their’s* that it was used by them as *unquestioned* property. No marvel if they hate to surrender it, especially does it hurt. These facts show several things.

1. That this question has been treated even by such men as Stuart with entire empiricism—neglect of study and pains.

2. That immersionists jump at conclusions with no foundation to rest upon.

3. That this whole question badly needed a careful, scientific treatment.

Now, then, we have all points clearly before you. Dr. Graves makes the sprinkle of *brecho* very little—it was a *light* sprinkle—not *baptidzo*, but *brecho*, applied to *very slight* sprinklings. *Exactly* so. We accede to *all* that. But the point is—*when the Syrians and Arabians translate that delicate sprinkle by their leading word for baptize, what becomes of your immerse?* Does that word that translates *so delicate a sprinkle* mean and imply *immersion*? It shows that when they used it for translating *baptidzo*, they did not regard *baptidzo* as meaning immerse in the Bible *anywhere at all*.

As to “bury,” until the Doctor answers the facts we adduce, we need pay no attention to it farther. We showed that it did not necessarily imply covering up, as Jer. xxii, 19 shows where *twice* it applies to a man left on the ground to decay, “*buried with the burial of an ass.*” The dark age writers clung to it as a great text. We do not rely on *them*, but the Bible.

The Doctor now goes back on the *Peshito*. He wishes to date it later now than he did when he thought it favored immersion. When he endorsed Judd, who says: “It was made *at least as early as the beginning of the second century.*” Ap. to Stuart, p. 245, it was *all right*. John lived till then. He thinks it was likely made *earlier* than *then*, as *all* of the *eminent* Syriac scholars, who are the only competent critics here, held. So held that great fountain of criticism, Walton, Carpzov, Leusden, Davidson, Lowth, Kennicott, Tremelius and Stiles, President of Yale College. Dr. Gale regarded it as quite as authoritative as the autographs of the apostles. We read his words once to you. Origen, born A. D. 185, quotes its title, A. D. 215, as a familiar work. It shows that our opponents value anything only if it favors their notions, dates, values, all are thus to be estimated—they turn back upon their own records fearlessly, if they find their cause suffering.

Dr. Graves tells us now that all the lexicons give immerse as *the primary* meaning. Not a word of it. He asserts that the first definition set down by a lexicographer is *the primary* meaning of a word. That is utterly gratuitous; not the case. Let us see, however, if the lexicons are as uniform as he

makes them to be. We think not. We will begin with his favorite—Liddell and Scott—“*baptidzo, to dip repeatedly.*” Is that its *primary* meaning? Do *you* dip *repeatedly* when you baptize? But you can dip an object, and “*repeatedly,*” and not put a *fourth part under* the element. It is *very* indefinite. But you say a definition is of *no value unless* supported by *texts* in the languages the lexicons are defining. That is true—every word of it. But where do *you*, or this lexicographer, to whose work you anchor, find a place where *baptidzo* means *to dip repeatedly*? *Nowhere on earth—nowhere!* Then, “of ships, *to dip* them.” Will that do? He gives “it *to draw water*”—where has it that meaning? Nowhere. Sophocles, his next favorite gives—“to dip” first. Is that its primary meaning? Why, we saw that Ingham, whose work the Doctor uses here and I have it too—the great Baptist of London, on this question, out of one hundred sixty-nine cases, renders it *dip* only *once*. Conant, out of sixty-three consecutive cases, in which it is *whelm* forty-five times, “overwhelm” eight times, renders it *dip*, *not once*. A. Campbell never gives to dip. Leigh tells us “primarily it signifies *any kind of washing*, or immersion, etc.” One gives overwhelm (*obruo*) first—another, “I cover with water”—first—that is your crazy man Ewing. It is a good proof he was crazy, I admit. Scapula, Stephanus, etc., all give *sink* [*mergo*] as their first rendering. Parkhurst dip—Robinson “to dip in,” occurs as the first classic meaning. Here, then, his lexicons give us this *medley*—“dip repeatedly” as the primary meaning—assuming now with Dr. Graves, that they are treating of its primary meaning. No, no, cries every Baptist, if that be its meaning, I’m not baptized—I was not dipped repeatedly—only *once*. Call in another—Hedericus, Scapula, Stephanus—“sink.” Horrors! that won’t do—give us a better primary than that. Robinson, etc.—“dip in”—an’t you going to dip us *out* again, also? That won’t do, I dip my finger *in* that drop of water on the board; dip my pen in ink; no covering, burying; no envelopment here; all is in doubt; we want more certainty than that. Others; 1st. Edition of Wahl, Leigh, etc., *wash*; others, overwhelm; not one yet suits for a primary. Ah, Ewing has it—“cover with water;” but, he is crazy! Alas! for primary from lexicons!

You see all the lexicons utterly fail to support immerse as a primary meaning. If they had done so they would have been false, for it is *not* a primary as we *demonstrated* from its *earliest* use—it *never* being used for immerse till in Polybius—in the decay of the Greek language. We demonstrated it from the greatest immersion sources—when Conant out of sixty-three consecutive occurrences—p. 43 to 84—renders it immerse *only ten* times, overwhelm fifty-three times. If then, its most devoted friends can do no more than *this*, and show fifty-three occasions where it is *affusion*—the element coming *on the object* as waves leaping upon ships—dashed against them by the wind and throwing showers upon them—when *they* make *such* a showing for the *prevailing* and *current* meaning, what becomes of *primary* even in Dr. Graves' sense of primary? Hence, *Passow* tells us of *baptidzo* “GENERALLY, to besprinkle (*ubern*-*giessen*) to pour upon, to overwhelm,”—(*uberschutten*, etc.) Alas for immerse as a primary! Hence, if Dr. Graves is correct in *either* position, then not a Baptist here is Scripturally baptized, save those who went from us.

As to the authorities, he may quote fifty to favor his views, and seven-tenths of them sustain ours, while we can quote twice as many more that destroy his position, aside from the record of lexicons and versions. All the array of authors often quoted—Witsius, Tarretinus, Buxtorff, Vossius, Wall, Koenel, Tholuck, Olshausen, Ebrard, Havernick, Rossenmuller, Lightfoot, Clarke, Beza, Stier, Hengstenberg, Baumgarten—all support us—their name is *legion*.

As to Blackstone—we say that the true intent and meaning of him is, that first you study the meaning of the word in the given authority, and if it cannot thus be determined, next after looking into any other book on *the same* or *kindred* subject, look into *contemporary* writers on same subject or kindred, and *that* is legitimate aid. Any way, whether B. said so or not, *that* is the right way—deny it if you dare. Are *you* not even running clear off into dark age literature—into lexicons never designed to explain New Testament Greek at all, to determine New Testament usage? Have not Baptists ransacked Homer, Plutarch, Diodorus Siculus, Strabo and Tatius

to settle a Bible usage, hardly pausing to notice the Bible itself? Now when we fail to agree on what the Greek text means, what should be *the next best help—the best aid?* Certainly, *all the world of scholars and all immersionists always* held since they heard of *Syriac*, that *oldest, purest, most literal, most faithful* version—"made," says Judd, "by men *who spoke both languages—men most competent—by those who understood and spoke BOTH languages PRECISELY as the sacred writers [the apostles] themselves understood and spoke them.*" So says Dr. Judd. Dr. Graves *endorsed* that—*published* it to the world in book form to aid the Baptist cause. To *what next best authority*, then, could we appeal? Our Greek lexicons—all on *our* side,—*all* sustaining affusion are with us. All Hebrew lexicography is with us. All the classics are with us. Authorities are with us. But it hurts him worst that the *grand old Syriac* is with us—ay, and so squarely. Rain baptizing, tears baptizing couches, baptizing Christ's feet—ay, it must be silenced, for this Peshito, like the Bard's Duncan—"like a naked, new-born babe, striding the blasts, or heaven's cherubim horsed upon the sightless courier of the wind," will fill the land with rebellion against the reign of water over the minds of the people. It *must* be silenced. And *Jesus himself interprets the mode of baptism—that* hurts. *He*—"in his native Syro-Chaldee," as A. Campbell calls it, *calls admitted affusion—a light sprinkle—baptism—"My feet hath she baptized with her TEARS.*

Dr. Graves, in speech 8th, says: "Does Turretine sustain Elder D?" Turretine uses almost word for word the same language of Witsius, and gives the same examples. He believes John immersed. He says baptidzo also means to sprinkle (*adspergo, profundo*) and that the 3,000, on Pentecost, Paul, Lydia, the 5,000, Acts iv, were all baptized by sprinkling. But as he uses almost verbatim Witsius' words, we give them:

"HERMANN WITSIUS has been paraded by the immersionists as a special favorite. They often begin their list with his great name. Campbell quotes him as sustaining their views. I hold his work in my hands, the "*De Œconomia Fœderum Dei*," etc., *Hermanni Witsii, MDCLXXXV.* It is quite venerable—nearly two hundred years old. In

book iv, lib. 4, ch. 16, § 13, 14, he discusses this question: "Whether by immersion or also by pouring water out of a vase, or sprinkling, was the rite of baptism administered. He admits that "it cannot be denied but that *bapto* and *baptidzo* may mean to sink (*mergere*), and to moisten or dip." But he says, § 14, p. 672 (de Baptismo), "Yet it is not to be supposed that immersion is necessary to baptism, since it may be accomplished by pouring or sprinkling—*ut perfusione vel aspersione*." After explaining further, he says—and I will render it literally, as I only have the Latin copy: "It is more probable that the three thousand who were baptized in one day, Acts ii, 41, were *perfused* (poured on) or sprinkled with water than that they were immersed. For it is not likely that the men engaged in the preaching of the word as the apostles were, with ever so much pains, could immerse so many thousands. Neither is it credible that Cornelius, and Lydia, and those who were baptized in their own private houses, had baptisteries at hand, in which they could be totally immersed. Vossius adduces examples of pouring from antiquity, Disput. 1, in his treatise on baptism, etc. 2. It is admitted that *baptidzein* may properly signify to sink, yet also it takes the more general signification of washing in any way whatsoever, as for example Luke ix, 38, etc. 3. The thing signified by baptism is set forth both in the Old and New Testament by the words *pour* and *sprinkle*. See Isa. xlv, 3, concerning pouring; Isa. lii, 15; Ezek. xxxvi, 25; Heb. xii, 24; 1 Pet. i, 2, on sprinkling."

Dr. G. asks, "Does Dr. A. Clarke sustain his (D's) position?" "Does Beza?" "Does Lightfoot?" He makes me say that Witsius, Beza, etc., etc., sustain me in the "assertion that *baptidzo* means primarily and properly to sprinkle." I said nothing of the kind. I did say and showed that all the old school traced *sprinkle* from wash—refuted their theory. I showed that *the facts* compelled all of them to state that *baptidzo* applied to affusions. That they held it meant to sprinkle, but accounted for it on unscientific grounds, as the immersionists do. But he expresses astonishment, and thinks I risk my reputation as a scholar. Now,

1. What are our positions? Dr. G. is to prove that *baptidzo* ALWAYS implies immersion—never sprinkle or pour, I am to refute it. Now let us quote those authors he names as sustaining him.

ED. ROBINSON: "*Baptidzo* . . In Hellenistic Geeek, and in reference to the rite of baptism . . expressed not always immersion, but the more general idea of *ablution* or *affusion*."—Gr. Lex., *sub voce*. He then shows that all the facts and ancient excavated baptisteries, etc., prove that it was by affusion.

BAUMGARTEN, one among the ablest commentators of Europe, says: "The baptism of Saul followed *immediately* the receiving of his sight. . . Upon calling upon that holy name, his body . . is baptized . . by means of the water *poured upon* him."—Acts ix, 1-36. Vol. i, 238, 239.

"He ordered all those who had received the Holy Spirit, to be baptized *with water*."—Acts x, 47.

"With a part of the same water" used in washing the apostles, "the prison keeper and all his were baptized . . without the dipping of the whole body, in the open, running water."—Acts xvi, 11-40. Vol ii, 134.

OLSHAUSEN, one of the greatest and best commentators of any age, and the most impartial and profound, says on John iii, 25-27: "The dispute was on baptism—*Katharismos*, equivalent to *baptisma* (baptism)." Mark vii, 4: "Ablutions of all sorts, among the rest those applicable to the priest (Ex. xxix, 4; 18, sq. with Heb. ix, 10), were common among the Jews. *Baptismos* is here, as in Heb. ix, 10, *ablution*, *washing* generally; *klinai* here, couches on which the ancients were wont to recline at meals." Here he held that the legal sprinklings of John iii, 25-27; of the priests, Exodus xxix, 4, etc., were the "diverse baptisms" of Paul, Heb. ix, 10. That the couches of dining were baptized as the Jews did—by affusion. Again:

On Acts ii, he considers the three thousand were baptized by sprinkling. Vol. iv, 383: "The difficulty can only be removed by supposing that they already employed mere *sprinkling*," etc.

LIGHTFOOT's Commentary is only for the learned, like the above, written in Latin. That he holds the highest rank of scholarship, is admitted by all: "The word, therefore *baptismous* (washing), applied to all these (brazen vessels, beds, etc.—Mark vii, 4), properly, and strictly is not to be taken of *dipping* or *plunging* [*italics his*], but, in respect of some things, of washing only, and, in respect of others, *SPRINKLING* only."—*Horæ Heb. et Tal.*, tom. ii, 419.

STIER: "*Baptidzo* occurs frequently in the sense of mere washing." He supposes, at times, they may have been "dipped," where, otherwise, baptism would be administered by sprinkling, as probably with the thousands on the day of Pentecost.

He is inferior to no commentator—one of the greatest and most voluminous.—"Leben Jesu," vol. vii, 303, note.

WESLEY: The immersionists have been misquoting Wesley, Adam Clarke, and Watson, for years, especially the two former, just as they do Witsius, Beza, and the rest. But Wesley is quoted as favoring *their* idea *as against ours*, else why quote him? Here is Wesley's note on Mark vii, 4: "Washing of cups and pots and brazen vessels and couches—the Greek word (baptisms) (i. e. *baptizismus*—*baptidzo*) means indifferently either washing or sprinkling."

On Matt. iii, 6: Wesley says, in his notes: "Such prodigious numbers could hardly be baptized by immersing their whole bodies under water;

nor can we think they were provided with change of raiment for it, which was scarce practicable for such vast multitudes." He then urges that they must have been baptized by affusion.

GEO. HILL: "Both sprinkling and immersion are implied in the word *baptidzo*, both are used in the religious ceremonies of the Jews."—"Lectures on Divinity, 659."

A. CLARKE: "In what form baptism was originally administered, has been deemed a subject worthy of serious dispute. Were the people *dipped* or sprinkled? for it is certain *bapto* and *baptidzo* mean both."—On Matt. iii, 6.

BLOOMFIELD, Gr. Test., Mark vii, 4. "This is best explained, 'unless they wash their bodies,' in opposition to the washing of the *hands* before mentioned, in which, however, is not implied immersion. Heb. vi, 2, "Always in the sense of washing," here "as a general term referring both to the Jewish and Christian baptisms." Heb. ix, 10, "*Bap* denotes those ceremonial ablutions of various sorts, some respecting the *priests*, others the *people at large*, detailed in Leviticus and Numbers."

Acts viii, 38. . . "Philip seems to have taken up water with his hands and poured it copiously on the Eunuch's head."

ALFORD, Gr. Test., Mark vii, 4, "*Baptizontai* (baptize) themselves; but probably not the washing of their whole bodies;" v. 8, "The *baptismoî* as applied to *klinoi* (couches at meals) were certainly not *immersions* but *sprinklings* or *affusions* of water."

On Acts ii, 41, Alford holds that the 3,000 were sprinkled.

Luke xi, 38, "Did not imply necessary immersion of the whole body, for it was only the hands which the Pharisees washed before meat."

FAIRBAIRN: "The diverse evidently points to the several uses of water, such as we know to have actually existed under the law, *sprinklings*, *washings*, *bathings*.

Here you see we are sustained completely and the Doctor routed.

Beza says *baptidzo* means also to moisten (*madefacere*) and wash. What he means by his wash and moisten, he shows on Acts i, 5—"baptized with water—with the Spirit. He says of the water: "The other is spoken ('baptized with water') of water *POURED* (*aquæ effusæ*) upon the people." Does this sustain the Doctor, or me? Beza was the best Greek critic of the 16th century.

The Doctor quotes Vattel on Laws of Nations, 8th speech, and urges that notification must take place before a change in law and custom is admissable.

1. But we showed that sprinkle is the primary meaning of *baptidzo*. By primary, Havernick, Fairbairn, Jahn, Gesenius, etc.—all critics and Webster, tell us is meant *the original* meaning, affixed to the word by those who invented it—first used it.

2. We showed that *dip* is *no* meaning of *baptidzo*, and immerse a rare one by *two* proofs. 1. The whole immersion body of writers. 2. By an appeal to “the ultimate authorities.” 3. We find that the lexicons nowhere furnish a text to support immerse earlier than Polybius. Hence immerse is a developed, late meaning. 4. We demonstrated by all philology—by the science of language—that immerse is the late, the derived meaning. Hence, Vattel’s law destroys the Doctor.—[*Time out.*]

DR. GRAVES' TENTH SPEECH.

The Use of Baptidzo by Classic Greek Authors.

MR. PRESIDENT: —I shall now examine the meaning of *baptidzo* as used by Greek authors before, in the age of, and after Christ. Let it be borne in mind that when we appeal to Greek authors we appeal to the highest authority known to scholars. It is higher authority than lexicons. It is where lexicographers go to find the meanings they give in their lexicons. It is the supreme court by which the meaning of words is irreversibly decided. It must be admitted by all sensible men that the Greeks knew their own language. In what signification, then, did they *invariably* use *baptidzo*, in its physical or literal sense?

I repeat, to keep distinctly before you, the law of interpretation by which we have agreed to be governed, viz., the “primary or literal meaning is the only true meaning, and we must, in every instance, use it unless the context forbids.” Now, I am here to prove that the primary or literal meaning of *baptidzo*, at the time it was selected by the Holy Spirit—as it was for ages and ever before, as it has been ever since—was “to immerse,” “to dip,” or a kindred meaning.

These exhaust the use of the word in Greek literature. Dr. Conant’s translation of these examples have not been questioned by any scholar, if so, I have not heard of it.

I shall select my examples from Dr. Conant’s *Baptidzein*, the most valuable contribution made to *our* baptismal literature in any age. He has made it a part of the study of a lifetime to gather from his own reading, and every instance of the use of baptize in, by Greek writers whose works are extant.

The first example I will introduce is

EXAMPLE 4.

From Aristotle, who was born three hundred and eighty-four years before Christ.

“They say that the Phoenicians who inhabit the so-called Gadira, sail-

ing four days outside of the Pillars of Hercules with an east-wind, came to certain desert places full of rushes and sea-weed; which, when it is ebb-tide, are not—*baptizesthai*—immersed, baptized, but when it is floodtide are overflowed.”—*Aristotle, concerning Wonderful Reports, 136.*

What is the evident meaning of the term in this place, sprinkled, poured, or immersed? You have heard Elder Ditzler affirm emphatically a full half score of times, that *baptidzo* was never used to denote immersion before Polybius; that it meant sprinkle before his day. But Aristotle was born one hundred and seventy-nine years before Polybius!

Mr. President, the verb *baptidzo* never meant to sprinkle, nor can he produce the shadow of authority to sustain such a statement, and I challenge him to do so.

EXAMPLE 6.

My next shall be Polybius himself.

“Polybius, History, book XXXIV, c. 3, 7. In his description of the manner of taking the sword-fish (with an iron-headed spear or harpoon), he says: ‘And even if the spear falls into the sea, it is not lost; for it is compacted of both oak and pine, so that when the oaken part *baptizomenon*—is immersed, baptized by the weight, the rest is buoyed up and easily recovered.’”

EXAMPLE 7.

“*Ibid.* III, ch. 72, 4. Speaking of the passage of the Roman army, under the Consul Tiberius, through the river Tebia, which had been swollen by heavy rains, he says: ‘They passed through with difficulty, the foot-soldiers—*baptizomenoi*—immersed, as far as to the breasts.’”

Can the word be translated in either of these two instances otherwise than immersed? Are sprinkled or poured admissible? Evidently not. The context demands immersion.

EXAMPLE 11.

My next author is Strabo, who was born sixty years before Christ.

“Strabo’s Geography, book XIV, ch. 3, 9. ‘Alexander happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided; and they marched the whole day in water—*mechri omphalou baptizomenon*—immersed, (baptized) as far as the waist.’”

Can it possibly mean anything else than immersion here?

EXAMPLE 15.

Diodorus, who wrote sixty to thirty years before Christ, in his *Hist. Lib.*

book XI, ch. 18, says: "The commander of the fleet, leading on the line, and first joining battle, was slain after a brilliant conflict; and his ship being submerged (baptized) confusion seized the fleet of the barbarians."

Does it mean that the commander's ship was only sprinkled with a little water here, or wholly immersed? Mark what he will make of this case.

Having shown its use ages before and in the time of Christ, for all Greek writers yet discovered from the earliest age until the Christian Era use *baptidzo* in the same sense as these I have given, I will examine a few who wrote in the days of the apostles and after, while the Greek continued to be a spoken language.

Josephus, a learned Jew, familiar with the Greek language, was born thirty-seven years after Christ.

EXAMPLE 16.

In his antiquities, Book xv, ch. 3, 3, describing the murder of the boy Aristobulus, who (by Herod's command) was drowned by his companions in a swimming bath, he says:

"Continually pressing down and immersing [baptizing] him while swimming, as if in sport, they did not desist till they had entirely suffocated him."

Here is a clear case of frequent immersions and no death from the first. My opponent, who boasts that he never makes a mistake as to facts, has asserted in your hearing that "no case can be found in classic Greek where a single immersion of a living person did not result in death;" that it is used invariably in the sense of *drown*—sinking to the bottom and remaining there. If the first immersion sufficed to drown the boy, why did they repeat it continually? Does not this disprove his assertion? If not, take

EXAMPLE 156.

Polyænus,* *Stratagems*, book IV, ch. 2, 6. The device by which Philip King of the Macedon, while exercising in the wrestling-school with Menegetes the pancratiast,† evaded the importunities of his soldiers, who had gathered around clamoring for their pay.

"Philip, not having it, came forward streaming with sweat, covered with dust, and smiling on them said: You say justly, fellow-soldiers,

* About the middle of the second century after Christ.

† The name for an expert in both wrestling and boxing.

but indeed, for this very purpose I am myself now anointed against the barbarian, in order that I may many times over repay you thanks. Saying this, and clapping his hands, he ran through the midst and threw himself into the swimming-bath; and the Macedonians laughed. Philip did not give over DIPPING (BAPTIZING) IN A MATCH with the pancratiast, and sprinkling water in the face, until the soldiers wearied out, dispersed.

This play was the Dipping-match, it was a mutual dipping of each other—*certatim immergo*. Dr. Conant describes it in a note thus:

“This was the *dipping match*, or game of *dipping each other*; each party striving to prove his superior strength and agility by putting the other under the water, and also by splashing it in his face (*‘sprinkling water in the face’*) till he was deprived of breath.”

Now, here were repeated immersions, “clear under the water,” with the sprinkling of water into the face added; hundreds of immersions did not destroy life.

EXAMPLE 22.

Jewish War, book III., ch. x, 9. He says of the Jews, in describing their contest with the Roman soldiers on the sea of Gallilee:

“And when they ventured to come near, they suffered harm before they could inflict any, and were submerged [baptized] along with their vessels, and those of the submerged [baptized] soldiers who raised their heads, either a missile reached, or a vessel overtook.”

If the mere baptizing of a living person destroys life, how, then, could these submerged soldiers ever raise their heads out of the water? Could dead men do it?

Once more.

EXAMPLE 30.

Hippocrates, on Epidemics, book V. Describing the respiration of a patient, affected with inflammation and swelling of the throat [*Cynache*], and oppression about the heart, he says: “And she breathed, as persons breathe after having been immersed, [baptized], and emitted a loud sound from the chest, like the so-called ventriloquist.”

If no living person was ever immersed and survived, how could this writer say that the patient breathed like one “after having been immersed?” If Eld. Ditzler’s assertion is true, no man ever did breathe after having been immersed. He makes no mistakes as to facts, *he* says, what do you say?

How, now, about his bold assertion that he has repeated all

over the South, and so often since the beginning of this debate, and that has been received by so many as settling this baptismal question against the Baptists? !

There is another case,

EXAMPLE 59.

In Polybius, Hist. book V, ch. xlvii, 2. Speaking of a body of cavalry sent by Molon to attack Xencetas, in a position where he was partly protected by the river Tigris, and partly by marshes and pools, he says: "Who, coming into near proximity with the forces of Xencetas, through ignorance of the localities required no enemy, but themselves by themselves immersed [baptized] and sinking in the pools, were all useless, and many of them also perished."

These soldiers were all *immersed* in mud and water; and all were rendered useless, but only some perished; why not *all*, if Eld. Ditzler's assertion is true, *i. e.*, "that no living person was ever spoken of as baptized, in classic Greek, and survived?"

My eye falls upon yet another.

EXAMPLE 65.

Plutarch, in his work, Gryllas, VII, says of Agamemnon, King of the Greeks, on his way to Troy: "Then bravely—*baptizion eis ten Coparda limnen*—plunging, [baptizing] himself into the lake Copais, that there he might extinguish his love, and be freed from desire."

I wish my opponent to answer two questions.

1. According to his own rule laid down in the debate with Eld. Wilkes, did you not say that *eis* with the accusative implied entrance within—*i. e.*, an immersion into water, and have we not *eis* with the accusative here, and was not King Agamemnon wholly immersed into the lake?

2. Did he or did he not survive and go on to the Trojan war after this?

Mark if he will answer these. Where, now, is his boasted and oft-repeated assertion, in the face of these clear examples, that no man can find an example in classic Greek where a living being was ever immersed and survived? I have fully disproved his assertion by these half dozen examples, while *one* was sufficient. What will his unsupported assertions amount to after this?

While my first aim has been to establish the use of *baptidzo*

in classic Greek, I have overthrown his strong position against Baptists at the same time. I have yet time to read a few more authors.

I wish also to call attention to the Greek text, which is translated—sprinkling water in his face, it is not *rainomenos ton prosopon*—*raino* followed by a direct object without a preposition, sprinkling the *face*, which is an impossibility; but sprinkling water, *kata prosopon*, in or against the face,” which also sustains my canon.

Homeric Allegories, ch. 9.

EXAMPLE 71.

The writer explains the ground of the allegory [as he calls it] of Neptune freeing Mars from Vulcan, thus: “Since the mass of iron, drawn red-hot from the furnace, is plunged [baptized] in water; and the fiery glow, by its own nature quenched with water, ceases.”

Will my opponent presume to say that the mass of red-hot iron was here cooled by sprinkling water upon it? We have here *baptidzo* with the dative without the preposition (*hudato baptizetai*) as we have in Luke, the dative of element, or answering to the question “wherein.” If *baptidzo* means to sprinkle here, then was the red-hot mass of iron sprinkled into the water, and not the *water* upon the iron. He must change the text or translate it as Conant does.

Another case just in point.

EXAMPLE 86.

Æsopic Fables; fable of the Man and the Fox. “A certain man, having a grudge against a fox for certain mischief done by her, after getting her into his power contrived a long time how to punish her; and dipping [baptizing] tow in oil, he bound it to her tail and set fire to it.”

We have, in this example, the phrase “*kai stupeion elaio baptisas*,” the dative of element with the verb *baptidzo* as we had in Luke iii, 16. Will Eld. Ditzler translate this “sprinkled the tow with the oil,” or “poured the tow with the oil” as he so stoutly insisted the similar phrase in Luke should be rendered? He would be sent to the foot of his class in any third-rate grammar school of the land. His theory compels him to translate this “sprinkled the oil *on* the tow,” but cannot make the text read so—*elaio* is here manifestly the dative of element, and must be translated in oil. He cannot

parse his translation by the rules of any Greek grammar ever written. He has shown a disposition to treat my canon lightly; here is an excellent opportunity to explode it if he can do it. I challenge him to the contest; now let him accept my challenge, or admit my position.

I leave, here, the examination of classic Greek writers, having given you a few out of the eighty-six similar ones given by Conant of its *literal* use, and with no other have we to do; and I distinctly challenge Eld. Ditzler to produce a single example from the writings of any Greek author in which *baptidzo* occurs in its literal sense having any other meaning than "to immerse," "to dip," "to plunge," or a kindred meaning. This is the time and the place to do it. If he is unable to do it, he signally fails to support his "sprinkling," and leaves the argument with me.

[Replication.]

I shall confine myself to but a few points in my opponent's last speech.

1. The most of what he said was for present effect with the audience, or for the unthinking and credulous who may read this discussion. All thinking men, and for such alone I speak, know that bold assertions, and vehement assertions, unsupported by reliable evidence, amount to nothing. He claims that all the lexicons, and all classic writers, and all critics and all the learned men, are with him and against immersion! I will test these statements, each and several, when I reach the lexicons to-morrow, in the due course of the debate, and as for his "grand old Syriac Version," we will see of what force it is, and whose cause that force is in favor of—when I reach my argument from Ancient Versions. Elder D. can afford, it seems, to repeat himself daily, and in each speech, over and over, but I cannot, nor do I intend he shall force me to repeat more than I think will give due emphasis to some facts. As often as he claims all, or any lexicon in support of sprinkling as a proper or primary meaning of *baptidzo*, I can properly, as now, challenge him to produce one that does so, giving us the text of his author. He has not, after so many challenges,

produced one, he will not, for he cannot. We are now examining the use of *baptidzo* by Greek writers, and I can properly challenge him to produce one who manifestly uses *baptidzo* in its physical, literal signification, in the sense of to sprinkle upon. He has not done so—he cannot, and will not, but seek to mislead you from the main to side issues, as he has from the first.

But to the special points.

1. He says that the commission is in figurative language, “very much so!” No sentence is *figurative* unless it contains a figure of speech. No man ever found a figure in the commission—he cannot do so, and therefore he mistakes as to a plain matter of fact here.

The Savior clearly told them whom to baptize—*autous*—them—i. e., the disciples—they made in obeying his command to *matheteusate*—make disciples. What figure here? That, literally, you cannot *sprinkle* or *pour* a living being or a solid substance, but that whenever a noun denoting a person, or indivisible object, the preposition *on* or *upon* must be expressed or understood.

2. That he affects to despise my canon, and attempts to escape its force by ridicule—it is A. Campbell’s—it is ridiculous—a “thin conceit”—surrendered long ago by immersionists in Kentucky, etc. All this sort of talk, with no evidence produced to overthrow it, amounts to nothing, but is proof that he *feels* the force of the canon.

The principle on which this canon is based, has been known to all scholars in all ages, for it inheres in the very signification of the words themselves. Dr. Geo. Campbell, who wrote before A. Campbell was born, recognized it, in this statement:

“The word *baptism*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse. Had *baptidzo* been employed in the same sense of *raino*, to sprinkle (which as far as I know it never is, in any use sacred or classical), the expression would doubtless have been, ‘I INDEED BAPTIZE WATER UPON YOU.’”

I am, perhaps bringing it out, illustrating and making it more prominent in this debate than any one before me has done, and it is because it is a putting the matter in a way that the com-

mon people can understand it, and with this argument alone they can successfully meet my opponent or any other sprinkler, and refute them.

I suppose it was surrendered by the immersionists of Kentucky the day they surrendered the State to Elder D., furled their banners, and laid down their arms at his victorious feet—never before. I wish him to know, that Tennessee immersionists have not surrendered it, nor are they ashamed of it.

To his profound remark that “there are verbs that take two accusatives,” I bow with the utmost deference; but what it has to do in refuting my cause, I do not imagine! Does he mean that the verbs in question—sprinkle, to pour—take two accusatives without a preposition expressed or understood? Of what pertinency his remark, if he did not mean this—or if he did?

I, nor any other man, ever held that nouns without a preposition could not be the direct objects of the verbs—to wet, to moisten, to stain, to color, etc.,—but I do deny that any verb, whose proper meaning is to sprinkle or to pour, means primarily to color, to stain—or that any verb denoting to scatter, to sprinkle, to diffuse, to pour, can literally and without an ellipse, take an indivisible noun—as a person—for its direct object without a preposition being expressed or understood.

He has referred to passages in the Old and New Testaments, to sustain him, and, therefore, I propose here to examine them, and to show you that the Holy Spirit, in inditing the Word of God, honors my canon.

1. The first place in which sprinkle is used, taking a person as a direct object, is in Lev. xiv, 7: “And he shall sprinkle, *al*, upon him that is cleansed,” etc.

2. The next place is Lev. xiv, 51: “And he shall sprinkle, *al*, upon the house seven times.” Our English translators did not translate this preposition, but the Holy Spirit put it there, in the original—for He was giving a law, and it must be expressed in literal, not figurative, terms.

3. The third time it is used is in Lev. xvi, 14: “And he shall take the blood of the bullock and sprinkle with his finger,

al, upon the mercy-seat eastward," etc. In this case, there could have been no mistake had it read, sprinkle the mercy-seat, and according to the rules governing figures, an ellipsis might have been employed, but the Holy Spirit was giving a *law*.

4. The fourth case occurs in Numbers xix, 18: "Take his sop and dip it in the water, and sprinkle, *al*, upon the tent, and, *al*, upon him that touched a bone," etc.

5. The fifth, is the 13th verse: "The water of separation was not sprinkled, *al*, upon him."

6. The sixth instance is in the 19th verse: "Shall sprinkle it, *al*, on him."

These show that the preposition following such verbs, before indivisible objects, is expressed in the Hebrew generally, as it is in the Syriac and Greek versions of it. He instances one case in New Testament Greek, Heb. ix, 10: "He sprinkled the book and the people," etc., which is clearly an example of an ellipsis, but if he will but open his "grand old Syriac," he will to his amazement find *al*, upon the book, as it is in the Hebrew to which it refers.

What though Origen and Basil did say the altar was immersed, they manifestly used the term *tropically*, indicating the *effect*, rather than the act by which it was produced. But by what right does he say that David baptized his couch with his tears, and that Mary baptized the Savior's feet with her tears? The Holy Spirit does not say so, in either place, nor does He use, in either case, a verb that is used in connection with baptism! It is *brecho*—*to wet*—in both cases! He has no right under heaven to translate that word *baptize*, and I must say I scorn the motive that prompts him to use it in these cases.

On the Definition of Words.

I may as well here as in my next argument, say what I have to say touching the true and *real* definitions of words. I am convinced that my opponent has no clear idea of what constitutes the real or literal definition of words, or, he has the past

three days intentionally sought to confuse your minds as to what they are,

He has, as you all know, in every speech he has made, as in his last, blended and confounded the figurative with the literal and proper meanings of verbs. He has, in every speech, quoted the remotest figurative meanings of verbs, given by his lexicons, and stoutly asserted that these were as truly real meanings as those given as the primary significations. You have just heard him claim that "to soak in liquor," "to intoxicate," "to drown," "to puzzle or perplex with a multitude of questions," are each and all, real definitions of *baptidzo*! I affirm, most emphatically, that they are not proper definitions at all, and he ought to know it, or knowing it, he cares little for his reputation for candor or scholarship, to stand here and affirm they are.

I am determined that you shall not be confused and misled by his assertions, unless you are more than willing to be.

What is the definition of a definition? In other words, what are you to understand by a *proper* definition of words? The Rules of Interpreting language, which, at the outstart, we mutually endorsed, tell us what it is. It is not any ideal or fanciful meaning that poets or orators may give it. Nor can a figure of speech be considered a real definition of any term.

What say the Rules?

I. *Every word must have some specific idea or notion, which we call meaning.* Were not this so, words would be meaningless and useless.

II. The *literal*, which is also called the *grammatical sense* of a word, is *the sense* so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is *always* (save in one lexicon, *i. e.*, *Stokius*) placed first in the lexicons, and is known as *the primary* meaning.

III. "THE PRIMARY OR LITERAL MEANING IS THE ONLY TRUE ONE."
—*Ernesti*, p. 14.

Ernesti quotes Morus in support of this:

"There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word: which sense, as I have before said, must be *one*; and unless there

are special reasons for a *tropical* (or secondary) meaning, it **MUST BE THE LITERAL SENSE,**" i. e., the primary.

I therefore lay down this canon, strange, though it may sound to my opponent, and though never before developed in discussion.

FROM THE PHYSICAL USE OF WORDS ALONE, AND NOT FROM THEIR FIGURATIVE, CAN WE LEARN THEIR REAL AND PROPER MEANINGS.

To claim that the figurative use and meanings of words are their proper and true ones, would be to confound all language, and any sentence or law could be construed to mean what the fancy of men might suggest.

Let us notice how secondary meanings originate by *figures of speech*.

1. By *Synecdoche*, in which a part is put for the whole, or *vice versa*—e. g., "The baptism of John," Acts xix, 14, put for the preaching or ministry of John—but is preaching or ministry, therefore, a definition of baptism?

2. By *Metonymy*, in which one thing is put for another—as effect, for cause, the container for that which is contained, etc., etc.—e. g., when speaking of a person we say "baptized in tears," immersed in ills and woes, overwhelmed with taxation, buried, immersed in his books, etc. But who will say that to cry is a proper signification of to *baptize*? or to tax heavily, of the verb overwhelm? or to study diligently, of the verb *immerse*?

3. By *Hyperbole*, which expresses 'much more or less than the truth—David "bathed his couch with his tears"—caused his "bed to swim with tears"—the frog dyed all the lake with his blood—he was dipped or immersed in dew; he baptized the nations in blood and carnage.

If then, we may not learn the real meaning of words from their tropical uses, then their figurative or metaphorical definitions, which are always placed as a secondary meaning in the lexicons, are not the *real* and literal meanings, and we should not look for the real and true among the figurative uses of a word.

Now, by this canon I shall be governed in this discussion. I charge my opponent before the world and the republic of letters, that he has, from his first to his last speech, claimed and asserted that the figurative definitions of *baptidzo* in the lexicons are, equally with the primary, real definitions, and, judging from his practice, superior, and to be preferred to the primary, for he uses them altogether to the neglect of the primary.

I emphatically deny that any of the meanings of *baptidzo* that he has brought forward in this debate are real meanings of the verb at all; and in the estimation of all scholars and intelligent thinking persons he should surrender the whole question, unless he comes to the front with the primary or real definitions of the verb.

I was expecting that my opponent would have conducted this debate on his part upon true, scientific, logical and philological principles, but thus far he persistently and proudly refuses to recognize them, and even charges such men as Prof. Moses Stuart, of Andover, the recognized scholar of the Congregationalists, in his day, with "impiricism!" His speeches and replies are marked with the utter want of method, induction or logic.—[*Time out.*

DR. DITZLER'S TENTH REPLY.

On Dr. Conant's statements that he had exhausted the use of *baptidzo* &c., in the Greek—given every occurrence of it in all the ancient Greek writers up to the 10th century &c., we refer you to his omission of it in Origen's baptism of the altar. Basil's account of it, Clemens Alexandrinus' words—"the Jews daily baptize on a conch," all yet to be detailed, and Eusebius' citation from Clemens Alex. where John, the Apostle, met the backslider, who was "baptized, as it were, a second time with tears." These are *very important* omissions, all being Greek writers of the early centuries of the Christian era, 190, 215, etc.

But Dr. G. thinks *baptidzo* does mean *to dip*—applies to such act as *they* perform in baptizing. We emphatically assert that not a place in ancient Greek—classic Greek, can be found where *baptidzo* applies to any such act, or means to dip. He cites examples out of Conant, 22, 26, 25, 39, 69, 70, 86, to show that living objects are *immersed* yet do not perish, as well as that *baptidzo* is *to dip*, put under and withdraw immediately. Now let us examine these, the strongest supports they have, and if they fail to give *dip*, his cause is gone forever, while if they *did*, it shows it is *the rarest* of all meanings.

I take them as they come in Conant, as given by Dr. G. He cited No. 2 first, I believe. The ship here he says "*being submerged, (baptidzomena—baptized) became filled with sea-water and with confusion.*" Whence arose the confusion? Was it not the confusion of *men* on the ship baptized? Now if the ship was "*submerged,*" *wholly* under the water, how could men remain on it and exhibit confusion? Evidently the ship *was not* submerged, but only baptized with waves leaping upon it. And if they *were* "*filled with sea-water,*" *did they not*—go down forever? We freely admit that Polybius, Plutarch, &c., it sometimes mean^a

No vessel, ship ever survived on earth *at sea*, becoming "*filled with sea-water*." This, then, perfectly *sustains* our position.

His second case is in late, iron age Greek, Josephus, where on the sea of Galilee, a very tempestuous little sea, the Jews "were submerged (baptized) along with their vessels." Now if their vessels *went down*, were *submerged*, they perished, man and vessels. He adds: "And those of the *submerged* (baptized) who raised their heads, either a missile reached or a vessel overtook," Conant's rendering p. 10. But Conant's rendering is a false rendering. He renders it as if it was an active verb, indicative mood—they raised their heads *after* being "submerged." It is most outrageous. It is a participle—*tous ananeuontas*, the heads, it implies the elevation of all the part of a man's shoulder as well as head, that a swimmer has above water—"their heads being elevated." Hence it reads: The heads [and of course part of the shoulder] of those baptized being elevated, etc." Now "the heads of those submerged" cannot be elevated *above* the water when *the whole is submerged*. So his *test* texts *refute* his position. No. 25 is in doubt as to correctness of the Greek, hence can't decide a doubtful point, since *two* doubts do not clear away a third doubt. "The soldiers baptized themselves (*ek*) *out of* great wine cups, etc." So far from this being *dip in*, it is *baptize out of*, (*ek pithon megalon*.) They became *drunk*, baptized, as Plato and others use *baptidzo* for "make drunk;" they did so [*ek*] *out of*, not *in* the "wine-jars, etc." There is no *dip* here. Soldiers do not hesitate to drink out of cups or wine-jars with the mouth we know. In Aristophanes it occurs once. It is metaphorically for aspersing, abusing, pouring abuse upon the stewards, baptizing them with abuse. We use asperse, foul aspersion, torrent of abuse, pour abuse upon, for this very act here described by *baptidzo*. He fails still to even jar our position.

He next introduces example 39, p. 18 of Conant. "And **already becoming immersed** [*baptized*] and wanting little of **sinking**, some of the pirates at first attempted to leave, and **got aboard of their own bark**." A "storm" up—pirates seize ~~the vessel~~ *Conant* says, "becoming immersed"—that is **ized**. Now how could the ves-

sel be *clear under*, as you immerse men, when it adds: "*and wanting little of sinking—being immersed?*" It reads thus: "But being ALREADY baptized [*i. e.* with waves leaping upon it—*affusion*] *and wanting little of being IMMERSED*—more literally—wanting little of immersing—sinking—some of the pirates," etc. Here then, 1. though baptized, the vessel *was not immersed*. 2. The vessel was baptized, yet "*some of the pirates—not all—were attempting to leave.*" Now can that be said of a vessel "*already immersed.*" If *all* the vessel was under water, how could some of the pirates be *attempting* to leave it? They would be either *under* water with it, else left floating when it had sunk. But, 3. It does not say all or a *part had deserted* the vessel. "*At first*"—while it was baptized—"some attempted to leave—by little boats no doubt—and to get aboard their own bark." Thus all the facts show, and *the very words* show that *baptidzo* here *does not* immerse the vessel. It "*still wanted a little of immersing—katadunai*" N. 63, p. 33, comes nearer than any Greek sentence in iron age Greek of supporting *dip* as a meaning of *baptidzo*. If it does, it is *the only place in all the Greek known to man* where it means *dip—the very meaning you want*—Carson saying it "*ALWAYS means to dip,*" and A. Campbell, "*wherever you find bap—the stem syllable—there you find dip.*"

1st. Then, there is no reliability in the Greek text of Josephus here. It has been tampered with badly by immersionist editors for centuries. See Conant, 33 even.

2d. It reads very differently *on this very point* in different editions. Hence all is in doubt about it. The truest reading, the recognized one is: "*and baptizing a little of the ashes of it—the burnt heifer—in water—that is, pouring a little of the ashes into a fountain of water (in aquam-baptisantes) * * * eis paegaen, they sprinkled,*" etc. There is no *dip* here, it is rather the reverse; a little of the ashes was cast or poured into water. Conant adopts a false reading: "*suggested by Bonfrer, on Num. xix,*" where he thinks there was "*an error in copying.*" In a word, a couple of immersionists make a verse of Greek of their own, that is, etymologically, and properly contrary to every use of it known, and by it support

dip, as if Josephus were the author! And *that* is *the best* they can do for their mode of baptism!

The other two cases are square against them. The one (70) in Conant, baptize the Egyptian blister plaster, now substituted by a pessary vastly different in material, shape and purpose, in or with "the milk of a woman," (*es gala gunaikos*.) Case 71—the mass of iron drawn by the smiths red-hot from the furnace, is *baptized with water*—*hudatiabaptidzetai*. Now,

1st. It is a red-hot *mass* of iron from the furnace. Such is *never* plunged into water, it would throw every drop out of the tub and scald the smiths.

2d. It is a *mass* of red-hot iron, so large that *smiths* [plural in Greek] have to handle it. Such a "mass drawn red-hot out of the furnace" is never plunged into water.

3d. It reads baptized [*hudati*] *with* water, dative of instrument, not *eis hudor*, into or in water.

4th. Smiths always sprinkle or lightly pour on water to temper down a large mass of hot iron. "The fiery glow" thus "quenched *with* water [*hudati*, again] ceases." There is *No dip in baptidzo*; not at all.

One more text he adduced—86, p. 42 in Conant.

"It is a fictitious work, the 'writer and date unknown.'"—Conant.

Conant reads, "*dipping* tow in oil." Now the fox's tail was not dipped in oil [Mr. D. here said fox's *tail* for *tow*, tied to its tail—a *lapsus linguae*] but *elaio baptizas*, was baptized *with oil*. Evidently it was no *dipping*. Any way, it is not allowable to take one extremely doubtful text as to meaning, to *settle another* that is in doubt. It was simply baptized *with* oil—dative of instrument, no *en* even, though it would not be proof, as even *en eloio* often occurs, *many* times, where the oil was *poured*. So the learned gentleman has exhausted his skill after he took days and nights to prepare his assault on my first hour's speech, and failed utterly, even to raise a clever smoke or cloud of dust.

ON SOAK.—Mell and Sophocles both use it for *baptidzo*. Mell is a Baptist author in Ga., and President of a college, I believe. Conant explains it by drench and "*sous*." Gale by "*laid* under."—*Wall*, 11, 75.

Once more let me explain to you the difference between *my* position and the old school of authors.

1. No one of them ever attempted a *scientific* treatment of this question. They took it up where they found it at the close of the dark ages.

2. Not one of them ever made a table of the occurrences of this word for any given space of time, not to say of its *earlier* use and that of its root, *bapto*, or of chronologic order as to its meanings, hence they all begin and *end* their citations on it from the *latest* ages of Greek, reversing every principle of science and philology. This course we repudiate.

3. Nearly all authorities claimed by the Doctor relied—those *Pedobaptists* we mean—relied on two things as settling its philology. 1st. That Proselyte Baptism by immersion, as seen in Maimonides, twelfth century after Christ, existed before and in Paul's day, and hence, (2.) that Paul alludes to it Rom. vi, 4, as an immersion. Instead of treating the question scientifically, they assume that to be a definition as Dr. Graves does. By the same course, and far more consistently, we can assume that seven authorities define it pour, the four Evangelists, the Harbinger, Peter and Christ. This is ignoring science and philology. We believe it shows how it was understood then, where they expressly call this pouring of the Spirit baptizing; but we have never called it in on treating of the philology of the word.

4. All these authorities sustain sprinkle. They hold it and pouring to have been the main modes in apostolic history. Vossius, Suicer, Witsius, Beza, all of whose works I have; all these old philologists; all copying each other with hardly a variation through centuries; all moving in each other's tracks, all hold that *baptidzo* applied to sprinklings and pourings. Take the strongest of them, Beza and Suicer, who have been quoted even as out and out immersionists. Here is Beza, whose old folio work you see in my hand, over three hundred years old—Suicer's folio, Vol. i. Also Dr. Graves' quotation from Judd, makes Beza depose thus: "Beza, after stating that *baptidzo* properly means to immerse, and never to wash, except as a consequence of immersion [he says no such thing]

s, *Nec alia est*, etc., nor does the signification of *amad*, which the Syrians use for baptize differ at all from this.—See Beza's mat. in Marc. 7, 4, etc."

Here is a gross perversion and misstatement of the language and meaning of Beza both. As to his words:

1. Beza's words are, "Neither indeed does *baptidzein* signify wash except by consequence. For properly it is to immerse," and refers to Plutarch, etc., and refers to Matthew 11, for his fuller statement, where Judd alone finds his tement on *amad* not here. There Beza says: "But *baptidzein* means to wet, moisten, to plunge." Then he says:— "Neither is there any other meaning to *amad*, etc." He then gives it answers to *tabhal* rather than *rachats*, that is primarily. Yet he renders it *lavo*, wash, in a number of places. This, then, is Beza's meaning:

1. *baptidzo*, in classic usage, is to moisten, plunge. Its root, *bapto*, to dye, immersing.
2. It means to wash, therefore, as a consequence. But,
3. It then came to apply to washings by pouring, etc.

PROOF.

On Acts i, 5, "John indeed baptized with water," etc., Beza says: "there is a double antithesis, when, from the one [father] emanated the Holy Spirit, the other [this antithesis] OF THE WATER POURED BY JOHN and of the Holy Spirit falling upon the apostles, which mission of the Holy Spirit, and POURING [of the water] is called *baptism*." This shows what Beza meant. He refers to Acts x, and other places where the same practice was followed.

WOLFIIUS.—The great John A. Wolfius, curae Philo. et crit. Ed., 1739, Vol. 1. p. 658 in Luk. xi. 38, says:

"And this is one place in the New Testament where the verb (*baptidzo*) means washing, done by sprinkling—*aspersione tantum*." To this agrees Deylingius.

SCICER* is held by eminent scholars as the ablest and most valuable lexicon [Thesaurus] ever written for the interpreta-

* Thesaurus Fæderis. F. Pat. Græcæ, 2 vols. folio, 1728.

tion of New Testament words. So thinks Dr. Smith. He is always quoted for immersion by immersionists. After telling us the ancient lexicons, Glosses, etc., define *bapto* to moisten, wet, he giving it immerse, etc., he thus defines *baptidzo*. "It is more than to swim—less than immerse"—i. e., *dunai*—sink] which, he thinks always has the effect [*dunai*] of sending to the bottom.† Then: "But because anything is accustomed to be plunged in water that it may be washed or cleansed; hence it occurs as *tabal* in the Hebrew, which the LXX translate *baptidzo* 2. Kings, v. 14, and is taken for *rachats*, which is to wash. By metathesis *to baptidzein* is used for the same [*lavare*—wash,] in Greek, as Judith xii. 8, [7 Sarihc.] xxxiv. 30; Luke xi, 38. "Then B. 2, p. 633, he says, showing his idea of [*lavare*] wash, "the thing signified is represented by immersion or sprinkling."‡

H. WITSIUS.—De Ocoen. Foederum Dei, 1685: He admits John and the disciples practiced immersion in John's day, ordinarily. He says *bapto* and *baptidzo* mean to sink, moisten or dip, yet (continues he), it is not to be supposed that immersion is thus necessary to baptism, since it may be accomplished by pouring or sprinkling—(*ut perfusione vel aspersione rite peragi non possit*—as if it could not be performed by perfusion or sprinkling,) p. 672. He then urges that the 3000 on Pentecost, Cornelius, etc., were all baptized, "were perfused or sprinkled with the water—aqua perfusos vel adpersos, quam mersos esse." While he grants "*baptidzo* properly [classically] means to sink, yet it is used more generally for every kind of purification.

LIGHTFOOT.—"The word, therefore, *baptismous*, applied to all these (people, brazen vessels, beds, etc., Mark vii, 4,) properly and strictly is not to be taken of *dipping* or *plunging* [*italics his*], but, in respect of some things, of washing only, and in respect of others, of SPRINKLING only."—*Hores Heb. et Tal.* ii, 419.

WESLEY'S Notes, Mark vii, 4.—"The Greek word (*baptismous*) means indifferently either washing or sprinkling." He thinks all those baptized by John were by affusion. See on Matt. iii, 6, and that Heb. x, 22, alluded to ancient manner of baptizing by sprinkling. See on Col. ii, 12.

A. CLARKE.—"Were the people dipped or sprinkled? for it is certain *bapto* and *baptidzo* mean both." On Matt. iii, 6.

† See Vol. 1, folio. Vossius' views we exposed, where Drs. Conant, Carson, etc., utterly crush this conceit.

‡ Quae per immersionem aut aspersionem.

LATER CRITICS FOR THE LEARNED.

STIER.—“*Baptidzo* occurs frequently in the sense of mere washing.” He supposes at times they may have been dipped, when otherwise it would be by sprinkling, as probably on the day of Pentecost. *Leben Jesu*, viii. 303, note.

Now here you see how those old philologists talked. We put in Stier as a living and great commentator of Germany in the present age, second to none.

OLSHAUSEN has the same in substance. BAUMGARTEN, THOLUCK, EBRARD, FAIRBAIRN, ALFORD, all, and many others, too numerous to name, of the greatest scholars of the present age, all support this.

Now the point where we differ is, these old philologists knew they all held that *baptidzo* applied to affusions. They saw that. They saw it was the popular mode in Apostolic times. The point is, they accounted for the philosophy of the word's meaning from the old empirical standpoint, we go solely by the scientific method. We hope we are now well understood. We have shown the age of the Syriac version; did in our last reply. Those facts stand in the record, and will never be met. Let Dr. Graves answer Dr. Graves and Dr. Judd, Walton, Davidson, Giles, etc., etc., as well as the whole voice and testimony of the Syriac church.

If the sacred writers had desired to say dip, a thorough dip, they had two words, *eupto*, *kolumbao*. If immerse, they had, *buthidzo*, *pontidzo*, *enduo*, *katabontidzo*, *kataduno*; out of these it was easy to select. Yet never do they use them. The immersion, dark age Greeks used several of those words often, over and again when they wished to say immerse. Again we have the old canon, sprinkle, “scatter in drops” theory. Well that is the best he can do to keep afloat. I ought not to complain. We have seen that Moses sprinkled the book, the tabernacle, the people. David prayed, in Greek, Latin and Syriac (Ps. xli, 9), it reads: “Sprinkle me.” Solomon: “I have sprinkled my bed with myrrh,” perfumed in James. Herodotus says the priests commanded the people *rantidzeim*, to sprinkle themselves.” Pindar often, as all Greeks, uses it the same way—but no, says Dr. G. it is not so, his theory requires that

lame crutch. Philology, lexicons, authorities, classics, versions, fathers, ALL, ALL desert him—his only support is crazy Ewing and this crotchet. Why verbs compounded, *perfundo*, *conspergo*, take a direct accusative, perfuse, and mean to stain, bespatter, spot, &c., and defile. The good Doctor thinks we were in a blunder, at least as to Wesley. No, no, we made no blunder, not at all. No mistake yet. Now sir, we appeal to this audience, to our immersion friends, what have they to stand upon? You see we have all the facts, all the authorities, all science and the Bible with us, what can you do?—[*Time out.*

DR. GRAVES' ELEVENTH SPEECH.

Argument From the Earliest Greek Fathers.

MR. PRESIDENT:—I will now return to my argument from the Greek Fathers.

Cyril, bishop (pastor) of Jerusalem, born after Christ 315, says:

Instruction III. On Baptism, xii. "For as Jesus, assuming the sins of the world, died, that having slain sin he might raise thee up in righteousness; so also thou, going down into the water, and in a manner buried in the waters as he in the rock, art raised again, walking in newness of life."

The same writer, Initiation II. On the Ceremonies of Baptism. "O strange and wonderful transaction! Not truly did we die, nor were we truly buried, nor truly crucified did we rise again; but the imitation was in a similitude, while the salvation was in truth. Christ was really crucified, and really was buried, and truly rose again; and all these things have been graciously imparted to us, that sharing his sufferings in imitation, we might in truth obtain salvation."

The same writer, Initiation V. 4, "After these things, ye were led by the hand to the sacred font of the divine immersion (baptism), as Christ from the cross to the prepared tomb. And each was asked, if he believes in the name of the Father, and of the Son, and of the Holy Spirit. And ye professed the saving profession, and sank down thrice into the water, and again came up. And there, by a symbol, shadowing forth the burial of Christ," etc.

The same writer, Instruction VIII, On the Holy Spirit II. 14. "For the Lord saith: 'Ye shall be immersed (baptized) in the Holy Spirit not many days after this.' Not in part the grace; but all sufficing the power! For as he who sinks down in the water and is immersed (baptized) is surrounded on all sides by the waters, so also they were completely immersed (baptized) by the Spirit."

Though the word *baptidzo* is not here used in these examples, the act of baptism is unmistakably declared by another term, and this helps us to understand how these Fathers understood those passages we have commented upon, "buried with him in baptism," and "the baptism in the Spirit."

Basil, the Great, born three hundred and thirty years after Christ, says:

On the Holy Spirit, ch. XV. 35. "Imitating the burial of Christ by the

immersion (baptism) for the bodies of those immersed (baptized) are as it were buried in the water."

Now, substitute either sprinkling or pouring for *baptismatos* here and see if it makes sense. "Imitating the burial of Christ *by the sprinkling, by the pouring!*" Read on. "For the bodies of those *sprinkled, poured* (which you cannot do) are as it were *en thaptetai too hudati* [buried, sepulchred] in the water." Immersion alone will satisfy the sense, and, therefore, it is the literal meaning of *baptidzo*.

The same writer, in the same passage, a few lines below.

"The water presents the image of death, receiving the body as in a tomb."

The same writer, On Baptism, book I. ch. 1, 4, "Which we seem to have covenanted by the immersion (baptism) in water, professing to have been crucified with, to have died with, to have been buried with, and so forth, as it is written."

All can see what the early Fathers understood the design of baptism to be, viz., a *profession* on the part of the subject that he *had been crucified* with Christ, died with Christ, buried and risen with him to a new life; and so they imitate these acts in their baptism.

Chrysostom, born A. D. 349, says:

Comment on I Cor. Discourse XL, I. "For to be immersed (baptized) and to sink down, then to emerge, is a symbol of the descent into the under-world, and of the ascent from thence. Therefore Paul calls the immersion (baptism) the tomb, saying: "We were buried, therefore, with him by the immersion (baptism) into death."

The same writer, On the Gospel of John, Discourse XXV. "Divine symbols are therein celebrated, burial and deadness, and resurrection and life. And all these take place together; for when we sink down in the waters as in a kind of tomb, the new man comes up again."

No one can mistake the meaning of these Greek Fathers touching the design of Christian baptism or their use of the verb *baptidzo*. They never used it in the sense of "to sprinkle," or "to pour," never. Let my opponent produce *one* instance, just *one*.

Testimony of the Latin Fathers.

Tertullian, who was born about fifty years after the death of John, thus speaks of the *act* which determines what they understood the meaning of *baptidzo* to be.

Tertullian, On the Resurrection of the Body, chapter 47. Quoting Rom. vi, 3, says:

"An ignoratis quod quicumque in Christum Jesum tincti sumus, in mortem ejus tincti sumus?"

"Know ye not that so many of us as were immersed into Christ Jesus, were immersed into his death?"

I wish you all to notice in what sense Tertullian, as did all the ecclesiastical fathers, used the Latin verb *tingo*, when alluding to baptism, and as *they* used it, all lexicons, when defining *baptidzo* by *tingo*, mean the selfsame thing, "to immerse," "to dip." You will see that Elder Ditzler will translate it to "sprinkle" to make out his case. Anciently, and when referring to the Christian rite, it never means "sprinkle," as each one can see from the passages in which it stands; it corresponds with the Greek verb *bapto*, which primarily always means "to dip," secondarily, "to dye," since dyeing was done by dipping.

The same writer, a few lines below:

"Per simulacrum enim morimur in baptismo, sed per veritatem resurgimus in carne, sicut et Christus."

"For by an image we die in baptism, but we truly rise in the flesh, as did also Christ."

The same writer, against Praxeas, chapter 26. Speaking of the Savior's command, in Mat. xxviii. 19, he says:

"Et novissime mandans ut tingerent in Patrem et Filium et Spiritum sanctum."

"And last of all, commanding that they should immerse into the Father, and the Son, and the Holy Spirit."

The same writer, On the Soldier's Crown, chapter 3.

"Dehinc ter mergitamus, amplius aliquid respondente quam Dominus in evangelio determinavit."

"Then we are three times immersed, answering somewhat more than the Lord prescribed in the gospel."

Mark here, that while Tertullian admits they had commenced to use THREE immersions, he himself declares *that it is without Scriptural authority*; and he is the first one who mentions trine immersion.

The same writer, On Public Shows, chapter 4.

"Cum aquam ingressi christianam fidem in legis suas verba profiteamur."

"When, entering into the water, we profess the Christian faith, in words of his own law."

All will see that they not only *entered into* the water, but in this age all were required to profess their personal faith in Christ.

Ambrose was born about 300 years after Christ, and he thus alludes to the act of baptism :

Ambrose, On the Sacraments, book ii. chapter 7.

" Interrogatus es: Credisne in Deum Patrem omnipotentem? Dixisti, Credo; et mersisti, hoc est, sepultus es."

"Thou wast asked: Dost thou believe in God the Father almighty? Thou saidst, I believe; and thou didst sink down, that is, wast buried."

The same Work, book iii. chapter i. 1.

" Hesterno die de fonte disputavimus, cujus species veluti quaedam sepulchri forma est; in quem credentes in Patrem et Filium et Spiritum sanctum, recipimur et demergimur et surgimus, hoc est, resuscitamur."

"Yesterday we discoursed respecting the font, whose appearance is, as it were, a form of sepulchre; into which, believing in the Father, and the Son, and the Holy Spirit, we are received and submerged, and rise, that is, are restored to life."

The same Work, book iii. chapter i, 2.

" Ergo resurrectio quid est, nisi quando de morte ad vitam resurgimus? Sic ergo et in baptismo, quoniam similitudo mortis est, sine dubio dum mergis et resurgis, similitudo fit resurrectionis."

"What then is a resurrection, except when we rise again from death to life? So, then, also in baptism, since there is a similitude of death, without doubt, whilst thou dost sink down and rise again, there is a similitude of the resurrection."

Jerome, born A. D., 331 says, in his Comment. on the Epistle to the Ephesians, book ii. chapter 4, on chapter iv. 5 :

" Et ter mergimur, ut Trinitatis unum appareat sacramentum."

"And thrice we are immersed, that there may appear one sacrament of the Trinity."

Alcuin, born A. D., 735, to the brethren at Lyons, in epistle xc. speaking of the Christian rite of baptism, he says :

" Ut vero cognoscatis hujus sacratissimi mysterii significatione, juxta sanctorum Patrum intelligentiam et statuta ecclesiastica, vestrae charitati eadem sacramenta catholica interpretatione ostendam."

"That you may know the things signified by this most sacred mystery, according to the understanding of the holy fathers and the statutes of the church, I will show to your love the same sacraments, with the catholic interpretation."

After a full description and explanation of the preliminary ceremonies, he adds :

" Et sic in nomine sanctae Trinitatis trina submersione baptizatur."

"And so, in the name of the holy Trinity, he is baptized with a trine submersion."

All can see that no other act than immersion will answer the design of baptism as observed by the church for the first eight centuries after Christ.

No candid man can question how the church usually understood the term *baptidzo* in the commission; as did the Greeks, so the Latins; all understood it to denote an immersion, or its equivalent.

Replication.

A few little things first before I forget them :

1. If it was indeed true, which he takes so much time to assert, and closes each speech with—*i. e.*, “that all the facts, all the authorities, all science, and the Bible, are with him;” if this were true, would he not, at least, deign to bring some of them forward? I intreat him to state one, just one, under each head. I want something definite, tangible to reply to—this striking at thin air is tiresome. Bring forward just one passage in the New Testament referring to baptism in which there is a word that the Greeks ever used in the signification of to sprinkle—the primary meaning of which is given, to sprinkle, in any Greek lexicon. This would be a delightful fact for his brethren to contemplate. Or let him produce one standard lexicon of the Greek language that gives either to sprinkle or to pour upon as the real primary and literal meaning of *baptidzo*. That would be refreshing indeed, and a thousand times better than my friend’s bold assertions. Or, let him, now, while we are upon the subject, produce one Greek authority, in any age, who used *baptidzo* in the physical sense of to sprinkle or to pour. I doubt not that he could procure a million for the example, and be crowned with immortal glory by his friends.

If he can do none of these important things, will he produce a recognized standard authority in Germany or America who endorses the new-born philology, presented to be christened in this discussion—*i. e.*, that the first meanings given by the lexicographers of all languages are not the primary and literal—but the first definition ever given to a word in the ages of ages past is the only true primary, and is the meaning we should give the word to-day!

That Elliptically, in English, and in other languages, to sprinkle and to pour do sometimes take an indivisible noun without a preposition expressed is true, and what I have said, but I do say that when not expressed, it must be understood. Every tyro in language knows this to be a fact, so that if my opponent should produce a dozen examples, instead of his two or three examples, which forsake him on examination, they amount to nothing.

David did indeed pray, "sprinkle me," but why did he stop short? The rest is with hyssop, "a hyssop branch dipped in the water of purification, and I shall be clean." Why would he not give you the whole verse? To sprinkle an object with fluid is something quite different from sprinkling that object itself. It is also true that Herodotus says the priests commanded the people to sprinkle themselves. But why does he stop short again? Sprinkle themselves with what? Will he tell us?

There never was a command given to people on this earth to sprinkle themselves with no other qualifying or explanatory words. It is with *something*, dust, ashes or fluid. This canon is no thin conceit of mine. It confronts him at every turn, and he can find no enchantment that will prevail against it, and I care not how often he alludes to it. I wish the people of this whole land to be thoroughly impressed with it. I will unite with him in submitting the question to the Presidents, and the Professors of languages in every college in the United States, and agree to abide by their decision. I will restate my position in the form of a universal rule of all languages.

Before all nouns denoting persons or *indivisible* things, used as direct objects of the verbs, to sprinkle, to pour, etc., there must be the preposition, on or upon, expressed or understood.

He brings forward several pedobaptists to testify as partisans, rather than scholars, that they think, while it is true John, Christ and his disciples practiced immersion, yet it is not in all cases necessary, etc. But who told them it is not necessary? It is a question of fact we are settling, and these very witnesses establish that!

He so garbles the few authorities he produced in his last speech that it is impossible to determine what they do say. Wesley and A. Clarke wrote in English, why will he not quote full sentences from them?

That Witsius is not fairly presented is evident from the few words of Latin Elder D. submits. For aught I know Witsius says, and he certainly is more likely to have said, after affirming as he does, that *bapto* and *baptidzo* mean to dip, to immerse—I have never seen where he says to moisten) that it is not to be supposed that immersion is thus necessary to baptism, since it may be accomplished by pouring or sprinkling. Eld. D. quotes these words as implying this: “*ut perfusione vel aspersione rite peragi non possit*,” and translates it “as if it could not be performed by perfusion or sprinkling.” The Latin as it stands does not read thus, *ut* never means “as if,” but “that,” “so that.” Then it read, “so that” *rite* “with due religious observance—it cannot be performed by sprinkling or pouring!” I call for the whole paragraph in which the language is found, and unless produced will claim that Witsius says the very opposite of what my opponent represents him as saying. But again.

Eld. D. makes him say that the 3,000 were baptized—*aqua perfusos vel adpersos quam mersos esse*—is all the Latin he gives and translates it, “were perfused or sprinkled with the water,” but there is *mersos esse* which he does not pretend to translate! How are we to decide what the author does say? Suppose he does give it as his opinion that they were aspersed, it is only an opinion *at best*, and does not weaken my position after he has frankly confessed that the proper and literal meaning of *baptidzo*, is to dip, to immerse. Stuart and Anthon after stating this as scholars, yet as churchmen, they believed that sprinkling would answer. *But who told them so, when Christ commanded to immerse?*

Until Eld. Ditzler presents us with the Latin text of Witsius, I will suppose, with greater show of reason that he said, since the word *baptidzo* means only to immerse, if those in the day of Pentecost were baptized by affusion—they must

have been so copiously over poured or besprinkled with water, as to have been *immersed* in it.

I will give the fuller testimony of these witnesses in my argument from the admission of learned Pedobaptists, when we shall see what Beza, and Wolfius and Suicer do say.

I will now give a few minutes to reviewing his constructions of the examples from Greek authors, to prove two things.

1. That *baptidzo* when used in its physical sense, by which I mean its literal, as opposed to its figurative, means only to dip, to immerse, overwhelm.

2. That his repeated assertion that "in every instance in classic Greek where *baptidzo* puts a living being under water—clear under—it destroys." I will notice his statements in the order I have noted them.

1. He intimates that Dr. Conant has not given every instance of the use of *baptidzo* in Greek authors—omitting those that were against his case. Now I suggest that the bare assertion of my opponent is not quite sufficient to impeach so honorable a scholar as Dr. Conant. There is not a Christian scholar in either hemisphere but that respects Dr. Conant, and believes him above deceit or trickery.

If my opponent has found any not discovered by Dr. Conant and all scholars before his day, he would be profoundly thankful to Elder Ditzler to cite them, giving the work, chapter and page, where the example can be found, and this is the time and place where Elder Ditzler should have presented the quotations of the text in full, and his translation. His assertions and a few disconnected words and disjointed sentences, will not pass—I will wait for them.

2. I did not cite the example he mentions, at all; he indulges his fancy when he tells you what I said about this Ex.; but this case is a clear case of immersion, if he would only give it to you in full—"the ship being immersed by the waves,"—*submerged*, immersed—"became filled with sea water, and confusion," etc.,—and let him give the full text of the examples.

You will observe, he takes no notice of my first example from Aristotle, where the land at ebb tide was not immersed, however much it was sprinkled by the spray of the sea, but at flood tide it was immersed—overflowed—buried under the water.

Nor does he notice my second, third, fourth or fifth—first five examples unnoticed! He does notice my seventh (Conant's 22.) by simply impeaching the translation of Conant—declaring it “false” and “most outrageous.”

Now will every scholar and school-boy even decide between the fidelity and scholarship of the accused and the accuser. As this is a serious charge, that will be perpetuated so long as this discussion is read, I propose to examine it, and therefore give the full text:

The same writer, Jewish War, book III, ch. 10, 9. He says of the Jews, in describing their contest with the Roman soldiers on the sea of Galilee:

“And when they ventured to come near, they suffered harm before they could inflict any, and WERE SUBMERGED (BAPTIZED) along with their vessels; *toon de baptisthentoon tous ananeuontas e belos ephthanen e schedia katelambane*; and those of the SUBMERGED (BAPTIZED) who raised their heads, either a missile reached or a vessel overtook.”

Now, Elder D. very learnedly and critically informs us that “*tous ananeuontas* is a participle, [and he might have said in the indicative action and present tense,] and should be rendered their heads being elevated;” but Dr. Conant was so ignorant as to render it as if it was an active verb, indicative mood, and exclaims “most outrageous!” Now, every tyro in Greek, and every schoolboy in this house who has committed the rules of his elementary grammar, should know how to translate participles, preceded by the definite article. I have had no opportunity to refer to a Greek grammar, but will venture to quote from memory, from the rule for rendering such phrases. “The definite article, before a participle, should be translated as a relative pronoun, and the participle should be rendered as a verb in the indicative of its own tense.”

Conant has precisely so rendered it. Mark it: “And those of the submerged *tous* who—*ananenoutas*—*raised their heads*”—literally, *swim to the top*. Elder Ditzler, of course, never met with this rule, and really did not know how it should be

rendered. This is the kindest construction that can be placed upon his statement; but his boldness and recklessness in questioning the correctness of such a scholar as Dr. Conant is what appalls me. We pass this most disastrous attempt at a simple Greek criticism, to avoid the force of this clear example, with this conclusion, that Elder D.'s mere assertions, however often or loudly made, no more than his translations, can be safely relied upon without careful examination.

In this example, then, *baptidzo* did put the soldiers "clean under the water," with their vessels, and those swimming or rising to the surface, were so alive that it was necessary to dispatch them with weapons.

Strange to say, Elder D. says I introduced Ex. 25 and 39 of Conant, cases which I never mentioned. He is repeating his debate with Mr. Wilkes I expect—he is not debating with me.

He says I introduced example 68; he is again firing from some of his old notes at Mr. Wilkes or Brentz, and talking wisely about the old iron age of Greek, as if that had anything to do with this question, and charging again that two Baptists, Conant and Bonfrer have made a verse and falsely attribute it to Josephus. All this may appear wonderful to his brethren, but scholars will have their own opinion of the modesty of the charge.

Touching the Example 70 in Conant, he evidently yields. He does not translate *baptidzo* at all, giving only the transferred word *baptidzo*, and incorrectly renders it *espergo*, with milk, perverting the manifest meaning of the passage.

Example 71. He meets with the simple assertion that smiths are never wont to cool red-hot iron by plunging it into a bath or tub of water, but always cool the hot iron by sprinkling water upon it. I will refer this learned criticism to blacksmiths everywhere.

I know how the Latin smiths cooled their hot iron—or metals. I remember Virgil describes the Cyclops forging arms—

"Alii stridentia tinguant ora lacu."

Others plunge the hissing brass in the lake. Will he translate this, sprinkled the hissing brass with the lake? Will he?

The ancient mode of cooling red hot metal is established.

He meets Example 86, with Dr. Conant's note, but what matters the date or the author, the force of *baptidzo* is manifestly to immerse, to dip.

My opponent, by the time he reached the 86 Example, evidently became so confused, that he could not, with the book, the text, and translation before him, distinguish between the tail and toe!

Conant neither says that the fox's *toe* was dipped in oil, nor that his *tail* was dipped in oil, and he exhausts his remaining strength, by explaining to us that the oil was poured upon the fox's tail, and not the tail dipped into the oil! This is rather more than I can stand; you must excuse me for smiling. He will probably recover his ideas, and return to this, and all my examples in his next speech, so I will not press him further now.—*Time out.*

DR. DITZLER'S ELEVENTH SPEECH.

GENTLEMEN MODERATORS:—As to the language of the Peshito, it is *Syriac*. It was the vernacular of Christ, and of his Apostles. The proofs of that are so abundant it would swell into a large volume. Dr. Graves says the Syriac church did not have a version [so early] because they had *Greek*! Why was not *Peter detected* by Jews of his *Galilean* dialect, which notoriously pronounced certain Aramaean or Syriac letters so different from the Jerusalem manner, just as Englishmen from Durham differ from Londoners, Yankees from Virginians in many words, that the Jews had many anecdotes on it, as Lightfoot shows us. Horne and others also give us examples. Did not Josephus have to study Greek, and *never did* master its pronunciation because he began so late, and he so commanding a scholar? All the words in the New Testament preserved to us as used by Christ are of the Aramaean dialect or Syriac. Josephus tells how unpopular it was for any Jew to study Greek. All history agrees that Matthew was *originally* composed in what they called Hebrew, that is, a dialect of the Syriac. As for Alford, he *did* hold that it was in Syriac, but changed his opinion as he tells us. He may change back again yet.

Martini, Francius, Ludovicus. Walton, and hosts of the greatest scholars and critics known, hold that what was *written in Greek was at the same time thought in Syriac*. Palfrey says the Peshito presents our Savior's discourses "essentially in the language in which they were originally pronounced." Francius: "Christ spoke and discussed in the Syriac language." Walton: "Whose vernacular language was Syriac." Ludovicus, (author of a Syriac Lex., &c.) affirms that *the true import* of the phraseology of the New Testament can scarcely be learned, except from the Syriac." Walton: "They conceived (says he) in Syriac that which they wrote in Greek." President Stiles, of Yale, says: "The greatest part of the New

Testament was originally written in Syriac, and not merely *translated in the Apostolic age*." With him the Syriac Peshito is "of the same authority as the Greek." So we could continue the list of the greatest of names for this old Apostolic work. It is only partisans, who, when it was supposed to favor *their* views, put it up in the Apostolic age, but now wish to run it as far off as possible, because so crushing, so disastrous to their cause—only *those* now wish to cry out and tone down the value of the purest version by common consent that ever was made. People will know how to estimate that.

I told you at the start the word for the baptism of the Savior was *brecho*. To be sure it is. But when *brecho*, such a *gentle sprinkle* as *that* is translated *baptize* by the *Apostolic* Christians, and *baptidzo* (*tabhal*) in Hebrew is translated *sprinkle*;—I say when *they* translate *sprinkle* *baptize* and *baptize*, *sprinkle*, does it not utterly crush our opponent? The feeble the *sprinkle* the better for our side; for then it will meet those silly ministers, whom Wall so denounces, who put *so little* water on an infant's head. As for me, I always *pour* it on.

Origen does not use *baptidzo* metaphorically. It is a plain, simple case. Four pitchers of water were poured on the altar and the wood. It was repeated three times. No such thing as a barrel existed then. The Hebrew word never means barrel. Every lexicon on earth, every version on earth renders it either pitcher or water-bucket. There was no *overwhelm* about it. If it was, it was no *dip*, no *plunge*, no *immersion*. Where is the *dip* here? But it was a plain, simple baptism. Four pitchers of water were poured on. Origen and Basil use the word *baptidzo*, *baptize*, where the Bible uses the word, poured on the water on the altar, &c.

There is no getting around these facts. Both allude to the water as poured on. Basil names it pointedly. Hence there was no metaphor, it was baptism with water, the water poured on. They were Greeks; they called it baptizing.

But the Doctor comes back feebly on *perfuncto*, a compound. Now, the point *there* is decidedly against the Doctor; for *this* word now takes even an accusative, terminates or acts directly

on the object even—hence perfuse. It is used at times for wash in Ovid e. g., and for stain, “bathe,” “wash,” which meaning shows it terminates often, as *baptidzo*, on the object. When he brings the proof that Agamemnon actually dipped himself clear under the water, immersed himself, we will notice it further. He adduces no proof as yet, and on him lies that burden.

The party breathed like one baptized. Why, does he not know that water thrown suddenly on one often quite takes the breath? Again, if by baptized you mean *immersed*, no one can breathe who is immersed in your sense, totally under, sunk, unless he had a diving-bell. Who can breathe when immersed?

You imply, has been immersed. It may allude simply to one standing immersed in water up to the waist, but surely no one immersed breathes, that is immersed clear under.

The Doctor gets wonderfully confused over Julianus, the learned father of the 4th century. I wonder not at this. The quotation is here in Beza, or Matt. iii, 6, 11. But Dr. G. thinks *perfundo* is to pour all over, or something of the kind. That would not help his cause. To pour water all over a man is not dip, immerse. But he is simply defining *baptidzo*. That is the point. “It means to sprinkle,” says Julianus. No father denied it. *Perfundo* is the first word by which Stephanus, Schleusner, Stokius, Schrevellius, &c., define *raino*, the main Greek for sprinkle. It is oftener used for sprinkle by lexicographers and Fathers than *adspergo* or *conspergo*. But Tertullian used it. He uses *adspergo* a number of times in *De Baptismo* when treating of baptism, as well as *mergo* once, and *tingo* often. In *De Anima* cap. 51, he uses *mergo*, *tingo*, *perfundo*.

The very men who use this term when they wish to say pour, use *fudit*, pour forth or pour upon, *profundo*, and when copiousness is desired, they qualify by *largeter* or *copiose*. Thus do Schleusner, Stokius, Schaetgennius, &c. Our battlements all stand yet, while the last ditch has been lost by the Doctor. But he insists the Eastern Church all baptize by dipping. That is a mistake.

1. It is not proof that it is the Bible mode were that so.

2. They all use *three* dips when they dip at all, showing superstition, not Scripture.

3. It is not true as abundant testimony by various men traveling there to the contrary has been repeatedly published of late years. Gazes is a native Greek, lived and died at Athens, translated and studied in Europe, and his large lexicon, (8 vol.) gives not only *louo*, *brecho*, but *epicuno*, pour upon. He wrote in modern Greek on ancient Greek. So Kouma, native Greek, in his lexicon, gives "besprinkle" for *baptidzo*.

We will now present some facts on the Eastern church and test what they believe.

While we freely admit that the fathers immersed with a trine immersion, several facts must not be forgotten.

1st. The very first time immersion appears in patristic literature, it is trine immersion, and always required "three immersions" "to accomplish the mystery of baptism." It was thus admitted one immersion was not baptism.

2nd. The moment immersion appears in history it is admitted not to be by divine authority.*

After this as well as in Tertullian, they gave the most revolting and superstitious reasons for immersion, in that they claim a Divine and medical virtue for the baptismal water; that the Spirit of God hovering over the water, had impregnated it with a Divine power, with sanctifying grace, and hence the propriety of being touched on all parts by the grace-imparting water. Hence, the *mode* as yet, had no claim, the importance of being washed all over, became a matter of great importance, and immersion being a more certain way of accomplishing this, it became the popular mode. This was fully expressed in a later day by Theophylact also—"he who simply receives the water [by affusion] is not wholly wetted [water, sprinkle, *hugrainomenon*] on all places," (Conant, 110, Lou. Debate, 569). Tertullian says: "All

* *Ter mergitmur, amplius, a liquid, respondentem quam Dominus in evangelio determinavit.* Three times immersed answering somewhat more than the Lord commanded, &c. See Conant, 117, Lou. Deb, 459.

waters therefore, * * do, after invocation of God, attain the sacramental power of sanctification. * * They imbibe, at the same time, the power of sanctifying," (De Bap. vol. 1, 232). Cyril: "If one desires to know why, through water * * the grace is given, let him take up the Divine Scriptures. * * For water is a great thing and the noblest of the four elements." John, of Damascus: "For from the beginning the Spirit moved upon the waters; and of old the Scripture testifies to water, that it is cleansing," (Conant, 125, 126).

Yet, with all Tertullian's superstition, he fully and explicitly admits the validity of aspersion or perfusion as baptism, and puts it in evidence that the church did, not discussing the subject, however, for it never was discussed in early days, the false statements about Novatian to the contrary, notwithstanding. The question was raised about the baptism of the Apostles—when and where were they baptized? Let us now hear Tertullian.

TERTULLIAN.

1. He says that "what we have to labor for is, that it may be granted to us to attain that blessing; for who will grant to you, a man of so faithless repentance, one single sprinkling of the water whatever?"*

Again: "Others make the suggestion, forced enough clearly, that the Apostles then served the term of baptism when, in their little ship, they were sprinkled (*adpersi*) with the waves; that Peter also was (*satis mersum*) mersed enough he walked on the sea. It is, however, as I think, one thing when to be sprinkled [*adspersi*] as were the eleven, or *intercepted* by the violence of the sea [as was Peter]; another thing to be baptized in obedience to the discipline of religion. * * Now, whether they were baptized in any manner whatever, or whether they continued to be unwashed to the end, &c."† Here note:

1. He fully grants different ways or modes of baptizing.
2. That had the Apostles voluntarily received the sprinkling of the spray upon them, it would have been baptism.
3. This sprinkling was a ceremonial washing [*lavo*].

*De Poeniten, c. vi.

† De Bap. c. 12.

4. The first quotation shows that they often baptized by sprinkling.

5. He uses *adspergo*, sprinkle, as being as complete a baptism as *mergo*.

6. In *De Anima*, he uses *mersit* for baptizing and “perfudit” *illi quos Menander ipse perfudit*, cap. 51, those whom Menander himself sprinkled.

As to *amad* and how the Syrians baptized, we read in an ancient council of the Syriac Church that the gender of the word was discussed, what form, as Semitic tongues have gender for verbs, and they say “When he baptizes, even with the invocation of the holy Trinity, and with the ablution of natural water, immersion or sprinkling, it is not true baptism,” “unless the proper word is used also.” [*Bibliotheca Orientalis*, Romæ, 1719, tom. iv. p. 50]. Again, “If when he baptizes he uses [that form of *amad*] for the present imperative, * * * immersion in natural water, washing or sprinkling, &c.,” *ibid.*

AMAD.

We have an account in the earliest Syriac literature of Simeon Barsaboe, Bishop of Sileucia and Ctesiphon. “He was surnamed *Bar Tsaboe*, the Baptist; * * and indeed he baptized his garments [*tseva*] with the blood of his life.”* Here a martyr, put to death, his own blood baptizes his body and garments, and he is called the Baptist therefrom.

Again we read in ancient Syriac literature that they retail and record, and believed that “when Christ, the Lord, was baptized in Jordan, say Simon the prophet and John Zugbi, John the Baptist filled a little vessel with water that flowed from his sacred body, and preserved it until the day he was beheaded, when he delivered it into the custody of his disciple, John the Evangelist. To this same John they add, when Christ instituted the eucharistic supper, and distributed a part to each of the Apostles, he gave a double portion, the rest of which he took and delivered in the same way as the other, in

* *Biblioth. Orient.* 1, 2, *bhadhmo*, etc., Lat. *ipse uero animæ suæ vestes proprio cruore tinxit*. By-the-way, does *tinxis* here mean what Dr. G. insists it does?

a little water vessel. And, afterward, he poured into this same vessel the water which flowed from the side when hanging on the cross, * * * that was the leaven of baptism, for the Apostles divided this water, which they were to use as an element in administering baptism.”†

Here, of course we know this to be a fiction, a tradition. But,

1. It shows what they believed in the mode of baptism, viz: that Christ was baptized in the Jordan *standing* the water poured upon him, flowing down over his body. Hence,

2. As *amad* expressed this, it could not mean properly immersion.

3. The water being divided out, carried abroad as an element with which they believed the Apostles baptized, shows the Syriac Church did not regard [*amad*] baptism as immersion.

Hence, we read again:

4. “There are seven kinds of baptism recorded. 1. The well known baptism in common with us all, that is to say, washing. 2. Legal baptism, that is, purification according to the law of Moses. 3. Baptism according to the tradition of the Elders, viz: the washing of cups, brazen vessels, couches, etc. 4. The baptism of John. 5. Baptism of Christ, etc. 6. The baptism of blood—I have a baptism to be baptized with.* 7. The baptism of tears.† Here the Syriac fathers, as the Greek fathers, held that.

1. The legal sprinklings for purification were baptisms.

2. That the blood shed in martyrdom baptized the person. It was therefore held that if one embraced Christ and failed of baptism, if he was put to death, his blood streaming out upon him baptized him.

3. The tears a penitent shed baptized him.

Such are the records in the literature of the old Syrian Church, aside from the versions already examined in a former speech.

† Biblioth, Orient, Assemani, tom, iv, 241-2. I omit by the dots the eucharistic references for brevity.

* Biblioth, Orient, iii, 357, *moro ve mamudhitho aith li dhempd.*

† *Mamuchitho dherne.*

This baptism of blood and tears and legal sprinklings for purifications we find in the early Greek Church also. Thus we read in Clement Alexandrianus, A. D. 190, repeated by Eusebius, that a backslider was overtaken by John, the Apostle, and reclaimed. "Then, trembling, he lamented bitterly, and embracing the old man (John) as he came up, attempted to plead for himself with his lamentations, as much as he was able; as if baptized a second time with his own tears."†

Chrysostom: "And as those who are baptized are washed with water, so those who are martyred are washed with (*louontai*) their own blood."

John of Damascus reckons seven baptisms, the seventh thus: "Seventh, that which is by blood and martyrdom, with which Christ himself for us was baptized."

Athanasius : "For it is proper to know that, in like manner, the fountain of tears by baptism cleanses man." Again: "Three baptisms, cleansing all sins whatever, God has bestowed on the nature of man. I speak of that of water, and again, that by the witness of our blood, and thirdly, that by tears, with which also the harlot was cleansed.*

In all these cases baptism is accomplished by tears falling on one, or by streaming over one's face even. It is effected by blood streaming from wounds in the body—all by affusion. Origen also speaks of "the baptism of blood," referring to that of Christ on the cross. So does Tertullian.

Lactantius, A. D. 325; "So likewise he might save the Gentiles by baptism, that is, by the sprinkling of the purifying water."†

Jerome, the learned translator of Hebrew and Greek into Latin in Ezekiel xxxvi, 25: "Sprinkle clear water on you," says: "So that upon those who believe and are converted from error, I might pour out the clear water of baptism."

† Eusebius' Eccles. H. B. iii, ch. 23, Latin ver. reads, *lachrymis deuno baptizatus est*.

* See the original Conant's *Baptizein*, p. 130-132.

† Sic etiam gentes baptismo, id est, purifici roris perfusione salvaret.

Cyril regarded the washing of Isaiah i, 16, Lev, viii, 6, 7, as baptism.

Ambrose: "To the baptized he said, concerning which [white robes of innocence] the prophet said, thou shalt sprinkle me with hyssop, and I shall be cleansed. Thou shalt wash me and I shall be whiter than snow. For he who is baptized both according to the law [sprinkled] and according to the Gospel is made clean, according to the law, because Moses, with a bunch of hyssop, sprinkled with the blood of the Lamb."†

Cyril, of Alexandria, on Is. iv, 4: "For we have been baptized not with mere water, neither indeed have we been sprinkled with the ashes of a [red] heifer for the purifying of the flesh alone, as the blessed Paul saith, but with the Holy Spirit, and with a Divine and mentally discerned fire, destroying the filth of the violence within us, etc." Ambrose baptized Theodosius, the great, on his death-bed.

Hilarius: "There are not wanting daily sick persons who are to be baptized." Geanadius, A. D. 490, said the person to be baptized was either sprinkled or dipped.§

Novatian: As this is a noted case, we give it very literally, the more so, because it has been so designedly perverted, and grossly rendered.

To him indeed, the origin, or author of his profession was Satan, who entered into and dwelt in him a long time, who being assisted by the exorcists, while attacked with an obstinate disease, and being supposed at the point of death, received it [baptism] on the bed on which he lay, being sprinkled—if indeed it be becoming to say that (*ton toiouten*) such [a wicked] person as he received it," or could receive baptism.* Notice.

† *Adaspergebat sanguine agni*, vol. 1, 856.

‡ *Vel adspargatur, vel intinuitur*.

* Eusebius Eccles. His. B. vi. ch. xlili, 401, § 15 Recensuit Ed. Burton, Oxonii, 1838, vol. 1, *perichuthois eladen ei gr aras legein ton tetonton ailnephnai*.

1. No doubt is thrown on his mode of baptism. "He received it"—baptism, (*elaben*).

2. It was by sprinkling.

3. Recovering, it was never proposed to rebaptize him.

4. If baptism be immersion, how could they say he received immersion by being sprinkled on his bed?

5. Doubt is expressed as to whether we may consider it baptism if the party is not a genuine penitent, but a deceitful hypocrite, as Novatian was held to be by these parties.

6. How miserably and by what self contradictions, immersionists have rendered this passage, can be seen by looking at A. Campbell's rendering of it in his Christian baptism, on page 189, 191, and almost any immersion work.

Origen, born A. D. 185, the most learned of all the fathers in all the early ages of the Church, his ancestors contemporary with the Apostles and Christians, commenting on John i, 24, says:

"How came you to think that Elias, when he should come, would baptize?—who did not *baptize the wood upon the altar* in the days of Ahab, although it needed purification or cleansing (*deomena loutro*) in order that it might be burned when the Lord should be revealed by fire; for this was ordered to be done by the priests."

To the same effect speaks St. Basil, A. D. 310: "Elias showed the power of baptism on the altar, having consumed the victim, not by fire, but by water . . . when the water . . . was for the third time poured on the altar, the fire began. . . . The Scripture hereby shows that through *baptism* he that," etc. So write several other fathers.

Now, notice, 1. It was *the wood upon the altar* Origen speaks of as being baptized. 2. He says the *priests* did the baptizing, not Elias. 3. How did the *priests* baptize the altar? The passage, 1 Kings xviii: 33, says they *poured* it on the burnt sacrifice *and on the wood.*" The water was *poured on the wood.* Origen says they *baptized the wood upon the altar.* Now, where is *dip*? Did they *dip the wood* into the "barrels of water?" Did they plunge the wood into the poured water? Where is the *immerse*?" But Mr. A. Campbell, following Carson, etc., suggests that twelve barrels of water *overwhelmed* the altar—submerged "*as it were*" the altar. But *where* is the *dip*, the *plunge*, the *immersed*, even if that were true, though it is utterly untrue and monstrous?

Remember now, Dr. Graves is here to prove that the baptism Christ commands is immersion. He appeals to philology,

and is so suddenly and completely overthrown that he took the nearest cut for Jordan we ever saw. He met complete overthrow.

Next, he applied to *en, eis, apo, ek*, and they all stood from under. He proved nothing. He applied to *bury* by baptism into death, but we saw death was not water—it was not water baptism at all, and bury did not necessarily imply envelopment.

Next, he fell back on *plant*, Rom. vi, 5. But we showed that “planted together,” more properly “engrafted together,” “born together” in the likeness of his death; crucifixion demonstrated it not to allude to immerse. Trees are planted, not dipped.

He then thought it was time to assail some of our positions—late in the day, to be sure, but better late than never. He assailed our lexicons, but our armor was “from the armory of God.” He failed signally and completely. He has ventured to complain of Syriac, belittle scholarship, look wise, hold up his hands, express horror, but all fails.

He dashed boldly up to the attack on classic Greek on one point or so, but went under there. He has failed in every point—failed in all.

And now, what can he do? Of course he has to say something. He is here to support a great interest. He must go ahead.

But look at our side. Lexicons all support us—Greek lexicons, Hebrew lexicons, Arabic lexicons, the dreaded Syriac lexicons—Ethiopic, Chaldee, all are with us.

Classic Greek pours a storm of grape and canister, of red-hot shot and shell into their camp. Their own authors close up egress and shut them helplessly in where the pitiless storm beats upon their exposed and uncovered ranks.

The Laver and daily Jewish baptisms come in with a terrible force and sweep the field. For *fifteen hundred years millions, billions—hundreds of millions—HUNDREDS OF BILLIONS—yea, and a TRILLION* upon them, of baptisms, ALL BY AFFUSION, under

that influence, backed by that record—John baptized with water and Christ gave the commission!—[*Time out.*

[The following intercolloquy then took place between the debaters.]—*Reporter.*

DR. GRAVES—Will Eld. Ditzler tell me what word in Syriac answers to *dip* in English?

DR. DITZLER—I will tell you in the morning.

DR. GRAVES—Why, my boy of fifteen summers could do as well as that—only give him the requisite lexicons. I wish you to answer me now.

DR. DITZLER—Well, *tamash* is sometimes used in that sense.

DR. GRAVES—Well, now, will you abide by that answer and say that *tamash* would be the proper rendering of the English word *dip*?

DR. DITZLER—Well, perhaps *tseva* would come nearer in meaning to *dip* than *tamash*.

DR. GRAVES—Will you say, then, that *tseva* is the full and adequate translation of *dip* into Syriac?

DR. DITZLER—Well, in point of fact I doubt whether there be any one word in Syriac that answers entirely to our *dip*.

DR. GRAVES' TWELFTH SPEECH.

Argument from the Lexicons.

MR. PRESIDENT:—I commence now my argument from the lexicons. This is the first time I have come to inquire what the lexicons say. I have been trying to show you, by collating passages in which *baptidzo* occurs from the New Testament and the classics of the ancient and modern Greek authors, what is the *usus loquendi* of *baptidzo* to enable you in a good degree to exercise an independent judgment without aid from the lexicons; for it is to these sources the lexicographers refer to ascertain the meanings they give to words. Let us now see what *they* have found *baptidzo* to mean when used by the Greeks themselves.

So many have such an undue respect and reverence for lexicons, I wish to say here, that they are not an ultimate authority. Their definitions are, or should be, founded upon the use of Greek writers, else they are worthless as authorities. No lexicographer has any right to insert an *arbitrary* meaning of a term. He is not to be trusted if he inserts a solitary meaning *that he cannot justify by the use of one or more standard Greek writers*. Any man has a perfect right to go back of any Greek lexicon to the *original source*, the Greek writers themselves, as any English reader has to appeal from Webster, to Addison, Pope, Dryden or Shakspeare, for the definition of any given word. Usage is the Supreme Court of appeals, by whose decision every proposed interpretation must ultimately stand or fall. Now, while I say this, I am willing to settle this whole question by the testimony of lexicographers.

On Real Meanings, as Opposed to Figurative.

You have heard Baptist writers and speakers charged with false statements when they say, as they are wont in general terms with Dr. Robinson, President of Brown University, that

all lexicographers give "to dip," "to immerse," as the only proper signification of *baptidzo*. We all mean by this, that all give "to immerse" as the *primary, literal* meaning of *baptidzo*, and our rules say that the primary, the definition that all lexicographers place first, * is the only real and proper definition. We do not mean that there are no *figurative*, poetical, mere *ideal* meanings, as "buried in sleep," "immersed in wine," "in taxes," "in debt," "in care," "in tears," "in suffering," "baptized in his own blood," but we say that no secondary or figurative use of the term is the literal, physical and real definition, and therefore, whatever my opponent may say, Baptists are justified by the highest critical authorities as, Ernesti, Morus and Stuart, in assuming that to dip, to immerse, are the only *real* definitions the lexicons give to *baptidzo*, since these are the only meanings they give as the primary or literal meanings. Therefore, I wish it distinctly understood that whenever, in this discussion, I give the *primary* meanings of *baptidzo*, as laid down in the lexicons, I understand myself as giving the true, real, physical definitions of the word, and am not open to the charge of garbling or suppressing any part of the truth respecting the real definition. I will be excused for repeating here, because it is the proper place, the rule I laid down in my last speech, touching real definitions. THE FIRST DEFINITION EVER GIVEN TO A WORD IN THE AGES OF AGES PAST, IS THE ONLY TRUE PRIMARY, AND IS THE MEANING WE SHOULD GIVE THE WORD TO-DAY. In interpreting the Commission—the law of baptism—we have nothing to do with fanciful, but with the *literal, physical* definition of the term *baptidzo*.

Philology, Etc.

Now, as touching the determination of the current signification of words by the principles of philology,—and Eld. Ditzler's newly discovered principles of philology that the scholars of the past eighteen hundred and thirty years knew nothing about, until broached by the wild Furst, of Germany, and adopted by my opponent, there is, as yet, no accepted theory: it is *terra incognita*, a field unexplored by scholars.

* Stokius and Furst excepted.

There are no settled principles of philology by which we can conclusively determine the current definition of terms by their etymology. It is true that very often the etymological is the real physical sense of a term; but then, words so drift away from this, that not a shadow of their etymological meaning remains—*e. g.*, prevent, *pre*, before *venio*, I come; from its etymology and use, two hundred years ago, it signified *to go before, to precede*, but never in our day. Then it was its primary and real definition, but now its primary, to hinder and go before or precede, is not its meaning at all. Then there are many words whose *radices* are unknown—especially is it true of the Hebrew and Greek languages. It is owing to the fact of its being unexplored ground that men who are given to riding hobby-horses make such frequent incursions into it, and cut such fantastic tricks in it, until they break the legs of their hobbies, and then they “come down”—and *subside*—having been the laughing stock of standard scholars for a brief hour, they pass away and the mention of their names in after years excites only a smile—they are never referred to as authorities by sober men. Germany once had such a man, and his name was Furst. He was known as the “wild” or “crazy” critic, and the strange principles of philology you have heard from my opponent were conceived in Furst’s brain—*i.e.* that the primary meaning of a term is the first meaning ever given to it, or as Elder Ditzler calls it, the *historical* primary, although that meaning has ceased to be a meaning now! But what have we to with the probable *first* meaning of the term *baptidzo*. We want the *literal*, generally understood current meaning when Christ used it. It seems that every country has had, or has its “crazy” critic. Scotland, a few years ago, had one in the person of Mr. Ewing (Presbyterian). He felt it incumbent upon him to serve his church by getting the idea of immersion out of *baptidzo*. He affirmed that there was a relation between “*bapto*” and the English word “*pop*.” By the aid of his philological chemistry the *b* of *bapto* was converted into *p*, and *a* into *o*, while at the same time the *to* became sublimated; thus leaving in his critical retort, after the labored process was over, the word *pop*, and so *poptizo*, “to pop,” is the primary meaning of *baptideo*! *To such*

fanciful and puerile results does the mimetic theory of language conduct. America has its "crazy hobby-rider in the person of Dr. Dale, who can demonstrate that the real meaning of *baptidzo* invariably indicates *intus* position (to place *within*), and yet by his philological chemistry, it means only to sprinkle a few drops of water *upon* the subject! My opponent, I hear has recently smashed the pretty hobby-horse of his Bro. Dale, ambitious to have the whole field to himself and his newly constructed philological pony. I affectionately forewarn him of his untimely end. He should cultivate in himself a higher ambition than to

"Shine to *delude*, and dazzle to expire."

As for the probable etymology of *baptidzo*, I have no theory. Curtius, whom Dr. Benezler informs us is one of the ablest philologists of Germany, derives *bapto* from *bathos*. If now we accept the etymology of the learned German, this becomes additional evidence that *bapto* means to dip or plunge into; for *bathos* in Greek signifies *deep*. Hence, *baptidzo*, the word used to express the Christian ordinance, being derived from *bapto*, would itself also partake of this meaning of its primitive. Accordingly, that must be regarded as a not insignificant relationship that allies *baptidzo* with a Greek word that means "deep." This etymology being accepted, another proof is furnished, in addition to all the overwhelming arguments which exist, that *baptidzo* means to *dip* or to *put deep* (*bathos*) into water.

When Luther translated the Bible into German, he rendered the Greek *baptidzo* by *taufen*. In defining this German verb which he had employed to express the baptismal act, he wrote that it is doubtless derived from the adjective *tief* (deep), because whatever is *tauf* (or baptized) is sunk deep into water. Thus, in the German language, the relation of the verb is precisely similar to that in the Greek. And it may be added that, though now in Germany, baptism is performed by affusion, and this same word *taufen* is retained to express the act, this only shows how, from unscriptural innovations, words are made to take on significations that did not originally belong to them. *Taufen* is derived from a word meaning "deep."

How in the world does pouring and sprinkling answer at all to this radical meaning? Has not the same departure from its early meaning occurred with our English word *baptize*?

As a full answer to my opponent's historical primary theory, I submit one illustration. I suppose there are lawyers here. Suppose a citizen of Carrollton should bring an action for damages against a party for *preventing* him from entering his dwelling. But the counsel for the defendant moved the court to *quash* the indictment, on the ground that the pleadings do not set forth that his client had in any form or manner trespassed on the plaintiff's rights, or even trespassed on his property. They merely set forth that the defendant *prevented* plaintiff in returning to his dwelling—that is, defendant only entered plaintiff's dwelling *before plaintiff* did, but that he did this with any evil or felonious purpose, it is not attempted to show. The counsel would then clench his argument by adding:

“May it please the court, nothing is more clear than that the very *etymology* of the term shows, as the court is too well aware to make it necessary for me to insist on the point at large, that to *prevent* a man—which is all that is alleged against my client—is *to go before him*, which defendant claims is the true “historical primary.” I therefore move that the court dismiss the action with costs.”

What do you think of such an argument as that? Why, two hundred years ago, “to go before” was the current meaning of the word “prevent,” as our version of the Bible abundantly proves.

Replication.

1. I reserve what more I have to say touching the Syriac version and cognate matters, for my argument from versions, ~~save~~ this remark: Suppose I should grant that Christ did speak in the Syriac or Aramaen dialect, he did not give the commission in that language, nor did the Holy Spirit select it in which to give us the New Testament. The Greek is the inspired text; the Syriac version, made centuries after Christ, is a human and a fallible one, and is not to be compared with the Divine

text, and even could he prove that the Syriac version gave sprinkle in every place where *baptidzo* is used in the Sacred text, the fact would not weaken my argument, but it would destroy the claims of the Syriac, as being a reliable version. But it is improbable that Christ spoke in Syriac, and in no instance does the Syriac translate *baptidzo* by a verb that primarily means to sprinkle.

2nd. What does he mean by saying that "the word for the baptism of the Savior is *brecho*? Does he mean in the *Greek*? It certainly is not. Does he mean in the Syriac version? It most certainly is not. What does he mean? Christ never was physically baptized but once, in whole or in part, his feet never were baptized when his body was not—*brecho* is nowhere used for baptism in any sense.

3rd. Nor is *brecho* interchanged with *baptidzo* by any apostle or apostolic Christian. I am compelled to meet such assertions with an unqualified denial, until some shadow of proof is submitted. This is not the place for assertions, but for proofs. Let him produce *one* instance in the Greek of the Old or New Testament where *taval*, the proper Hebrew synonym of *baptidzo*, is translated by *brecho*—to sprinkle—or where *brecho* is interchanged with *taval* or *baptidzo*, or any word referring to Christian baptism. Until he does so, let him no longer affirm that "the land was *baptized* with the falling rain," or that "David *baptized* his couch with his tears," or "Mary the Savior's feet." He has no right to use the term baptize, in these instances. No land anywhere was ever baptized, no bed was ever baptized, and Mary never baptized any one!

4th. Scholars will decide, where the crushing applies—I have no concern.

5th. Origen—he is never done saying, declares that the wood (Elijah's) altar, was immersed—overwhelmed—with water. Very well; no one disputes it; but I say he spoke figuratively, as writers do when they say, "the land was drenched—baptized—in the blood of its sons." It matters not, with what vessel—a barrel or tub—or how the water was applied to the altar. Origen said it was immersed, a manifest *metonymy*—the effect for the act; it was as wet as if it had been immersed.

6th. But I “came back feebly on *perfun-do*.” Well, it is a most feeble thing. Is not the preposition *per*, all over, “all about” in composition with *fundo*—to pour out, to sprinkle—and hence does not *perfundere* mean to “overpour,” “to besprinkle”—and, of course, this and all similarly compounded verbs, denoting to divide, to scatter, can take an indivisible object without an additional preposition—it has one. Is this, the last, the best he can do with my destructive canon?

7th. He demands proof of what never before was questioned by living man, much less a scholar—*i. e.* that Agamemnon “immersed himself, dipped himself “clear under.”—Ex. 65. I find it *in the very text itself*. It cannot be “parsed”—construed with any other sense. Then I bring an authority whom Eld. D. never doubts, however often he may contradict—*i. e.* Jacob Ditzler—see Wilkes and Ditzler’s Debate—attempting to keep Judith out of the water. He says “if she had gone into the water, *eis*, with, the accusative would have been used.” Very well. In this case as in the case of the baptism of Jesus, we have *eis* with the accusative — *baptison eis limnen* — immersing himself in the lake! He therefore did go “clear under,” according to the authority of Jacob Ditzler, and then, according to the superstition that ordered the immersion, the person must go “clear under” to receive any benefit from the charmed waters of the lake.

Then I have three or four times asked him to tell you if King Agamemnon survived his immersion into the lake Copais, when on his way to the Trojan war, but he is as silent as the grave. I will tell you. He was in the ten years’ siege of Troy after that immersion, and returned to his kingdom again. Why would he not refer to this? By this example alone we can determine the classic use of *baptidzo*, that it is to immerse, and we learn how to render “*eis ton Jordanen*,” for we have here a similar phrase, “*baptizoon eis ten Kopaida limnen*,” which Stuart, a Pedobaptist, translates “*plunging into lake Copais*.” If the latter must be translated “immersing into the lake Copais” the former must be “immersed into the river Jordan.” And since he is so fond of these Greek examples, I give him another, and mark if he notices it at all.

Plutarch, who was born only fifty years after Christ, *On Superstition, III.* The superstitious man, consulting the jugglers on his frightful dreams, is told :

“Call the old Expiatrix and plunge (baptize) thyself into the sea, and spend a day sitting on the ground.”

Notice the Greek, *kai baptison seauton eis thalassan*. Here we have Eld. Ditzler's *eis* with the accusative, and it must, therefore, mean *into* the sea, and plunging into the sea I am inclined to believe that he was immersed, dipped under the water, overwhelmed by it, but if no living being ever survived an immersion, how could the man of bad dreams spend a day sitting upon the shore after it? Eld. Ditzler will, of course, explain all this, but he'll never take back his assertion—never! Will he read it “sprinkle thyself into,” or “with the sea?” Stuart and all critics translate this, “plunge yourself into the sea,” etc.

Now, mark well two things. We have here the very same verb and *regime* that we have in the Commission—the law of baptism—the present participial form of *baptidzo*, having the force of the imperative, and, therefore, if the sorceress did command the subject of bad dreams to immerse, and not to sprinkle or pour himself in the sea, then, as certainly did Christ command his apostles to immerse believers; and, if *eis ten thalassan* took the subject into the water of the sea, then, *eis ton Jordane* took Christ and the subjects he baptized into the waters of the Jordan. Eld. Ditzler, nor any living man can escape these conclusions.

But did you notice how he disposed of the fox case, Example 86? With the Greek text before his eyes he told you that “the man baptized the fox's tail with oil, and, therefore, it must have been done by pouring the oil upon his tail, and not by dipping the tail into the oil.” There is certainly nothing in the Greek that intimates that the fox's *tail* was baptized, but it says: “The man baptizing *toω* in some oil bound it to the fox's tail and set fire to it.” There is something about the Greek that wonderfully confuses my opponent's mind. From this and the specimens he has given us, translating Greek certainly is not his *forte*. I did not expect anything like this

from the reputed master of forty languages who never makes a mistake about facts of any sort. By no grammar of the Greek language can he translate this passage *Kai stupeion elaio baptisas*, as he has done, poured oil upon the tow; for the *tow*, not the *oil*, is the direct object of the verb, and *elaio* oil is the simple dative of element and must be translated *in oil*.

You have heard how he sought to cover his defeat here by turning this case into a ridiculous test, that this case reminded him of my sliding hold upon the tail of immersion. I did not come here to jest or to trifle, as God is my witness, but if it is pleasantry he relishes, then I submit it to this congregation if the figure he drew would not more truly represent his own very slight hold on the *tail* of the Syriac! Why, sir, I asked him last night for the verb in Syriac that he would say undoubtedly corresponded to our word "to dip," and he asked the whole night to find the word! Why, sir, my boy of sixteen could, with a lexicon in hand, find the word, only give him one whole night for it, then he gave two and took them back, and hesitatingly, finally concluded there was none "that precisely answered to it!"

Ah, sir—

"This index learning turns no student pale,
But holds the eel of Science by the tail."

Now, if he has had fun enough, I am done with it.

But *this* Example cannot be disposed of by a laugh. More things than one can be settled by this single example. I have told you that the proper rendering of the simple preposition "*en*" would, in the various passages in the New Testament settle the whole baptismal question, and so the very rule by which the phrase—*stupeion baptisas elaio* can alone be properly rendered will give us the grammatical rendering of "*baptidzo hudati, baptisei en pneumati kai puri*"—one sentence that illustrates the dative of element, with or without the preposition *en*.

Mr. President, I do not dwell upon this case to torture my opponent, but he, with the opposers of immersion, in defiance of the well known rules of grammar, persistently translates the dative of element, whether with or without the preposition *en* by, *with*, whenever it refers to the baptism of water or of the

Holy Spirit, and you witnessed the laugh he created among the four and twenty Elders on the left, and the friends of sprinkling, when he treated not as a scholar, those expressions of John the Baptist. (Luke iii, 16). "*Ego men hudati baptidzo. . . . Autos humas baptisei en pneumati agioo kai puri.*" "*Baptidzo hudati, baptisei en pneumati kai puri.*" Does he not know, does not every school boy know, that the dative answering to the question "*wherein,*" is used without the preposition, the *en* being understood? Has he not met scores, if not hundreds of instances in his Greek Testament, if he reads it? Notice these: "*Tauti to nukti,*" "in that night," (Luke vii, 42.) "*Zeon too pneumati*" (the very word,) "fervent in spirit." (Acts xviii, 25.) Will Elder Ditzler say "with the night" and "with the spirit?" "*Poreaesthai hooduois autois,*" "to walk in their own ways." (Acts xiv, 16.) The dative here answers to the question "*wherein,*" as, following *baptidzo hudati* answers the same "in water as in the enveloping element in which the act took place." The dative is also used without the preposition, in answer to the question "*where,*" or the *element* in or *within* which anything is said to be done. And if he sees fit to join issue, I will give him instances for half an hour from the classics, if he can possibly leave the Syriac long enough to attend to a thoroughly scholarly discussion. It is time for bold assertions to give way to grammatical rules. I will defend Conant, whose scholarship he is wout to depreciate, and translate this once more; "He immersed the tow in oil and bound it to the fox's tail." Stuart gives two instances to illustrate this construction of the dative of element without a preposition. "They dip the wool *themio* in warm water." "Dipped *oistois* in the gall of serpents."

He takes this profoundly critical notice of Example 30. "The party breathed like one baptized—who can breathe when immersed?" I must not say he intentionally misstates the text—it was before his eyes—I will say he makes a gross mistake as to the fact, that he palpably misquotes and perverts what the author does say. He says, "she breathed as persons breathe after having been immersed"—not one while under the water, but like one who had been a little while under it.

The case is manifestly against him, and he does see it, or he would have quoted it correctly.

I obtained from the Elder, the chapter and verse in Ezekiel, where he said the Hebrew declared the land was *baptized* by being rained upon, and what do you think I found? The Hebrew word there is *ta har*, "to cleanse," not *taval*, "to dip," nor even *rachats*, "to wash" nor any word that ever signifies or is ever, in God's word used to express "to dip," "to immerse," or any term that enters into this controversy. The Greek of the seventy gives *brechomene*, "moistened!" What right had Elder Ditzler to say the original reads "to baptize?" Will he now tell us the word in Syriac in the passage he translates baptized? I will tell him it is not "*amad*."

Touching the testimony of Julianus, let him but produce the text, and I will show that his translation and construction of it is both incorrect and misleading. Julianus never said that *perfundere* was a real or *literal* meaning of *baptidzo*—and what if he had? What he did suggest was promptly rebuked by Augustine. Nor does Schleusner, or Stokius, or Schaettgenius give *perfundere* as a real or *proper* meaning of *baptidzo*, but only to dip, to immerse. Tropical and poetical meanings are something else, and are never used in the language of law. As for my opponent's battlements, I candidly confess I have not been able to descry anything that would pass for one above ground; and if I have once been in the ditch, it was when I went after my opponent.

In my argument from lexical authorities, I will notice his statement that *tingo* means to sprinkle, and that Tertullian used it in this sense.

He denies that the Eastern or Greek Church "all," [always, or all branches of it?] baptizes by dipping; but gives no authority to support his assertion.

There is no one fact so patent in the history of that church; no one fact better known. It is simple waste of time to prove this to have been the universal practice of the Greek Church from its rise until the present time. I submit a single authority, lest here some of his brethren may be misled by his asser-

tion, the remaining proof will be given in my argument from the practice of the Greek church.

DR. WALL.—“The Greek church in all its branches of it does still use immersion.” “All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, in which third part of Europe are comprehended the Christians of Græcia, Thracia, Bulgaria, Rascia, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any.—*His. of Inf. Bap.*, part ii, c. ix.

When I quote the lexicons, I will give you what Gaza says of *baptidzo*. His very first meaning is, “to dip repeatedly!”

He again consumed a large portion of his time in citing examples from Dr. Conant’s “Baptizein” on the figurative uses of *baptidzo*. I again say, while it is true there are hundreds of instances of the figurative use of this as of every other word, we are not seeking for its figurative, but its physical or real signification, as used by the Savior in giving the only law for administering Christian baptism. No critic or commentator, and not even a controversialist known to me, ever claimed that *baptidzo*, as it stands in the commission, is used in a metaphorical signification. If not, then why does my opponent spend all his time in producing its figurative uses? Should I take time in noticing the examples he produces in his last speech—every one figurative, as any reader of common intelligence can see—I should justly forfeit the respect of this audience, as I am sure I would that of Elder D. He gives them with the case of Novatus to engage, if possible, my attention, and lead me away from my argument. In my argument from the testimony of the Fathers, ancient and modern scholars and historians, I will give the testimony of these very men as to the meaning of the word and the mode of baptism in their day.

As to his closing remarks, his exhortation, or “home-stretch,” as he calls it, I have only this to say. If he thinks it worthy of his scholarship, his candor, his reputation as a Christian debater, worthy of, and suited to the *taste* of his people, I suppose I ought to be satisfied, since it can injure only himself. Thinking men and Christians of all names will decide for themselves after an examination of our argu-

ments and proofs whether he is warranted in his extravagant assertions; and it will suggest itself to some that I have not yet examined a lexicon or a version, or taken the testimony of historians, of critics, commentators or Pedobaptist scholars as to the meaning and use of *baptidzo*, or the practice of the apostolic churches!! How does he know that I have nothing from all these sources to bring forward? He could, with the same propriety, have made such assertions at the close of his first speech as his last. It is doubtless one of his old stereotyped closes, used in some previous debate, and he intended to have used it at the conclusion of his last speech on this proposition, but mistakes will happen.

I here close my examination of the classic Greek authors. I have given you 21 examples, out of the hundreds given by Conant, selecting those that would answer the double purpose of disproving his assertion, and establishing the *usus loquendi* of the term *baptidzo* in classic Greek. He has not produced an example in which a scholar would render *baptidzo* by "to sprinkle" or "to pour upon." Mark that, but on the other hand, to immerse, or its equivalent, is demanded in every case denoting physical action, and all the figurative and poetic or ideal meanings given of *baptidzo*, are grounded upon the idea of immersion, overwhelm, etc.—*Time out.*

DR. DITZLER'S TWELFTH REPLY.

GENTLEMEN MODERATORS.—The Doctor returns to *en* and brings up the dative of “*whither?*” and talks glibly of scholarship. That part will do for children. Now he asserts that *hudati* occurring without the *en*, is under the heading “wherein?” Is not that rich? The dative is here used then, not of instrumentality, as speak *with* the voice, (*phonaē*), smite *with* the sword, baptize *with* water, *with* the Spirit, *with* fire, but he makes it an answer to wherein? In *what* fire, in *what* Spirit, in *what* water? *Wherein* were ye baptized? That will do for “torture” to the King’s English and Luke’s Greek, but no torture to *us*. He cites “*tanti to nukti*” as a case in hand. Is the night pointed to as an instrument with which something is done, as is water, or the spirit, or fire? or is it referred to as a point of time in which or DURING which something took place? In the night, *during* the night, *on* that night even, would all answer to *that* use of the dative, but it would not do for *this* use, during, in, on the water. He cites “fervent in spirit,” *too pneumati*. Does this or the next one he cites answering he says to “wherein,” point out that the spirit is the *instrument* with or by means of which *we* are made fervent? O no, he will say. Then it is not a case in hand at all. The nicer force of the Greek, is fervent *in respect to the spirit*. That is we are to be fervent. Wherein? In what respect? Now comes in *that* use of the dative—fervent in reference to the spirit; *our* spiritual nature is fervent. But he says the dative is used “in answer to the question where?” and wants me to join issue there! Indeed! But is *that* the use of the dative anoint with oil (*en*), or sprinkle with blood (*haimati*), thousands on thousands of such examples filling up the volume of Greek the world over—is that use of it in answer to where? What *does* he mean? Did John mean in what fire? where was the fire? where the water? where the Holy Spirit in which people were to be baptized? Nothing of the kind. We have already

given examples enough on *en*—could multiply them a hundred fold. There is no proof as to the primary meaning of *en*; his assertion has no support. Nor is his count true or just. If *en* occurred 5000 times meaning *in*, *by*, *at locally*, and only 10 times meaning *with* as an *instrumentality*, it helps him not. But hundreds of times in Bible Greek *en* means *with*. We gave a number of cases.

But we have an endless contest on what is the primary—whether it is mere current use, or the first meaning the word had. We say the latter, Dr. G. the former.

Fairbairn (*Hermaneutical Manual*, p. 97,) after the very judicious remarks of §4 p, 98, gives us the best possible rule on the subject:

“In the great majority of cases, the *etymological* is also the *actual sense* of the word; and even when the acquired or metaphorical use comes materially to differ from the *primary* one, the knowledge of the *primary* is still of service, as most commonly a certain tinge or impress of it survives even in the ultimate.”

On p. 96 he dwells on the folly of “making what is the *primary* ground of our words and ideas, their ultimate standard and measure.” He contrasts “acquired or metaphorical” with the “primitive and sensational meaning”—*i. e.*, meaning known by sense, as Fowler explains: “Words thus in *current* use sometimes escape *altogether* from their *original* meaning.” Thus this great standard explicitly tells us the *current* is not the *primary* meaning.

But Jahn is a great standard also in these matters. *Introduction to the Old Testament*, p. 95, § 31, he says.

“Etymology, that is, *the investigation of the primary signification of words*, and of the manner in which other significations have arisen. (*Italics his*). BY THE PRIMARY SIGNIFICATION IS MEANT, THAT WHICH THE INVENTORS OF THE LANGUAGE ORIGINALLY AFFIXED TO A WORD.”

So Gesenius, Havernick, and *all* authorities treat it. It remained for my opponent to take a position so wild, so absurd, and defiant of all fact and the very meaning of the word *primary*, which means first, the first meaning the word had. And as he has never attempted to meet my arguments here, and never will, it stands in the record DEMONSTRATED, that

sprinkle is the primary meaning of *baptidzo*, and immerse is a derived, a metaphorical meaning—purely so.

CLASSIC GREEK ON BAPTIDZO.

Dr. Graves feels it to be absolutely necessary, as well he might, to come to the rescue of *dip* in classic Greek. In answer to my facts that *baptidzo* never means to dip, though *bapto* does at times, but not immerse, he now cites examples, 15, 16, 39, 59, 65 and 86. Well, No. 39 we already examined and found it damagingly against the learned Doctor. Let us examine the rest.

No. 15, in Conant: "The ship being submerged, (baptized), confusion seized the fleet of the barbarians."

Well, this is not dipping. The ship was sunk, went to the bottom of the sea, and there it remains yet—has for two thousand years. How would you like such a baptism? That is not dip, putting in and immediately withdrawing the object. In one case we saw confusion, and plans of leaving a baptized, but not immersed ship. No specific meaning attached in Polybius to *baptidzo*.

No. 16, in Josephus: "Continually pressing down—i. e. immersing the boy, and baptizing him, as if in play." Now what is more common in boys swimming, than to splash water in each other's face, bedash with water? We have often seen it done, often participated, where they stand and throw water on each other, till one or the other could not get breath, and would have to turn and run. We see them swim after another and with one hand throw on the other, till it becomes almost impossible to get breath in a short time. One cannot breathe when water is dashed rapidly or continuously—*aei*—*all the time*—in the face. Had they immersed him enough to cause to perish, it would have been evident malice, but they affused him with water, baptized his face so it suffocated him, as well as often pressing him down—*barountes*, immersing, *barountes* expressing that.

The next example is 59, in Conant: "But they, by themselves baptizing, and immersing, (sinking) (*baptidzomenoi kai kataduontes*) in the pools, were all useless, and many of them

also perished." How could they be immersed by *baptidzo* here, when *kataduno*, "immerse," has to come after, to immerse, them? You know it is the main Greek word in constant use for immerse, so rendered by all, and constantly, every time, rendered by the only English of immerse by Conant, "sink." This text, then, shows that *baptidzo* does not properly mean "immerse" even in the decline, the iron age of Greek.

He declares that I said the "oil was poured on the tail." I will admit I made a *lapsus*, a thing Dr. Graves is guilty of most constantly, but a rarity it is with me. I said tail for tow, I admit. But now, the tow was baptized with oil, *elaio*, dative case, no preposition. Now, which is most reasonable, that the man should pour oil on the tow, or dip the tow in the oil? Oil is often thick, tow is so light you could not immerse it into the oil unless you took a stick or something and pressed it into the oil. It was most natural and convenient, therefore, to pour the oil on the light tow and set it on fire, after binding it to the tail of the fox. It is the reverse of proving dipping. Suppose it read anointed with oil, you would say it was affusion. Dr. Graves wants solemnity now. Well, he introduced the levity, he raised the laugh, and when we turned the tables badly upon him he is opposed to it. His people thought it was nice to hear him talk as he did; we only dosed them with their own physic.

Why, really the Doctor put on such airs of manner that a friend of mine offered me his boy, who, he said, could equal Dr. G., or any one, cutting all sorts of "monkey shines," but I declined the generous offer. Dr. G. introduced the levity—the moment he desists he will find that I have no inclination that way.

Case 71, in Conant, we already showed (Reply 10), was no case of dipping. It was a mass of red-hot iron so large that smiths, (plural) were required to draw it out—so it is in the Greek—and we know such a mass of red-hot iron, with its "fiery glow," is not plunged into tubs of water by smiths for several reasons. It would ruin the iron. It would throw all the water out of the tub or trough, and considerably to the annoyance of the smiths. In such cases the water is always

sprinkled or poured on the iron. The Greek reads—baptized *with* water—"the fiery glow" quenched *with* water—twice the word *hudati*, with water, occurs. I want to hear the Doctor on the dative of instrument, here. There is no *en* involved at all.

You will all bear me out that I have never made a fling at the Doctor, with the view to discredit his scholarship. I have treated him with every mark of courtesy, as the representative of a great and able body of ministers—himself a leader of renown and distinction; all well deserved. If, however, he persists in adopting the opposite course in regard to myself, he may, perhaps, tempt me to retaliate, and if he does, I shall promptly call him to a test on languages. These matters are not pleasant. Dr. Graves asked me, just at the close of my speech, to tell him what was the Syriac word for dip. I gave him two words. I paused a moment, looking at him to read his design, for I knew he had a purpose in it, and a careless answer, or one not guarded, might be used for capital. I knew that there was no word in Syriac that meant specially to *dip* and that meant *nothing* else, and so I told Dr. Varden (sitting by the Doctor) what the two words did mean—*tamash* and *tzeva*, neither being exclusively dip, and never, in the older Syriac, implying *immerse*. Out of my pause he now seeks to make the impression that it was because I could not give it, that I did not answer at once! I gave them my Syriac Testament, (Drs. Graves and Varden), and they have had my Syriac books all night. I gave the answer, therefore, *impromptu* at his asking. Let us now proceed with the argument.

In Ezekiel xxii. 24. Now the word purify in Hebrew is here translated in the Syriac by *baptize*. In the Greek it is *brecho*, sprinkling, rain. The mode is given. It needs no lexicon. "Thou art the land that art not baptized; no, upon thee the rain has not fallen." The mode is pouring—it is baptism. In Ps. vi, 6, the Greek is *brecho*, which the Doctor insists is a very slight sprinkle; a light, gentle affusion. That is all true. But the point is, that the word meaning such a little sprinkling as he tells of, is a number of times translated (*tzeva*) *baptize* in the old Apostolic Ver-

sion of the Syriac, both in the Old and New Testament. In the second and third centuries a sect of Christians called John's Disciples, as Neander Vol. I., Judd, in Dr. Graves' Essay on M. Stuart—Appendix, and Michaelis' edition of Castell's Syriac part of his lexicon issued apart, all tell us, as well as Assemani *Bibliotheca Orientalis*, Tom. 1., they used this word altogether for baptize, as far as their writings have been found, and the *noun* form of this word is their name, and as they baptized daily, they were called *Hæmero-Baptistai*. One of them was pre-eminently dignified as "*the Baptist*," because in being put to death his blood pouring from the wound "baptized his garments," as well as himself!

Well, lexicons come up again, and Furst is attacked with renewed vigor. But till our points are met, that is useless. If we attack an author, we give reasons for it that all can appreciate. He assigns no reason, no grounds of objection against Dr. Rabbi Furst, himself an immersionist, but compelled by science and truth to give *sprinkle* as the primary meaning of *baptidzo* in Hebrew. We tell Dr. Graves that the "craze" of Furst all originated in his own brain. *He never heard a word* against him in his life save from immersion "controversialists."

But some "crazy" German has given it as his opinion that *bapto* comes from *bathos*. Indeed! Then the crazy men are not all in asylums yet, evidently. What reason, what proof, what philological fact does he give to support it? *Bapto* is the root of *baptidzo*. Now if *bapto* comes from *bathos*, they would have the same fundamental signification, and simply part company as they branched off, as *bapto* and *baptidzo* and all words of all languages do. But *bapto* and *bathos* have not a shade, not one simple shade of meaning in common, neither has *bathos* with *baptidzo*. Wash, cleanse, drunk, overflow, overwhelm, dip, "dip repeatedly," never can come from *bathos* in Greek. *Bathos* means "height," as literally as depth, "altitude"—how much immerse is in that as a primary?

Now for every point we make, we adduce the facts supporting it. Where does *bathos* mean moisten, smear, stain, dye, color, or wash? Of all "crazy men" this is the craziest.

Hence the wild folly of such guesses the more requires that we strictly adhere to scientific principles and facts.

We will now introduce more Greek witnesses. Origen, the most learned of all the Fathers, the son of a renowned martyr, who was born only eighty-four years after John's death, whose immense Greek works that survive now, make nine huge, folio volumes, comments on 1 Kings xviii. 33, where Elijah had four pitchers of water, so it reads in the Hebrew and Greek, and all ancient versions, "pitchers," water-buckets," (*kadim*) poured on the altar, it built of stone and wood on the top of Carmel, a mountain, during the three year's drouth. This Greek calls it "baptizing the altar." "How came you to think that Elias, when he should come, would baptize, who did not baptize the wood (*ta xula*) upon the altar in the days of Ahab, though it needed cleansing, (*loutro*)," etc.

Basil, a Greek Father of the fourth century, (A. D. 310), calls it baptizing. "Elias showed the power of baptism on the altar, having consumed the victim * * * by water * * * the water * * * was for the third time poured on the altar * * * The Scriptures hereby show that through baptism he that," etc. He "baptized the wood," "poured water on the wood." "The power of baptism on the altar," water poured on it. Now it is useless to waste time on the mode here. The pitchers of water were poured on an altar of wood on stones, an altar of wood large enough to hold up and burn up an ox. Dipping is not in it, plunging is out of all question, and no one pretends that it was immersion.

We read from Lightfoot's *Horae Heb. et Tat III. 292.* (*Lou. Debate, 463*), of Benaiah, "he one day struck his foot against a dead tortoise, and went down to Siloam, where, breaking all the little particles of hail, he baptized himself, (*tabal*). This was on the coldest day in winter." Now the law, the New Testament, and Apocrypha all show this required baptism, and he did baptize himself. But surely he did not dip himself in "the little particles of hail" he melted in his hand.

We introduce another very important witness, Clemens Alexandrinus, born a little after John's death, wrote a vast

number of Greek works about A. D. 190. *Thirty-eight* volumes still survived in the fourth century, and an immense folio edition still survives. I read from p. 1352, vol. 1. He quotes Homer several times, and the last sentence before his quotation reads:

“In like manner they say it becomes those who have washed themselves (*loumenous*—i. e. *luo*) to go forth to *sacrifice*, pure and bright.”

Clement says:

“But purity is to think purely. And indeed the likeness (*eikon*) of (*ton baptismutos*) the baptism [as just seen in washing before sacrifice] was that which was handed down from Moses by the poets thus: Penelope, *having* SPRINKLED *herself with water* (*hudraenomenae*), having on her body clean garments, goes to prayer. And Telemachus * * * having washed his hands (*cheiras nipsumenos*) at the sea, prays to *Athanas* (Minerva) (Odyssey 11, 261.) This custom of the Jews, *as also they often* (*pollakis*) baptize themselves upon a couch—*epi koitae baptidzesthai*—(that is, when meals are over—as they sat on such often as well as on a *triclinium*), is well expressed in this wise: Be pure, not by washing (*loutro*), but by thinking.”

Here notice—

1. The priestly washings of every kind, hands—all are denominated baptism.

2. “Penelope *sprinkled herself with water*,” *hudos*, water, and rain, sprinkle. Liddell and Scott’s Greek lexicon defines the word thus: “to water, to sprinkle with water, to pour out libations to, to bathe, wash one’s self: Od. iv, 750, [*the very line just quoted*] to pour water over one’s body.” That is all. This is “the image, likeness” of the baptism Moses handed down.

3. “The Jews daily baptize [sitting] on a couch.” What is the mode here? Washing the hands at the sea, and sprinkling water on the body, are the baptisms put alongside those practiced by the Jews. Such is the testimony of this learned Greek, so near the apostolic age.

VERSIONS.

THE VERSIONS.—In deference to and by request of my worthy opponent, I deferred the rest of the versions till we could dispose of other matters.

We beg of you to remember that *these* are by far, by almost infinite odds, the most accurate, impartial and reliable sources

of information, on this subject, that can be possibly adduced as to what were the meanings, *the usus loquendi* in the *apostolic* age. The critics he and I read to you, lived from 1500 to 1800 years after Christ. They wrote fifteen to seventeen hundred years after the apostles were all dead. Many wrote before some leading fathers of the third century were recovered. *The truth is, the versions have never been examined on this subject*, till we had the honor to take hold of the question. The ease with which Dr. Judd exposes Stuart's blunders, shows this, and it could have been greatly extended. Immersionists have quoted and used the versions as they have the lexicons and authorities. We have *both* sides here now; we will examine them, as I have at least fifteen or eighteen versions here with me. The Peshito and Arabic we have examined in our second day's investigations—fourth speech.

We showed that *baptidzo* is rendered by *amad* in Syriac and Arabic. That *amad* never means to dip. That no case has been found in the literature of the world in Syriac where it means to *immerse*. Nowhere is any word that properly means to immerse, or dip, ever rendered *amad*. On the contrary, *louo* (to wash, pour, sprinkle), is translated by *amad*. The pool of Siloam, in John ix, 7, where people "washed," is rendered by the noun of *amad*, several times in the Peshito. We saw that Castell tells us *primarily*—using that word which Michaelis in his edition of Castell abridges out as he does a great deal else, [I have *both*] it is to wash, *derivatively*, (Aphel) to immerse: nowhere so occurring in the New Testament. That it is the same in Arabic, as Dr. Graves told us emphatically, and as Judd agrees. But Castell tells us it is "to make wet with rain." Catafago tells us so in his recent lexicon, while Castell adds, to sprinkle, sprinkle with water, with dew, bedew, etc. Such a word translates *baptidzo* in Syriac and Arabic—the first in the *apostolic* age, the *latter* in the golden age of Arabic culture, when one man spoke seventy-two dialects; when the court of Al Raschid was the renown of the world for learning; when Aristotle, Homer and Plato were read, studied and rendered into Arabic. In *that* age, *baptidzo* was translated by *tzeva*, to besprinkle, baptize, by *gasala*, to wash, sprinkle, besprinkle, *never* dip, NEVER immerse. *Gasala*

repeatedly translates *nipto*, that *never* means dip, immerse, but *does mean to rain* as well as wash, pour—Job xx, 23, where Symmachus (second century) has it *brecho*; the Hebrew and English, *rain*. *The Arabic word that translates nipto and brecho*, sprinkle, translates *baptidzo, baptisma, baptismos*. Yet they claim the versions!! Later Syriac literature tells us of “the baptism of blood of martyrdom,” “baptism of *tears*.” Was *this dipping?* Could men be dipped in their own tears? immersed in their own blood, as they were martyred in various ways?

While the old Vulgate and Itala translate the other word in Syriac and Arabic for baptize, *tzeva*, by moisten once, twice by sprinkle, *conspergatur* and *infunderis*; the Al Koran applies it to baptism, and to the *juice of trees, their dripping sap*. Surely drops (*gutta*) of sap from the cut in a tree, a plant, etc., falling on objects is not *immersion*. Yet it was *baptism*. And *this* word was supposed to be so universally used for *immersion*, that Moses Stuart *surrendered* it to them and founded a *leading* argument on it!! This shows how superficially he examined the whole issue. Yea, so fully given over to immersion were many lexicographers, that Gesenius tells us this word in *Hebrew* is “to dip in, to immerse; hence to tinge, to dye,” and “in the Targums often, to dye, to color;” whereas it *nowhere occurs in the Bible at all*. The *Chaldee* word *tzexa* does—only in Daniel—is rendered *sprinkle* by Jerome, as just seen. Nebuchadnezzar’s body baptized, sprinkled with the dew of heaven,” rendered “wet, moisten” by Gesenius. How dared he say it meant “immerse,” in Hebrew, when *there is no such Hebrew word?* When careful to tell us it means “dye” in Targums, why did he not tell us it means *wash* there *ten* times to where it means “dye” once, and translates not only *tabal*, baptize, but *rachats, wash, pour?* In Num. xix, 7, 8, 10, 16, and Lev. viii, 6, where Moses washes Aaron and sons *at the door before the people*, it is *tzeva*; a clear case of affusion—*rachats* in Hebrew, *secho* in Onkelos.

Yet *such* lexicons are *forced* to sustain our cause with such *daring* antagonism as *this!* Yet they are called *Pedobaptists* in such a way as to leave the impression that *they were affusionists, reluctantly supporting the other sects!*

ITALA AND VULGATE.

The *Itala* made in the second century by converts of the apostolic age, is next to the Peshito, the most valuable translation we have. Jerome's Vulgate and it, are the same on those points:

1st. They transfer *baptidzo*, in every instance in the New Testament, not translating it at all.

2d. They translate *tabal* (Greek *baptidzo*) 2 Kings v, 14, by wash, *lavo*, (wash, bedew, sprinkle).

3d. They translate *bapto*, sprinkle—Rev. xix, 13.

4th. They translate the Chaldee for baptize, same as Syriac and Arabic, *tzeva*, by "to sprinkle" twice. *

5. They never translate either *baptidzo* or *tabal* by baptize.

ÆTHIOPIC VERSION.

Of this version, that zealous Baptist Dr. Gale, says:

'The Syriac and Ethiopic versions, which for their antiquity, must be thought almost as valuable and authentic as the original itself, being made from primitive copies, in or very near the times of the apostles, and rendering the passage (Rom. xix, 13 *bapto*) by words that signify to sprinkle, * * * very strongly argue that he (Origen) has preserved the same word which was in the autograph.' †

This is more just of the Syriac, Sahidic, and Itala. The Ethiopic has a word expressing definitely to immerse, *maab*, "to overflow, submerge." It is never used for baptize, etc. Now this version renders —

1. *Bapto* by to sprinkle, as Dr. Gale observes.

2. It renders (*katharismos*) purification, always performed by sprinklings. (See John ii, 6; Heb. ix, 13, 19, 21; Numbers viii, 7; xix, 13–15,) by baptism.

3. It never renders baptize by immerse or any word equivalent to dip.

4. It renders *baptidzo tamak*, which Castell renders, "to be baptized, to baptize." Neither he nor Hottinger renders it by dip, plunge or immerse. It is the same as *tamash* in other

* Dan. iv.—*Conspargatur—infunderis.*

† Reflect. on Wall's Hist. Inf. Bap. Letter V. vol. II, 118 Ed. of 1862.

Hephil form—derivative meaning—by plunge, wet, dip, wash, and gives Ps. vi, 7, “baptized my couch with my tears,” as his first proof text.* It is kindred with *tamal* also, which never implies immersion, but constantly applies to affusions. It renders John v, 4: ix, 7, Siloam, “where people washed, by baptizing,” as the Syriac. Castell gives both plunge and moisten—*rigavit*, always affusion—as meanings of *tamash*.

5. This version renders *baptidzo* by *mo, moi*—“water.” It is the same root with *moh*—“sprinkled with water, pour, rain, water, juice, fluid, water.”† *m’ho*, moisten, pour. Here is one of the words translated from *baptidzo* that simply means to water, without specifying mode, while the same word essentially—same root, means to sprinkle with water, water, pour, rain. So testifies this great author.

THE AMBARIC—a later version—renders it as the one just noticed generally, and need not to be noticed separately.

THE COPTIC.

The Coptic was executed in the third century, and is of great value, being made so near the apostolic age. It renders:

1. *Bapto* by sprinkle, Rev. xix, 13.
2. Renders *baptidzo*, baptize by *tamaka*, same as above in Ethiopic—a word of affusion, not of immersion. It is kindred also with *tanon*, moisten, make wet.‡
3. It renders it by *tomas*, same as *tamash*, which see above.

EGYPTIAN.

The Egyptian of the third century renders *baptidzo* by *oms*, same root as Arabic *amada*—sprinkle, make wet, wash, baptize.

* Hephil (of *tamash*) mersit, tinxit, intinxit, lavit, p. 6 [7] liquefaciam.

† Castell aqua perfusus est, pluviam fudit, . . . aqua . . . aquam, etc.—no immersion. Hottinger—tinxit, baptizavit, moisten, baptize.

Ethiopic, m’ho liquescere, liquefieri, fundi.—Castell, 2003.

‡ Humectatus est, humidus, humectavit.—Castell.

Oriental Versions—same word. Schindler renders it in
BASMURIC.

The Basmuric belongs also to the third century.

1. *Bapto* is rendered sprinkle as well as dip.

2. Transfers *baptidzo*. SAHIDIC.

The SAHIDIC of the second century, and executed by the converts of the apostles, or co-laborers. It is of great value, but simply transfers *baptidzo* as it relates to the ordinance. There is no doubt that, could we get copies of the SAHIDIC, and ancient Basmuric and Egyptian, as we have conveniently the Ethiopic, Arabic, Syriac, our labors would be as richly compensated as they have been in those languages. The Sahidic renders *bapto* sprinkle as well as dip, but in no instance does the *dip* submerge or envelope the object in these cases.

PERSIC.

The Persic renders *baptidzo* by several words. It has a word (*gutha*) meaning emphatically to immerse. See Golius in Castell, p. 408. But it never renders *baptidzo* by it or any word implying immersion. It renders *baptidzo*—

1. By *sustan*, *shustidan*, thus defined in Golius' lexicon. Washing, baptism; to wash, (besprinkle, cleanse); washing, cleansing, baptize. [*Lavacrum*, *Baptismus*, *Lavare*; Gen; xvii, 4; xix, 2; Ex. ii, 5; John iii, 25, (*lotio*), lotus, John xiii, 10, *baptizare*, Matt. iii, 6-13.—Castell.

2. It renders it by *shuhar*, *shue*, to give a bath or administer a washing [pour water for it] to fall in drops of water, distill; to baptize. [*Lavandum dare*, *Stillare*; * * *Baptizare*.—Castell.

3. It renders *purifying*, John iii, 25, by baptism.

4. *Baptidzo* is translated into the word used, Exodus ii, 5, washed, *epi*, at the river; Gen. xviii, 4, where it was with "a little water;" in John xiii, 10, where Christ washed their feet, unquestionably by applying the water; for he would not plunge all their feet into the same basin, in "unclean" water. It was water "upon" the feet. Luke vii, 38-9-44.

Let us now see how *amad* was used in the ancient Syriac literature and councils.

The Lutheran version 1522 renders *baptidzo* by

1. *Taufen*, to baptize, without implying mode. But when the version was made, *sprinkling* and *pouring* were the general, yea, universal practice. This all acknowledge, and A. Campbell says so, quoting Erasmus.† Luther poured the water on the infant's head when he said, "*Ich taufe euch mit wasser.*" It is downright dishonesty to pretend that by *taufen* he and the various German translators meant dip, whatever may have been its former force. With them it neither meant dip, sprinkle nor pour, but was used as the Latins used *baptidzo*, and *tingo* for baptize.

2. In 2 Kings, v, 14, *tabal*—*baptidzo*; Luke xi, 38; Mark vii, 4, *baptidzo* is rendered *waschen*.

3. *Bapto* is rendered in Rev. xix, 13, sprinkle *besprengt*.

The Lusitanian version renders both words in the same places the same—*baptidzo*, wash—*bapto*, sprinkle.

The Jerusalem Targum renders *rachats*, ("wash, pour,") by *taval* and *tabal* by *rachats*, the latter also by "WASHED their face with tears," Gen. 43, 30. This shows that these words were words of affusion.

The Arabic and the Targum render Ps. vi, 6, 7, "wet my couch with my tears," *brecho* with the word that translates *baptidzo* and *tabal*.

It is useless to multiply facts. The sum of all is this:

1. For fifteen hundred years after the Christian Era, not a single version made from the original Scripture, supports a case of immersion.

2. Every version made, supported affusion, and with overwhelming force. We have not quoted Wickliffe and several German versions falsified by Conant as made from the Greek. They were all made from the Latin, and hence have nothing to do with *baptidzo* or *bapto*. They would support us, especially Wickliffe, who has baptize, wash, and for the *aspersa* of Jerome, sprinkle. But Wickliffe never saw a Greek Testa-

†Chris. Baptisms, p. 192, "Erasmus, who spent some time in England, during the reign of Henry VIII., observes, 'With us, [the Dutch], the baptized, have the water poured on them. In England they are dipped.'"

ment. The same applies to the Rheims, as to its use, made from the Latin.

1. We began with the plain, English version made by immersionists, and the record is so clear in favor of affusion, that their partiality could not destroy it.

2. We appealed to *Bapto*, the root of the word, and found sprinkle to be its primary meaning.

3. We appealed to *baptidzo* (1) in lexicons, and affusion was unanimously sustained, (2) in the classics, and infallibly certain sprinkle appeared as the primary meaning, of the word. (3) The fathers were summoned, and they sustained affusion.

4. We turned to the Hebrew, the Semetic family of languages, and sprinkle was found to be the primary meaning of baptize.

5. We appealed to the Hebrew customs, and Rabbins, and they sustained affusion overwhelmingly.

6. We called in the grand army of versions, and the field of controversy was swept, and affusion remained in absolute possession of the field.

7. The testimony of the learned critics, Doctors of Theology ancient and modern, annotators, commentators and antiquarians, and they, in crushing numbers, rally to the cause.

AFFUSION IS THE ONLY ABSOLUTELY ESTABLISHED FORM OF APOSTOLIC BAPTISM.—[*Time out.*]

DR. GRAVES' THIRTEENTH SPEECH.

Argument.

MR. PRESIDENT:—It was to prevent all this useless discussion as to where we are to look for the primary, grammatical, real signification of our terms, that I collated from the highest sources, those rules of interpretation which I presented in my first speech, and to which, at the very outstart, my opponent cordially assented. He has been going back upon them from his first speech. They are nevertheless the rules that must govern this discussion, and by which I shall examine all the lexicographers I produce in this court. Let it then be distinctly borne in mind, that the first meanings given by the lexicons are the primary and literal meanings, and therefore, as Ernesti, Morus and Stuart agree, the only real ones, whatever their etymology may seem to demand or their "*historical primaries*" may have been.

I. CLASSIC GREEK.

In opening the lexicons, allow me to quote two statements of Prof. Toy, of Greenville Seminary:

"1. Lexicons are authoritative and valuable only as they establish meanings given by quotations from approved authors.

"2. One good lexicon will be worth more than a host of inferior ones. A mere array of unauthoritative lexicons counts for little among scholars."

I here give notice that I shall, for the most part, give only the *primary* or literal meanings, for with these only we have to do in ascertaining the *literal usus loquendi* of *baptidzo*. Eld. Ditzler, you will find, universally gives the metaphorical meanings, never the primary, unless called upon to do so, and I therefore challenge every one of his lexicons and Greek authors *unless he gives the text and the definitions preceding the one he selects*.

By general consent the three most authoritative German-Greek lexicons are those of Stephanus, Schleusner, and Rost

& Palm. The three best English lexicons are those of Liddell & Scott, Robinson, and Sophocles, latest editions. These six are as good as sixty inferior ones.

LIDDELL & SCOTT.—“*Baptidzo*. To dip in or under water; of ships to sink them: *ebaptisan ten polin*, metaphorical of the crowds who flocked into Jerusalem at the time of the siege:—Pass., to bathe; *hoi bebaptismenoi*, soaked in wine, Lat., *vino madidi*; *ophlemasi beb*, over head and ears in debt; *meirakion baptizomenon*, a boy drowned [overwhelmed] with questions. 2. To draw water. 3. To baptize.”

“*Baptisma*, baptism. *Baptismos*, a dipping in water; baptism. *Baptistes*, one that dips; a baptizer. *ho bapt.* the Baptist.”

Sophocles—(Greek Lex. of the Roman and Byzantine periods, B. C. 146. A. D. 1100—1870.) “To dip, to immerse.”

Sophocles, in effect, says that *baptidzo* was used by the Greek only in the sense of immerse, and that the writers of the New Testament knew no other sense.

ROST & PALM.—“*Baptidzo*. Oft wiederholt eintauchen, untertauchen; dan benetzen anbeuchten begiessen.” “*Baptidzo*. To dip in, or under, often and repeatedly, hence to wet, moisten, pour over.”

All can see that “to wet,” “to moisten,” is given as the effect of the act, and is not a definition.

ROBINSON.—“*Baptidzo*. A frequentative in form but not in fact; to immerse, to sink. 2. To wash, to cleanse by washing; trans. Mid. and aor. 1 pass. in middle sense, to wash one's self, to bathe, to perform ablution. 3. To baptize, to administer the rite of baptism, either that of John or of Christ. Pass. and Mid., to be baptized, or to cause one's self to be baptized, i. e., generally to receive baptism.”

DONNEGAN.—“*Baptidzo*. To immerse repeatedly into a liquid; to submerge—to soak thoroughly, to saturate.”

Here “to soak” or “saturate” is the effect of the act.

STEPHANUS.—“*Baptidzo*. *Mergo, seu immergo, ut quæ tingendi, aut abluendi gratia aquæ immergimus*. (To immerse or immerge, as things which we immerse for the sake of dyeing or washing in water.) *Mergo*, i. e., *Submergo, obruo aqua*. [To immerse, i. e. to submerge, to overwhelm in water.]”

SCHLEUSNER.—“*Baptidzo*. 1. *Proprie: immergo, ac intingo, in aquam mergo, a BAPTO, et respondet Hebraico tabal*, 2 Kings v, 14. (Properly to immerge and dip in, to immerse into water, from *bapto*; and it answers to the Hebrew *taval* 2 K. v, 14.)” * * *

PARKHURST.—“*Baptidzo*. 1. To dip, immerse, or plunge in water. 2. *Baptizomai*. Mid. and Pass., to wash one's self, be washed, wash that is, the hands by immersion or dipping in water. The Seventy use *baptizomai*, Mid. for washing one's self by immersion. 3. To baptize, to immerse in, or wash with, water in token of purification from sin, and from spiritual pollution.

"*Baptisma*. 1. *An immersion or washing with water*. 2. *Baptism or immersion in grievous and overwhelming afflictions and sufferings*. *Baptismos*. *An immersion or washing in water*."

SCHREVELIUS.—"*BAPTIDZO*. *Baptidzo, mergo, abluo, lavo*. (To baptize immerse, wash off, bathe.)

"*Baptisma*. *Immersio, tinctio, baptisma*. (Immersion, dipping, baptism.)"

WRIGHT.—"*Baptidzo*. I dip, immerse, plunge, saturate, baptize, overwhelm."

LEIGH.—"*Baptidzo*. . . The native and proper signification of it is, to dip into water, or to plunge under water. *Baptisma*. 1. *Dipping into water, or washing with water, often*."

GREENFIELD.—"*Baptidzo*. To immerse, immerge, submerge, sink."

EWING.—"Its primary signification, I cover with water, or some other fluid. 1. I plunge into, or sink completely under water."

HEDERIC.—"*Baptidzo*. *Mergo, immergo, aqua obruo*. 2. *Abluo, lavo*. 3. *Baptidzo*. (To immerse, immerge, overwhelm in water. *Baptisma*. *Immersio, tinctio*.) Immersion, dipping into."

SCAPULA.—"*Baptidzo*. *Mergo, seu immergo*. (To immerse or immerge.) *Item tingo; ut quæ tingendi, aut abluendi gratia aquæ immergimus*; (also to immerse, as we immerse things for the sake of dyeing or washing them in water;) *item mergo, submergo, obruo aquæ*. Also to immerse, to submerge, to overwhelm in water.) *Baptismos et Baptisma*. *Mersio, Lotio, Ablutio, ipse immergendi, item lavendi, seu abluendi actus*.) Immersion, washing, washing clean; the act itself of immersing; also of washing, or washing clean.)"

SUIDAS.—"*Baptidzo*. *Mergo, Immergo, Tingo, Intingo, Madefacio, Lavo, Abluo, Purgo*. (To immerse, to immerge, to dip, to dip in.)"

SCHOETTGEN.—"*Baptidzo* from *Bapto*; properly to plunge, to immerse, or plunge in water."

DUNBAR.—"*Baptidzo*. To dip, immerse, submerge, plunge, sink, overwhelm; to sink."

LAING.—"*Baptidzo*. To baptize, to plunge in water."

MOREL.—"*Baptidzo*. 1. *Mergo, immergo, aqua obruo*. (To immerse, to immerge, to overwhelm in water."

BASS.—"*Baptidzo*. To dip, immerse, plunge in water; to bathe one's self; to be immersed in sufferings and afflictions."

T. S. GREEN.—"*Baptidzo*, pr., to dip, immerse, to cleanse or purify by washing; to administer the rite of baptism, to baptize.

"*Baptismos*. Act of dipping or immersion; a baptism, an ablution."

"*Baptisma*, pr., immersion; baptism, ordinance of baptism."

SUICER says that "*bapto* signifies to dip, to dye by dipping; hence he is said *baptein udrian* (to dip a bucket) who draws water out of a well or a river, which cannot be done unless the whole bucket is immersed under water. Wool and garments are said *baptesthai* (to be dipped,) because

they are entirely immersed in the dyeing vat, that they may imbibe the color. *Baptidzo* has, very properly the same signification in the best writers. *Baptidzein eauton eis thalassan*, in the ancient poet, is, 'To plunge himself into the sea.' From the proper signification of the verb, *baptisma* or *baptismos* properly denotes immersion, or dipping into."

GROVE. *Baptidzo*. To dip, immerse, immerge, plunge."

JONES.—"*Baptidzo*. I plunge, plunge in water, dip, baptize; plunge in sleep, bury, overwhelm. *Baptisma*. Immersion, baptism, plunging in affliction."

STOKIUS.—*Baptidzo*. *Generatim ac vi vocis intinctionis ac immersionis baptidzo notionem obtinet. Speciatim propria est immergere ac intingere in aquam.* (Generally, and by force of the word, it has the idea of dipping in and immersing. With special propriety is it to immerse and to dip into water.")

ROBERTSON.—*Baptidzo*. *Mergo lavo*. (To immerse, to wash [or bathe].")

SCHWARZIUS.—"*Baptidzo*. To baptize, to immerse, to overwhelm, to dip into." [To authenticate this as the primary meaning of the term, he adduces the following authorities: Polybius, iii. c. 72; v. c. 47; Dio. xxxviii. p. 84; xxxvii. extr., p. 64; i. pp. 492, 502, 505. Porphyrius de Styge p. 282. Diodorus Siculus i. p. 33. Strabon, vi. p. 421. Josephus Bell. Judd. p. 259. Josephus Antiq. ix. c. § 2.] "To wash by immersing. Luke xi. 38; Matt. vii. 4."

MINTERT.—*Baptidzo*. To baptize; properly, indeed, it signifies to plunge, to immerse, to dip into water; but because it is common to plunge or dip a thing that it may be washed, hence also it signifies to wash, to wash clean. *Baptismos*. Immersion, dipping into, washing, washing clean. Properly, and according to its etymology, it denotes that washing which is performed by immersion."

PASOR.—"*Baptidzo*; *Immergo, abluo*. (To immerse, to wash clean)."—*Ingham*.

ALESTEDIUS.—"*Baptidzein* signifies only to immerse; not to wash, except by consequence."—*Ibid*.

BRETSCHNEIDER.—"In *baptidzo* is contained the idea of a complete immersion under water. An entire immersion belongs to the nature of baptism."—*Ibid*.

AST, in his *Platonic Lexicon*, renders *baptidzo* by "*obruo opprimo* (To cover over, to oppress or overwhelm.)"—*Ibid*.

Replication.

I regret that I am so often compelled to go back to repeat and re-discuss points which were presented two or three days ago. It certainly is not chargeable to me or to my method. It is because my opponent, as a rule, keeps either two or three days in advance of me, anticipating my argument, or as

many days in the rear, bringing up matter, and suggesting difficulties which he should have noticed at the time. He does this to distract and confuse me in the symmetrical presentation of my argument, and to break its force on the minds of the hearers. He pursues this method to gain time to prepare his defence. If he is indeed doing the best he can, I ought not to complain, but I wish it were otherwise, since this constant repetition is tiresome to the hearers, as it will be to the readers of this discussion. He opened his speech discussing the government of the dative, a matter which I presented to his notice, in my speech three days ago, but he develops no principle, and refers to no established grammatical rules that govern the construction of the dative with or without the preposition *en*. He says it "will do for children" to talk about the dative being used without *en*—the preposition *en*, in answer to the question *where?* or *wherein?* the place or element in which a thing is said to be, or be done! Yet, for this I gave the highest grammatical authority, as Matthiæ, and no rule is better known to grammarians. My opponent appears to claim that there are no fixed rules that compel the rendering of the dative, either with or without a preposition, denoting locality where, or element in which, an act is said to be performed, but our own fancy—that it may be rendered with, or in, or on, or at, or by, to suit our taste, or our creed! Should I pass by all this here, he would claim that I admitted its truth, when nothing is further from the fact. There are certain well known and fixed grammatical rules that govern the construction of language, and infallibly guide us in the proper rendering of foreign tongues, as the Greek, and to violate these rules, is to misconstrue and misinterpret the language; therefore we are not at liberty to translate sentences as we please. These rules are based upon the common usage of Greek writers, and by them we must be governed.

Now it is a fixed rule, that when the preposition *eis* is placed before the name of an element or object, that entrance from without to a point within is indicated, and it must be so rendered—e. g., *elthentese eis ton oikon*—entering into the house; *pheuge eis Aigupton*—flee into Egypt. "*Kai eis to pur ebale kai*

it is not rendered *with*, but *in*. I do not intend to be lead back to the discussion of these Scriptures, satisfied as I am that I have elucidated them to the comprehension of the youngest accountable being, and, leaving them, I wish to call your attention to the oft avowed statements of my opponent concerning the three principal words that enter into this question, viz., *en*, *eis*, and *baptidzo*.

He has just denied what he admitted the first day.

1. That *in* is not the primary meaning of *en*. He now says: "There is no proof as to the primary meaning of *en*."

2. He emphatically denies that *into* is the primary meaning of *eis*,—never, when it is used in connection with baptism.

3. He also affirms that to dip, or to immerse is not the primary meaning of *baptidzo*—"that it never means dip," especially so when it refers to Christian baptism.

Now, does it not strike you Mr. President, as remarkably strange that these words are inveterately afflicted with the hydrophobia when they are brought in sight of the river Jordan, but complacent and very naturally disposed in all other localities?

Touching what are, and what are not primary significations philologically considered, there can be no controversy at this stage of the discussion. We agreed at the outset to abide by the decision of Ernesti, Morus, Horne, and Stuart, as laid down in our Rules of Interpretation, viz., they are the first definitions given in the lexicons, and these alone are the *true, proper and real*, and must decide the definition of *baptidzo*. He has discovered that these rules will be a two-edged sword in my hand to slay him, and hence he has fought them from the hour the light broke on his mind.

Having clearly defined the rule for the construction of the dative, let us now notice Elder Ditzler's revised and improved versions; his translations of, and criticisms on, the Examples I submitted from Conant's *Baptidzein*:

1. He says he has examined my thirty-ninth Example and "found it damagingly against me." What will Conant and Greek scholars think of this statement when I show them that

Let us apply this plain rule to cases involved in this discussion:

1. "*En de tais hemerais ekeinai.*"—Matt. iii. 1.

This is evidently time when, and must be rendered, not with or after, or before, but *in* those days.

2. "*Kerussou en te eremo* Matt. iii. 1—not preaching with, or on, or at, but evidently implying place where, locality, and it must be rendered *in* the wilderness.

3. "*ebaptizonto en to Jordane.*" Matt. iii. 6—here evidently place where or within which the act was performed is indicated and we are not at liberty to translate it "near by," "on" or "at" or "with," but "were baptized *in* the Jordan.

4. So the statement "*Kai ebaptizonto pantes en ton Jordane ponton,*" Mark i. 5—place "where" or "in which," being clearly indicated, we may not render it on, at, by, or with, but we are compelled to translate it *in* the river Jordan.

5. "*Ego men baptidzo kumas en kudati*" Matt. iii. 11, *kudati* here is evidently a noun of *element*, earth, air, fire, *water* are elements, not *instruments*, and therefore the sentence may not be rendered, I indeed baptize you *with* water but *in* water.

6. Again, "*Autos humas baptizei en pneumati hagio Kai puri.*" Matt. iii. 2—the Holy Spirit here is by metonymy put for his gracious *influences* into which they were to enter and by which they would be surrounded, enveloped, pervaded. Therefore the element in which the baptism is performed cannot be grammatically rendered, by, with, on, but *in* the Holy Spirit, and *in* fire. *Kai* connecting, *puri* with, *pneumati* the preposition need not be repeated, but is understood. It is easy to tell whether *locality* or *element* is indicated.

Then there *en* is before the dative of cause, manner and instrument, which is also distinguished without the least difficulty, and this is also with or without a preposition, and *en* before such a noun is attracted from its native signification and rendered *with*—e. g., "*en rabdo eltho pros humas*" 1 Cor. iv, 21. "Shall I come to you with a rod"—instrument. "*e. en agape pneumati te praitetos?*" "or in love?"—element—"and in the spirit of meekness?" here influence and not instrument is indicated, and therefore

eis hudaten”—it hath cast him into the fire and into the water. “*Elthein eis ten geenan eis to pur*”—“to go into hell, into the fire,” etc. These cases illustrate what I mean when I say that the grammatical construction compels us to translate phrases in a certain manner. We are not at liberty to translate *eis* in these cases by any secondary meaning we may please to select, as *on*, *upon*, *at*, *near by*, but by *into*; therefore, the rule that *eis* with a verb of motion before the accusative of the object or element expresses fully the act of passing from one element into another. Therefore we are compelled to render such expressions as these “*ebapthisthe eis ton Jordanen*,” Mark i, 9, “was immersed into the Jordan.” “*Kai ebalen heauton eis ten thalassen*,” John xxi, 7—Peter girding his coat unto him, “cast himself into the sea.” Now apply this rule to the several Examples cited from Conant, which are contested by Elder Ditzler, No. 65, given to Agamemnon’s case—“*Kai baptidzon eis ten Copaidan limnen*,” and plunging, immersing himself into lake Copais.” The directions to the man of bad dreams, Example 64, “*baptison seauton eis thalassen*,” immerse, plunge thyself into the sea; also, in Example 70, *baptidzein holin es* [for *eis*] *gala gunaikos*,” etc., “immerse again into breast-milk and Egyptian ointment.” Thus have I, by this induction of cases, given him the demanded proof that will satisfy any scholar, that in all the above cases, the subject did pass from without to a point entirely within the place or enveloping element, and consequently that Agamemnon did pass “clear under” the waters of the charmed lake, and yet he survived, disproving Elder Ditzler’s oft-repeated assertion.

Now, let us notice again the rule that governs *en* with verbs denoting motion, or rest in a place. The preposition *en*, denotes that one thing is *in* or upon another, “it indicates an actual union or contact of two objects.”—*Kuhner’s Gr.*, p. 233, § 164, and always puts the noun in the dative.

The invariable rule is, that, with such verbs: 1st. When, time when, place where, or *element in* or *within which* anything is said to be, or to be enveloped the object must be put in the dative usually, with, but often, without the preposition—if without the preposition *en*, is understood, and the rendering *must* be *in*, or *within*.

by a palpable mistranslation and misunderstanding of the original, he makes out his bill of damages to the satisfaction of his admiring friends? He says "the *ship* was baptized, but not immersed, but just about to be—i. e. sunk," etc. I will give the text, to make plain his error, to all who can read either Greek or English.

EXAMPLE 39.

Here is the Greek text:

Ede de baptidzomenoon kai kata dunai mikron apoleipontoon, epecheiroun ten prooten enoi toon les toon eis ten edian autoon meteis bainein akaton:

"And already becoming immersed (baptized), and wanting little of sinking, some of the pirates at first attempted to leave, and get aboard of their own bark."

Now, instead of the *ship* being baptized, the text says the *pirates* already becoming immersed, and wanting a little of sinking—i. e. about to drown by being so often immersed, some of them attempted to leave the vessel they had seized and could not manage, and get back on their own. Now I respectfully ask whose *cause* and whose *scholarship* does this translation and criticism "damage?" To what shall I attribute this palpable mistranslation and misconstruction?

His version of Example 16 is rather an improvement on his former criticism, for hitherto, the ship was not immersed, for had it been so, the barbarians were really running under the water in confusion, but he now concludes that the ship was really baptized and went to the bottom. Well, this is something gained, for we have here one of the definitions of *baptidzo* given by Schleusner, to sink in the sense of to destroy—in which sense he says it is never used in the New Testament—but in that of, to dip.

I must again notice his disposition of the 22 Example I gave to disprove his declaration that, "in all classic Greek not an instance can be produced where a living being was immersed who survived." He affirmed yesterday that, according to the Greek text, the heads of the soldiers were never under the water while they were baptized! To the text, then, we

must again appeal. Here are the words: "*Kai sun autois ebaptizonto skaphesi.*" "And they were immersed or submerged with their vessels." Do you say sprinkle or pour *with* their vessels, as you would have John sprinkle the people *with* water? . How sprinkle or pour the soldiers with vessels!

But their vessels were submerged. Elder Ditzler admits this, therefore the very same verb submerged the sailors, but all did not perish, for rising to the surface, they were overtaken and killed. He returns, feebly indeed, to Example 16. He defines now *aei* by "all the time," "*baronutes*" by immersing—in Elder Ditzler's sense—"sinking down under the water," "sinking to the bottom and remaining there, to drown."

His revised translation, then, seems to be: All the time sinking him down to the bottom, and holding him there—"they baptized his face so it suffocated him!" Shades of classic Greeks, did you ever hear the like of this?

Conant's translation is literally correct. I would render *aei*, on the authority of Schleusner, *sæpe*, "frequently," *frequently* pressing him down, and dipping him as if in sport, they did not desist till they had entirely suffocated him."

Here are frequent immersions, before death ensued, as there were in the dipping match of King Philip with the Pancratiast, in Example 156, which explains the sport in which Aristobulus perished.

His last notice of Example 59, is brief indeed. "How could they be immersed by *baptidzo* here, when *kataduno*, "immerse," has to come after to immerse them." If he would only be willing to use *baptidzo* in the sense this author evidently does, and as all Greek authors do, he would have no trouble in understanding the record. The soldiers all immersed themselves, and sank down into the pits—to the bottom if you will—for *kataduno* denotes—a sinking deeper than *baptidzo*, which simply puts them "clean under;" but they did not all remain submerged, though some did; the majority rose to the surface, but were rendered useless, by being saturated with mud and water—while many perished.

This example also disproves his assertion that no living being ever survived an immersion effected by *baptidzo*.

He admits that he had his accusative and dative badly mixed, and the fox's tail in place of the *tow* that was dipped in oil and bound to it in Example 86; but his friends were far better satisfied with it as "an able and most triumphant reply," than they seem with to-day's effort! He now renders it the tow was baptized with oil, but unfortunately *stupeion* tow is not the subject but the direct object of the verb *baptidsas*, and *elaio* is the simple dative of *element* in, or within which the act denoted by the verb took place. Apply the rule governing the dative which I have explained in order to meet this and other cases, and we are compelled to translate this as Conant has, "dipping the tow in oil," etc. There is no avoiding the conclusion.

To convince all that this is not a mere partisan translation, I call your attention to the translation of similar cases by Stuart whose learning you have heard my friend extol so highly.

"They dip the wool *themo* [Dative of element] in warm water"—*Aristophanes Eccles.*

"*Hudati baptidzesthi* [which he gives as dative of element and translates by the rule] is plunged in water."

Another from Strabo, which he translates "dipped *oistois* in the gall of serpents."

Dr. Conant gives one in Example 79 which has the preposition expressed "that like as wool *baptisthen en bammati* [the dative of element] dipped in dye" etc.

Elder Ditzler declares on his scholarly reputation that Example 71 was no case of dipping—the hot iron was cooled by sprinkling water upon it. Let us examine it.

EXAMPLE 71.

Homeric Allegories, ch. 9.* The writer explains the ground of the allegory (as he regards it) of Neptune freeing Mars from Vulcan, thus:

"Since the mass of iron, drawn red hot from the furnace, IS PLUNGED (BAPTIZED) in water; and the fiery glow, by its own nature quenched with water, ceases."

The text in question stands thus "*ho tou siderou mudros hel-*

* The work of an old Greek grammarian, of uncertain date; attributed (falsely) to Heraclides Pontecus, fourth century before Christ.

kustheis hudati baptidzetai." Here we evidently have the simple dative of element in or within which the act was performed, and therefore I render it dipped or plunged in water &c. He says this could not have been the mode for the hot mass of iron would have thrown all the water out of the tub; and ruined the iron. I wish to take the testimony of Stuart (Pedobaptist) as a scholar, and then leave it to all the blacksmiths present, to decide the case by their practice.

Heraclides Ponticus, a disciple of Aristotle, Allegor. p. 495, says: *When a piece of iron is taken red hot from the fire, and PLUNGED in the water, the heat being quenched by the peculiar nature of the water, ceases.—Stuart.*

Again "iron *plunged* into water in order to harden it."

The learned Gesner translated this very 71st Example which Eld. Ditzler says is no case of dipping thus:

"Siquidem ignea ferri massa, fornicibus extracti, aqua. immergitur."

"If indeed the fiery mass of iron drawn from the furnaces is immersed in water."

The Latin smiths doubtlessly cooled iron as the Greeks did, and I remember a case or two that cannot be disputed. Speaking of the Cyclops forging the arms for Æneas, Virgil says: "*Alii stridentia tinguunt æra lacu.*" "Others dip the hissing brass in the lake"—i. e., the water of the lake.

Here is another.

"*Ensem Stygia candentem tinxerat unda,*" "had dipped—immersed—the red-hot sword in the Stygian wave."

No scholar would read it otherwise. Thus the Latin smiths cooled their red-hot metals, and so we think the Greek smiths did also.

Mr. President, my opponent complains that I have questioned his scholarship in this discussion. I have been compelled in protecting my argument, to question most of his translations and interpretations of authors, and by the rules governing the construction of the Greek, I have shown they were palpably incorrect. Now I have to attribute this to his lack of familiarity with the language or to a lack of honesty and fair dealing, and I charitably attribute it to the former. If he will but present authors fairly, translate them grammatically, and interpret them logically, he will have no occasion to complain of me.

He is never done with Ezekiel, which I have noticed and protested against the use he makes of it. He seems either inveterately mystified about it or is determined to mystify the minds of others. What does he now say? that "the word purify in Hebrew is here translated in Syriac by *baptize*. In the Greek it is *brecho*, sprinkling, rain. The mode is given. It needs no lexicon." Now, with all due courtesy, this is unmeaning jargon to me; "translated in the Syriac by *baptize*!" What does he mean? Is the word *baptize* in Syriac? Of course not, it is an English word. Does he mean by the word *amad*, the only word that is used in the Syriac Version as the appropriate synonym of *baptidzo*? If he means this, the statement cannot be justified by one single instance; *tzeva*, it is true, does mean to dip in Syriac, and *figuratively*, to wet, to moisten, in which sense it is doubtless used here, but let it be remembered that *tzeva* is never used in the Syriac Version when describing or referring to Christian baptism, no more than *bapto*, to dip, is used in the Greek Testament, when referring to the same rite. There are two other cases always used with great confidence by my opponent, (as he quotes it from his Louisville Debate,) to which I have time to allude but briefly.

1. The one is found in Lightfoot's *Horæ Heb. et Fat.* III, 292. The text is Hebrew, and I have not the book with me, and Elder Ditzler does not bring it forward, but translates the passage after his usual manner, giving but one word, *taval*, but makes it out to mean that Benaiah baptized himself at Siloam with little particles of hail which he melted in his hand! I think he misrepresents the whole passage. I reproduce it as he gave it:

"Benaiah, "he one day struck his foot against a dead tortoise, and went down to Siloam, where, breaking all the little particles of hail, he baptized himself, (*tabal*). This was on the coldest day in winter." Now the law, the New Testament, and Apocrypha all show this required baptism, and he did baptize himself. But surely he did not dip himself in "the little particles of hail" he melted in his hand."

It is given as an instance of how scrupulously Benaiah, who had polluted himself by touching the dead tortoise, observed the law for purification from ceremonial uncleanness. That law required the bathing—immersion of the whole body. He

went down to Siloam, where, breaking all the ice, for it was in the depth of winter, he—*tabalized*—immersed himself. This was what the law of Moses—not of the *New Testament*—required, and this is what the verb *taval* in Hebrew signifies, and nothing *less than an immersion*. Comment is unnecessary.

The next case is a more delicate one to notice, but fidelity to truth requires it. He translates it in his usual style, from the Greek of Clement, so interlocuted that nothing certain can be made of it, but dogmatically asserts that it testifies that the Jews were wont to baptize themselves “*epi koitæ*” upon a couch.

The text in which *epi koitæ* occurs, is given in Braden and Hughey’s Debate, and quoted by Elder Wilkes in the Louisville Debate, p. 619, and stands thus:

“E dudrenamene kathara chroil imate echousa, he Penelope epi ten euchen herchetai. Telemachos de, cheiras nips amenos alos euchete Athene, elthos toutu Joudaion os Kai to pollakis epi koite baptidzesthai.”

Which I translate: “Having bathed herself and put on clean garments, Penelope goes to prayer. But Telemachus having washed his hands at the surging sea, prays to Minerva. As this is the custom of the Jews, and that, generally, after the couch—to immerse themselves—or take a bath.”

Epi, generally means upon, and should this be insisted upon here, then it should be translated, upon sleeping, for *koitæ* is equivalent to the masculine *koitos*, or sleeping; and it is the custom with us to bathe after sleeping. If it is after the enjoyment of the bed, the marital or marriage bed, as some critics think, then the law for the bath, the immersion of the whole body in water may be found in Lev. xv, 16–18.

I here again protest against Elder Ditzler again referring to authorities in his loose unreliable manner, without producing the full original text of what he pretends to translate. I have seen enough, in these few days, to convince me that when he translates or construes language or lexicons to prove his assertion that the primary meaning of *baptidzo* is to sprinkle, *never to immerse*, that he cannot be relied upon.

As for the versions, I will take their testimony, after you have heard what lexicographers have to say.—[*Time out*.

DR. DITZLER'S THIRTEENTH REPLY.

GENTLEMEN MODERATORS:—At last Dr. Graves brings up his lexicons—a motly, mixed crowd—as miscellaneous in character, and as unclassified as they are botched and garbled, we will not say intentionally, but in fact. I introduced mine on Greek in the first speech I made. He comes up on the fourth day to quote them, putting them out of all order. Now, to show you what reliability can be placed in his array, we take a few.

1. He makes Stephan's Scapula say *baptidzo* is to "immerse things in water for the sake of *dyeing*," etc. 1. *Baptidzo* is never applied to *dyeing*, and Dr. Graves knows it. 2. We never dip in water (*agua*) to dye. Thus he makes these old immersionist founders of lexicography talk most silly.

2. He quotes Suidas on *baptidzo*, "to immerse," etc., etc. Now, Suidas, as I said in my opening speech, I think, does not define *baptidzo*, as Dr. Conant will tell him if he won't believe me. I know in Rice, etc., he is quoted thus, borrowed second hand, and it shows how immersionists spin out meanings to suit themselves, as he borrows it from them. Suidas only defines *bapto*, and gives it only *one* definition, viz: *pluno*, to wash. Stephanus will show him that, if he never saw Suidas.

3. He quotes Leigh. Leigh says just the reverse of what Dr. Graves quotes him as saying. That quotation is what *another* says, and Leigh quotes it to show what both parties say. It is not Leigh's definition.

4. He leaves out *the whole* New Testament definition of Stephanus, so misquotes Schleusner as to make him say the reverse of what he said, as a perusal of him in my opening speech, where he is accurately and fully quoted, will show.

Stokius is utterly perverted, as a perusal of his words in my first speech will show. He held that *always* in the ordinance

in the New Testament, it was wash, cleanse, *and by affusion*.

Take now his report of Rost & Palm—a great work. He has it: “to dip in or under, often and repeatedly,” etc. Now, 1. Where does *baptidzo* mean “to dip in or under, often and repeatedly?” Find a case. Yet *this* is by *odds* the best lexicon he has quoted. Post & Palm give “besprinkle” *begeissen*, “generally, to sprinkle upon (*ubergeissen*) to pour upon (*uberschutten*)” as the meaning of *baptidzo*. And they use these very words to define such specific acts themselves, when defining other words meaning sprinkle, pour upon. Hence, with these exposures, we adopt Dr. Graves’ word, and say, “*I challenge every one of Dr. Graves’ lexicons, every one of his renderings and quotations as wholes, and assert that they wholly misrepresent the facts. He has filed up more little glossaries, lexicons defining only the words used by a single author, giving only the meanings supposed to be intended by the writers.*

On classic usage, Dr. Graves took example 156 of Conant, to support dip. We need not reproduce the whole quotation. It tells of Philip who ran into the bath (*holumbaethran*) or pool. Here the Macedonians and he played at a match of baptizing. “Philip did not give over the (*diabaptidzomenos*) match, baptizing with the pancratiast, and sprinkling water in his face, until the soldiers, wearied out, dispersed.” Here notice.

1. It is not the simple New Testament word *baptidzo*, but a compound word, intensified by a preposition, *dia*, one that very much intensifies a word. Hence, it is not a proof, even if it did imply dip here or immerse.

2. It is the second century after Christ and tells nothing of the primary meaning. Though Philip lived before Christ, this writer, Polynaëus, lived in the second century after Christ.

3. It is evident they were not dipping each other, for to have continued as long as Polynaëus tells us they did, would have resulted in death. They evidently dashed water on each other, and Philip sprinkled it in the face of the pancratiast as distinguished from the mutual dashing it on each other. It is no proof of dipping. It is against it. If it were,

it is not the word used for baptism any way, being compounded. Many words of affusion come to mean immersion compounded with *dia*, *kata*, and the like.

4. Conant takes the view we did, "that sprinkling water in the face," "deprived of breath," p. 76. This applied to Aristobulus.

My brother is getting in earnest. This is the fourth day—it half gone—it is full time to do, or try to do, something.

On classic Greek he reads, "a piece of red hot iron." It reads, "the mass of iron." So Conant translates it: "Since, now, the mass of red hot iron drawn out of the furnaces [or drawn out by the smiths], *hudati baptidzetai*, is baptized with water." Who plunges a mass of iron, drawn red hot from the furnace, to temper it? It would explode all the water out of the tub all over the smiths. Bro. Horne tells me he saw a man tempering, with water, a piece of iron, pouring water on it, the last few days. Ofttimes have I seen it. The result in classics is all one way, all on our side.

He says the best lexicon stands on the shoulders of all the rest. He may not have looked at half a dozen. He may not have examined the texts they examined. But Passow, Rost and Palm, who made this great work, (issued vol. i., 1841,) do stand on all the rest. He spoke as if Passow lived away back among the old authors; 1841 is not so far back quite. This great work gives "sprinkle," "sprinkle upon," "pour upon;" the latter as its general use. Sophocles, whom Dr. Graves so eulogizes, only defines dark age Greek, gives *dip* as its first meaning, when it never means dip in classic Greek, as we have seen, and he quotes: "Baptize (*dakrusi*) in tears," he renders it. There is no *in* there. "Baptize *with* tears" is the Greek. So, Sophocles, an immersionist, is forced to support us. But what of the assertion that no lexicon gives sprinkle or pour as meanings of *baptidzo*? What will you now do with that, seeing that the whole body of the best on earth of all ages do give sprinkle and pour, and of the New Testament lexicons, all the standards, every one of the better class, Schleusner, Wahl, Schwarzius, Suicer, Leigh, Stokius, Robinson, etc?

But Grimm, he says, gives *mergo*, *immergo*, etc., under *bapto*,

the root. We will soon test his accuracy and fairness, then. We will show that in no instance in ancient Greek did *bapto* merse, or immerse, objects. All immersionists agree that the texts are the ultimate and only reliable appeal. But the learned and most scientific of all the Greek grammarians, Kuhner, gives "*tinge*," and a host of others, give "moisten" as the primary meaning of *bapto*.

I read Stokius, and Schleusner, and Suicer, etc. They are in evidence just as they record it. Stokius gives wash, cleanse, as its only New Testament use as a rite. He declares this (*lotio vel oblutio*) washing or cleansing could be and was accustomed to be accomplished (*soleat*) *adspergendo aquam*, by sprinkling the water (Mark vii., 4.; Luke xi. 38) hence transferred to the solemn rite of baptism, and then quotes the texts in the gospels where it occurs as the rite. *He* does not stop there. *He* tells us it designates the pouring out of the Spirit, "since anciently—*i. e.*, since in the New Testament *baptidzo* applied to pouring, to affusion—the water was copiously poured on those baptized," hence *baptidzo* applied to the abundance of the gifts of the Spirit. We formerly, first speech, gave it in full, as also Schleusner. This author says immerse, dip, plunge in water, and answers to the Hebrew *tabal* in a certain place, and to *tabha* in certain ones; that is the translation of those words in the Seventy in certain places. But in this sense of the word, mere modal sense of dip, etc., it never occurs in the New Testament, but very frequently does in the Greek writers. We gave you the text in our first speech. He also gives pour forth—*profundo*. Suicer gave wash as the New Testament use of *baptidzo*, and (*per immersionem aut aspersionem*) by immersion or sprinkling as the modes or form of baptism. But if I can't find a Greek writer supporting sprinkle, pour, lexicons amount to nothing it seems. But we showed that all earlier use was sprinkle and pour. He has never even noticed the texts we mainly adduced, not once. Then Origen and Basil applied *baptidzo* to a case where "pour on water" was the command, and they poured on four pitchers of water three times on an altar of stones, timber, and an ox on that. Dr. Graves puts in "bathed." What did they bathe?

Washing was for purification, not for bathing as a religious rite. Bathe don't save him, though it is a hiding of the meaning. People are bathed in tears, but not immersed. We take shower baths; what is the mode? Pouring water over the fevered head, body, a limb; sprinkling it on bathes such parts. O what hiding behind ambiguous words! It is as when a hawk darts by young turkeys; all run and stick their heads under the clods, and think they are hid. But let us now take up *bapto*, the root of *baptidzo*, which gave *baptidzo* its first meaning.

BAPTO THE ROOT OF BAPTIDZO.

It is unfortunate that Gale, Carson, Stuart, Beecher (Ed.) and the hosts of authors so confound *bapto* and *baptidzo*, first quoting the one then the other, so that the whole is a confused mass, and only the Greek scholar able to tell which is *bapto*, which is *baptidzo*; and the other vices of these and all the rest—Drs. Dale, Conant, Ripley, A. Campbell, Vossius, Suicer, consist in disregarding the date of the writer, his merits as an accurate or less accurate exponent of language—in a word, in never noticing the fundamental principle that must be observed to have any claim to accuracy and truth in philology. Suffice to say, that on *bapto*, when treating of its primary meaning, that to be determined by “inspection of the passages,” the first Dr. Dale quotes is over twelve hundred years later than its first appearance in Homer, nearly eight hundred years later than when it appeared in Æschylus. Such has been the unscientific method on this subject. Is it a wonder no definite philological facts could be settled upon, but only some general surface facts seen, but not explained? More of this will come up under *baptidzo*. To trace the primary meaning, then, of *bapto*, the universally admitted root of *baptidzo*, we will give all the earliest occurrences of the word that have been found, unless by accident some have passed our observation, which would not materially change the question: for nearly all of them have been the result of immersion research, and they were searching for help for their side. We begin giving a summary of the pains of M. Stuart and Dale, when producing all they could on the word, they not noticing the ages in

which the authorities lived, Dale beginning with *Æliau*, A. D. third century.

DALE'S SUMMARY ON BAPTO.—Dip, 14; dye, 14; imbue, 7; temper, 2; gild, 1; smear, 1; stain, 1; wash, 4; moisteu, 2; wet, 1—47.

1. Of these forty-seven cases of *bapto*, we have thus thirty-three against fourteen for dip.

2. Some of these cases are partial dips, a very slight and not total penetration of the element by the object said to be *baptized*.

3. In not one is there a real *immerse*—i. e., sinking.

4. All the oldest authorities fail to furnish a case of *dip*, or *plunge*, or *immerse*, as given by this learned scholar, who hesitated not to urge for dip as the primary meaning. We give his rendering of the oldest authorities: Homer, stain, temper; *Æschylus*, temper; Herodotus, wash; Aristophanes, smear, wash, dye, dip; Sophocles, stain, temper; Euripides, stain; Aristotle, moisten; Plato, dye. This is a sample, though we may have not counted them as accurately as the other cases where more pains were demanded, fewer cases found, and where we took far more care for that reason.

5. For five hundred years after *bapto* appears, no case of literal dip, but stain where it is affusion, temper, wash.

6. Next two hundred years only twice dip against a large majority pointing to affusion, aspersion as the modes by which the objects were stained, moistened, washed, etc.

M. STUART. So strongly does he favor immersion that the Baptists boast that Pedobaptists will not publish his work, but they have done it. See Introduction by Eld. J. R. Graves to the Nashville edition of eighteen hundred and fifty-six.

1. Of fifty-six occurrences, in classic Greek and non-Biblical usage, he has it rendered dip, dye, color, smear, (Dr. Carson and others render it "smear,") thrust, bathe, tincture, tinge, plunge, wash—ten renderings. He has 7 full dips, 9 where it was partial not total—16 dip. This is 49 against 7 total dips, or 40 against 16 dips, partial and total,, 49 against 7 plunge, where it is doubtful. There are three that are partial—not

enveloped at all, 10—i. e., 46 against 10 for plunge in any way, and 36 against the sum total of cases of dip and plunge—no case of immerse.

If, as our opponents contend, current usage determines the primary meaning, dip is out of the question, and immerse does not even enter court for a plea. Henry Stephens, favoring immersion by prejudice and education, shows that moisten, stain, paint (*fuco*), prevail by odds over dip. He excels all lexicographers by vast odds, in his details on *bapto*. But let us present the facts in scientific order by dates.

FROM B. C. ONE THOUSAND TO B. C. FIVE HUNDRED—PERIOD FIVE HUNDRED YEARS. Two writers in this period use *bapto*, each twice.

1. Homer, B. C. 1000—popular date in round numbers. (1) *Batrachom.* v. 218: Of a frog pierced and slain in battle, “He fell, without even looking upwards, and the lake was (*ebapteto*) tinged with blood.” The blood spurting out—affusion—in small drops or sprinkling streams *bapted* the lake. Here, in the earliest use of *bapto*, the mode is not dipping, but affusion, and in a very slight way. A lake is *bapted* with the affusion of a few drops of blood. This gives us a clear insight into how dye, stain, color, came from *bapto*. (2) *Odyssey*, i. 302: “As when a smith (*bapteĩ*) tempers a hatchet or huge pole axe with cold water,” or “in cold water.” Here *bapto* may be such a partial dip as we often witness in the shops where smiths temper an axe or hatchet. The edge is slightly dipped. Yet, from the allusion, it is possible it was the common case of a smith, putting cold water on the anvil and placing the hatchet or axe over it, hot, strikes with the hammer, when the report is tremendous, some times quite as loud as a gun. This is constantly done in tempering axes and hatchets. This is most likely Homer’s allusion. Any way, immersion is out of the question, and dip, even partial, very doubtful.

Æschylus, born B. C. 529, uses *bapto* twice. 1. “For the wife has deprived each husband of life (*bapsasa*) staining the sword by slaughter.” *Prometh.* v. 861. The mode involved in *bapto* here is easily determined. It does not say that the

sword is baped into some penetrable matter—plunged in. It is stained, baped, by the slaughter, cutting men's heads off, piercing their bodies, necks, etc., causing blood to effuse, pour out, be sprinkled upon earth, men and swords, gushed out upon them, by these processes the sword is stained.. Æschylus used it again. 2. "This garment (*ebaphaen*) stained by the blood of Ægisthus, is a witness to me." Here, the sword in inflicting a fatal wound, the blood spurts out and besprinkles the garment, or is effused upon the garment, and being a coloring matter; not only moistens, but stains the garment.

Now, I have examined the record of *bapto* from its first use to five hundred years. It occurs four times. Three of these four occurrences it applies to affusion, once it is doubtful as to mode. The facts overwhelmingly sustain affusion, sprinkling, as the primary import of the word.

BAPTO, THE ROOT OF BAPTIDZO, FROM B. C. 500 till 429 B. C. FROM ÆSCHYLUS TO PLATO, EMBRACING SOPHOCLES, HERODOTUS, EURIPIDES, ARISTOPHANES, XENOPHON.

1. Sophocles, born B. C. 495, Ajax v, 95. "Thou hast well (*ebapsas*) stained thy sword (*pros*) by means of[or with respect to] the army of the Greeks." Same as above.

2. Herodotus, born B. C. 484 in Euterpe. 1. (*bas epi ton potamon*) "Going to the river he *ebapse*, washed himself." Exodus ii, 5. Pharaoh's daughter went and "washed (*louo*) herself at the river." It is of an Egyptian, Herodotus is speaking, and they washed (*louo*) always for the object there named. He did not dip at the river, but washed at the river, as we say at the spring, fountain or river. So Judith, xii, 7, washed [*epe*] at the fountain. "The king's chariot was washed at the pool." 2. "Colored [*babammena*] garments." This is the earliest case where *bapto* is used in the sense of dyed or colored, save where blood from wounds besprinkles and stains garments. It is six hundred years later than the use of *bapto*, to stain, in Homer; forty years later than Æschylus uses it for staining by sprinkling or pouring; hence, we see stain is not derived from dip, nor from dye, but dye is derived from stain, stain from sprinkle. From sprinkling and pouring, when applied to the water of a river, we see wash or cleanse.

3. Euripides, born B. C. 480, uses *bapto* for dip where a bucket, and where a pitcher, is dipped to get water. Where this is done most generally the pitcher, etc., is not submerged, but only partly put into the liquids and suddenly withdrawn. "Dip a vessel and bring sea water." "Dip up with pitchers." He uses it for plunge. "He [*ebapse*] plunged (his sounding scimitar) into the flesh." Later used thus, by Lycophron: "Plunged his sword into the viper's bowels." Dionysius Halicar; "Plunge [*bapsas*] his spear between the other's ribs." He "at the same instant plunged his into his belly." In all the strongest immersionists can adduce, there is no total immersion. While the whole sword, spear, etc., is spoken of as bapting, only a small part enters the vipers bowels, the body, etc., etc.

4. Aristophanes, born about 450 B. C. (Conant), uses *bapto* unusually often not to have occasion, like Plato and Aristotle, to write on philosophy, nature, etc. 1. Speaking of Magnes, an old comic writer of Athens, he says: "Smearing himself [*baptomenos*] with frog colored [*batracheiois*] paints." Here the element coloring is applied to the person. No dip. Again: 2. "Do not adorn yourself with garments of variegated appearance, colored [*bapton*] at great cost." Here the colors seem to be the effect, as often then occurred, of needle work, taking different colors and working them into garments, bapting them thus. 3. *Ornis baptos*, in Aves, p. 526, "a colored bird," referring to a bird of variegated plumage. Later, Greeks and Hebrews, as well as Arabs, speak of "sprinkled with colors," "sprinkled with grey," etc. Later Greeks refer to stones, birds, animals, etc., as bapting, where they have various colors imparted by nature. Birds and animals do not dip themselves in dye to receive their spots, plumage and variegated colors. 4. A bully speaking, Acharn, Act i, sc. 1, he says: "Lest I [*bapso-bamma*] stain you—cause the blood to stain you—with a Sardinian hue." Here *bapto* occurs twice, one being a noun form, derived from *bapto*, in both, dipping is out of the question. The blood streams from the stroke of a fist, as we say, give you a bloody nose or face. See this quoted by quite all leading lexicons on *bapto*.

5. "First, they wash [*baptos*] the wool in warm water." The wool is washed with the water as a means, not washed while in or under the water. Mere dipping wool is not washing it, hence it is no allusion to any mode. 6. The other instance, seventh case of *bapto* in same form, is compounded with *en*, and strengthens the verb so much that it is no test of the meaning of *bapto*, just as in, with *tingo* in Latin, entirely changes the meaning from moisten to dip. In Aristophanes, then, five times *bapto* occurs, and once *bamma*, same thing, making six occurrences. Not once is it dip, or plunge, or immerse. It is used where the element is applied by hand, or an instrument containing the element, to the person. So Ætion, Plutarch, Arrian, later, use *bapto* for dyeing the beard, dyeing the hair, coloring the parts about the eyes, the face with paints, as do other Greek writers. It was a very common habit to do this and it was described by *bapto*, *baptos*.

Plutarch, vi, 680: "Then perceiving that his beard was colored [*baptomenon*] and his head."

Arrian: "The Indians [*baptontai*] dyed their beards." They applied the matter or element to their beard.

Hippocrates, B. C. 480, quoted by Dr. Carson, speaking of a dyeing substance says: "When it drops [*evitaxæ*] upon the garments they are stained," *bapted*, *baptetai*.

Dropping a colored liquid "upon the garments" is hardly a clear case of dipping or immersing.

We have gone over the period from Homer to Plato, from 1000 B. C., to 429 B. C.

During these periods of illustrious writers,

1. Not once does it mean immerse.
2. Not once a total dip of the whole object, *bapted*.
3. Only three times does it mean to dip, even in the partial manner seen.

4. IN NOT ONE OF THE INSTANCES DOES IT DESCRIBE THE ACT PERFORMED BY BAPTISTS WHEN THEY BAPTIZE.

5. *It frequently applies to the very mode, and to its full extent, used by Pedobaptists.* It is not mode we demand as such at all.

The application of the element, water, to the subject in any way, meets all we demand.

6. Its prevailing use as yet was in cases of affusion and effusion, or aspersion.

FROM B. C. 429 TO A. D. 1—PLATO, ARISTOTLE, ETC.

Plato, born B. C. 429, uses it for dip, and constantly for dye, and need not be quoted dye where it was by dipping.

Aristotle, B. C. 384, speaks of dyeing, coloring and dipping once, where it is partial, dyeing where it is by dipping, says also, speaking of a dyeing substance—(*thibomenos de baptei kai anthidzei taen cheira*) “being pressed, it moistens (*badtei*) and dyes (*anthidzei*) the hand.”

Here the mode cannot be mistaken. The fluid came upon, into contact with, the object moistened, and having coloring elements in it, (*anthidzei*) stains or dyes the hand.

Here the greatest of all Greek scholars in all ages, uses *bapto* for moisten, where it comes upon, or into contact with, the object moistened, by being pressed out of a substance, hence perfect effusion is the mode, the effect is to color, and not even *bapto*, but *anthidzo* describes that act.

Let us examine this word that means to dye, color, *anthidzo*. Stephanus. *Anthidzo*, to sprinkle with flowers, *conspergo*, *exanthidzo*, *tingo*, stain. Suidas, and other native Greeks, exchange it with *bapto*. Liddell and Scott's Greek lexicon *anthidzo*, to strew with flowers, to deck as with flowers, to dye, stain with colors, to bloom, to be dyed or painted. [Metaphorically.] A man whose hair is sprinkled with white. (Sophocles)

This shows how a word may come to mean to color, dye, stain, without dipping.

We have gone over ground enough to pause. Centuries more would tally with the above exhibit. Marcus Antonius speaks of the soul [*baptetai*] tinged by the thoughts, takes their hue. “Tinge it, then, *hapte*, by accustoming yourself to such thoughts.”

Diodorus Siculus, B. C. 69–30: “Coats [*baptais*] colored and flowered with various colors.” “Native warmth has

[*ebapsen*] tinged the above varieties of the growth of things (birds, precious stones, etc.) before mentioned." Tom. iii, 315; xi, 149. Later—*i. e.*, years after Christ, *bapto* came to apply to total dippings, which were sudden. In the dyeing among the ancients, we know too little to be able to say how long the garment remained in contact with the element, or how much of the garment at a time was dipped into the dye. We have no real proof that the whole object in any case at any and the same time was put into the dye. Granting it was, two facts are clear:

1. Dye is derivative, not primary. The history shows that.

2. Sprinkle, pour, dropping upon, were the earliest modes implied in *bapto*.

Take now the fact that in the Old and New Testaments *bapto* occurs a number of times, the following holds true:

1. It never applies there to an immersion.

2. It never involves envelopment in a single case. In John xii, 26, Mark xiv, 20, Luke xvi, 24, *embapto*, Matt. xxvi, 23, Lev. x, 6, etc.,* (the Old Testament cases will come in under Hebrew *tabal*, see Index), Rev. xix, 14. It never involves, in all the Bible, the putting of the whole object under the element.

3. In the only cases where it applies to the element of water unixed with coloring elements, it has the force of sprinkle. Daniel iv, 30; v. 21, *ebaphæ* his (Nebuchadnezzar's) body was wet, sprinkled [*bapto*] with the dew of heaven." Theodotian made this version near the apostolic time. In Rev. xix, 13, it is used for sprinkle, and so rendered by the Ethiopic, Syriac, and seven of the most ancient and best versions. It is translated sprinkle by the three greatest of the Greek Fathers of the second and third centuries, Irenæus, Origen, and Hippolytus, all native Greeks.

Thus we see that sprinkle is the the primary meaning and inheres in *bapto* to the third century after Christ, that is enough, covers the case.

* See Exodus xii, 22; Lev. xiv, 16; iv, 17; ix, 9; xiv, 6-51, etc.

We have seen that dye, stain, color, paint, constantly come from words primarily meaning to sprinkle, others, to moisten, when it is by affusion. The facts become overwhelming.

We see in the above exhibit that the quantity of the baptizing element is wholly left out. In one case the blood of a frog applies to a lake--*ebapteto d'hai-mati limnæ*. A few drops baptes "the garments." The hand was baptes by the coloring moisture touching it. The body was "baptes by the dew [*apo*] from heaven." The blood of a slain bird baptes the living bird, hyssop, scarlet, wool and all. The vesture or outer garment is baptes with blood, compared to the grape juice in treading the wine press. Rev. xix, 1, with Is. lxiii, 1-3.

Again, no definite and single mode inheres in it. It comes to be used where by any possible process the wetting, the coloring, the staining matter comes upon the object, even where birds grow and stones are formed, colored by nature. We will see many other words in future of like use.

After these facts, which being presented, no one dare question them, to talk as Baptists do, that *bapto* always implies dip, is simply to shut one's eyes and seek to fan the sun into a sea of ice with a pea-cock's tail. After all this, it is a matter of indifference what Anthon, so paraded by our opponents, says in his letter, especially when he also thus writes and publishes, well supported in it too: "Baptæ. The priests of Cotytta. The name is derived from *bapto*, to tinge or dye, from their painting their cheeks and staining the parts around the eyes like women." Class. Dic., by Charles Anthon. Does dye, stain, come from dipping?

All facts, all philology, all history demonstrate

1. That sprinkle, moisten, was the primary meaning of *bapto*.

2. That stain, color, smear, are its next meanings, as sprinkling with coloring matter necessarily so resulted.

3. Sprinkling water washed, but so slight a sprinkle carried not force enough for it to be used often for that, and *baptidzo* in religious use took that meaning from pouring water. *Bapto* but rarely applies to washing.

4, That dip is derived from color, stain, a derivative from a derivative, which is very common in all languages.

5. That in Christ's day, and later, Origen, Irenæus, born four years before John died, Hippolytus, and all the learned translators translate *bapto*, sprinkle—this sustained by the hundreds of thousands of the church, the unanimous verdict. Immersionists all insist that *bapto* and *baptidzo* are the same in meaning, only differ in one point, *bapto* means stain or dye they say. We have shown how it so means—its philology. Hence our position stands as firm as the everlasting hills.—
[Time out.

DR. GRAVES' FOURTEENTH SPEECH.

Argument from the Lexicons.

Advancing to my main argument, I will submit a few additional lexical authorities.

34. Chas. Anthon (late President of Columbia College, N. Y., than whom, as a Greek scholar, no man on the American continent stood higher.

"*Baptidzo*. "The primary meaning of the word is to dip or immerse, and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. SPRINKLING, etc., are entirely out of the question."

35. Trommius, (1718) Con. of Sept. "*Baptidzo*, to baptize, to immerse, to dip."

36. Vossius, (1648). "*Baptidzo*. To baptize signifies to plunge. It certainly, therefore, signifies more than "*epi polazein*," which is to swim lightly on the top, and less than "*dunein*," which is to sink to the bottom so as to be destroyed."

You will notice that this author pointedly denies the truth of my opponent's assertion, that baptized, in the sense of to immerse, is used to signify to *drown*, to destroy life, by all classic Greek writers. Schleusner, though suppressed, declares that it is never used in the sense of to drown, to destroy life, in the New Testament, though it is sometimes so used by the Greeks.

37. Pickering. "*Baptidzo*, to dip, immerse, submerge, plunge, sink, overwhelm; [these are his primary definitions: now follow his secondary, or figurative,] to steep; to soak; to wet; *mid.*, to wash one's self, or bathe; *oi bebaptismenoi*, soaked in wine, or drunken. *Plat. Symp.* 176, B; overwhelmed with debts, *Plat*; with questions, *Plat.*, *Euthyd.*; to overwhelm one with anything; to be prodigal toward one; to sink a ship or galley.—'Greek Lexicon.'"

38. Passow. "*Baptidzo*, eintauchen, untertauchen, to dip in, to dip under." [When Elder Ditzler read this author, he passed over these, and only read figurative meanings, and I now give these as Passow's primary ones].

39. Kouma. "*Baptidzo* to immerse, to dip repeatedly into a liquid.

40. Gaza. "*Baptidzo*, to dip repeatedly; hence, (i. e., by metonymy), used for to drench, to wash, to bathe."

You have noticed that Donegan and these two last give "to dip repeatedly" as one of the meanings of *baptidzo*. It was thought for a while that *zo* indicated a repetition of the action, but it is now given up. Liddell & Scott rejected it from their Lexicon, and Robinson says "frequentative in *form* but not in *fact*."

I could give many others, but I have here presented more than was ever brought forward in a public discussion upon this continent, and all the principal ones I have with me. The mind that these forty of *the most authoritative* lexicons extant will not convince, would be as proof against four hundred. You will notice I have given their definitions in their own words, if in Latin, quoted the text, that you may decide if I translate properly. I have invariably given the primary and literal meanings, but my opponent gives, we know not what meaning of his authors, save we know he never gives the *literal* ones, and he gives their meanings in his own words, *seldom giving the text*. You will decide which of us treats this question fairly.

Another fact, every lexicographer of these forty, are Pedobaptist witnesses, not one a Baptist. I therefore submit my argument from the testimony of lexicographers to the public with all confidence. Let an unprejudiced world decide if my opponent has produced the thousandth part of the evidence for the definition *to sprinkle*, or *to pour* as the *proper* because *primary* meaning of *baptidzo*. I do, before God and this people, deny most conscientiously that he has produced any. He has not brought forward a standard lexicon of the Greek language, that gives *to sprinkle* or *to pour* as the primary, the literal or proper signification of *baptidzo*! If I am mistaken, let him correct me *here and now*—let him produce it, or give satisfactory evidence that it exists when he rises again. With the philological speculations of his crazy Furst I have nothing to do, but even Furst, if his full testimony could only be taken, will testify to the fact that to dip, to immerse, was the current use of *baptidzo* in the days of Christ and his apostles, even though he may claim that it meant to sprinkle a thousand years before, and this is all I want. This admission

is to be found somewhere in the writings of Olinthus Gregory. "Touching the action of baptism, it is one question where the proof is all on the side of the Baptists." Must not every one who is not so unintentionally prejudiced that he cannot reason and feel the force of testimony, see that, thus far, the evidence is all on our side, that *baptidzo*, in its current literal signification in the days of Christ was to dip, to immerse?

Argument from the Invariable Practice of the Eastern or Greek Church.

This church grew out of the apostacy of the third and fourth centuries. Though the form of church polity was changed from a Democracy to an Episcopacy, the *action* of baptism was never changed by this so called church. From the fourth century until to-day by Canonical authority with which its office of Holy Baptism corresponds, immersion has been the undeviating practice, though early in its history it so corrupted the law as to institute three immersions for the one Christ appointed, and Tertullian on its first introduction declared that "*it was more than the Scriptures required.*"

I give here the Ritual of the Greek church.

Extract from Goar's "EUCHOLOGIAN, or Ritual of the Greeks."

"Office of the Holy IMMERSION (BAPTISM)."

(after the preliminary ceremonies)

"And when the whole body is anointed, the priest IMMERSES (BAPTIZES) him [the child], holding him erect, and looking toward the east, saying:

The servant of God [*name*] is IMMERSED (BAPTIZED), in the name of the Father, and of the Son, and of the Holy Spirit; now and ever, and to ages of ages. Amen.

At each invocation, bringing him down, and bringing him up. And after the IMMERSING (BAPTIZING), the priest washes his hands, singing with the people: 'Happy they, whose sins are forgiven,' " etc.

As Elder Ditzler has flatly denied that the Greek church in all its parts does invariably immerse and has invariably done so since the fourth century, now 1476 years, I will now quote a few of the many authors on this statement that concerns a plain matter of fact, that you may see who tries to mislead you touching a matter so patent to all.

DR. WHITBY.—"The observation of the Greek church is this, that He *ascended out of the water*, must first *descend down into it.*"

DR. WALL.—“The Greek church in all the branches of it does still use immersion.” “All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rasolia, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any.”—*His. of Inf. Bap.*, part ii., c. ix.

DEYLINGIUS.—“The Greeks retain the rite of immersion to this day: as Jeremiah, the Patriarch of Constantinople, declares.”—*De Prudent. Pastoral*, pars iii. c. iii., § 26.

SCHUBERT.—“It is the opinion of the Greeks that the *true* baptism of Christ is administered, not by the application of water in any way, but by immersion, or by hiding the person to be baptized under water.”—*Instit. Theol. Polem.* pars ii. c. iii., § 12.

RUSSIAN CATECHISM.—“This they [the Greek church in Russia] hold to be a point *necessary*, that no part of the child be undipped in the water.”* —In Booth, on Bap., vol. ii. p. 414.

ALEXANDER DE STOURDZA, Russian State-Councillor, in a work published at Stuttgart in 1816, says: “The church of the West* has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign:—in short, she commits an abuse of words and of ideas in practising *baptism* by *aspersion*, this very term being in itself a derisive contradiction. The verb BAPTIDZO, *immergo*, has in fact but one sole acceptation. It signifies, literally and always *to plunge*. Baptism and immersion are, therefore, identical; and to say, *baptism by aspersion*, is as if one should say, *immersion by aspersion*, or any other absurdity of the same nature.”—In Dr. Conant, on Bap., pp. 150, 151.

THE BISHOP OF THE CYCLADES, in 1837 published at Athens a book entitled, *The Orthodox Doctrine*. Speaking of sprinkling, he says: “Where has the Pope taken the practice from? Where has the Western church seen it adopted, that she declares it to be right? Has she learned it from the baptism of the Lord? Let Jordan bear witness, and first proclaim the immersions and the emersions. From the words of our Lord? Hear them aright. Disciple the nations; then baptize them. He says not, then anoint them, or sprinkle them; but he plainly commissions His apostles to baptize. The word *baptidzo* explained, means a veritable *dipping*, and in fact a *perfect dipping*. An object is baptized when it is completely concealed. This is the proper explanation of the word *baptidzo*. Did the Pope, then, learn it from the apostles, or from the word and the expression, or from the church in the splendor of her antiquity? Nowhere did such a practice prevail; nowhere can a Scriptural passage be found to afford shelter to the opinions of the Western church.”—In Bap., Mag., 1849.

PROF. STUART.—“The mode of baptism by immersion, the Oriental church has ALWAYS CONTINUED TO PRESERVE, EVEN DOWN TO THE PRESENT TIME.”

* Roman Catholic.

Now this is my argument from this authority. The scholars of this church, and it has had many distinguished ones in every century, such as Cyril, Beza, Chrysostom, Athanasius, Gregory, John of Damascus, Theophylact, Zonaras of the twelfth century, certainly understood their own mother tongue far better than any men who live in this age, and they could not have been in ignorance of the meaning of the simple verb *baptidzo*, that they used daily, not only concerning the common affairs of life, but in their sermons, religious instructions and church ritual. All the scholars and commentators and historians of this church from the fourth century to this day with one voice testify that to immerse or to dip is the primary and physical and *sole* sense of *baptidzo*. With this testimony we have seen the invariable practice of this church accords. Can a more conclusive argument possibly be framed? We submit it to the verdict of the Christian world.

Replication.

I must now defend the lexicons from my opponent's attack, and reply to some of his statements in his last speech.

1. He must remember that I alone have the right to lead the discussion in this proposition, and it is his duty to follow me, and reply to my arguments as I present them, and not to skyrocket all over creation the very first day. It was my plan to examine the Word of God on this subject first, and lexicons in their proper place. I have produced forty of the most reliable extant, and certainly *all the acknowledged standard lexicons*, and now he says I have put them out of all order, and I understand him to impeach the "whole array." But of the thirty-two, I read first, he mentions but seven in any way, and now let us see what he says.

He charges that I so read Stephanus and Scapula, as to make them say that *baptidzo* is to immerse things in water for the sake of dyeing. Possibly I did, for I was reading with great rapidity to get all my proof in. I will read more carefully, as I would have it go to record:

STEPHANUS.—"Baptidzo. Mergo, seu immergo, ut quæ tingendi aut abluendi gratia aquæ immergimus."

[To immerse, or dip in, as we immerse anything for the sake of dyeing or washing in water].

Mergo—*i. e.*, submergo, obruo aqua. [To immerse, *i. e.*, to submerge, to overwhelm in water.

Mark my opponent does not challenge the definitions of this great lexicographer, only objects to my reading so as to make *baptidzo* apply to dyeing. I do not so understand the author, but to say this, that it is just such an act as when we dip anything for the sake of dyeing it—it is usually taken out I believe—or into water to wash it—and the article in this case is taken out. Now, this is what Elder Ditzler emphatically denies, and has stoutly denied it in defiance of all authorities throughout this discussion. Stephanus, whatever others may think, says its action is like that of *bapto*—*i. e.*, like the act when we dip anything to dye. This witness is unharmed.

2. He says I made Scapula say dip in water for the sake of dyeing, and that I know *baptidzo* is not used for dyeing. Of course I do, and of course I know nothing is dyed by dipping it in water.

I will read again to let all see what I do understand Scapula to say.

SCAPULA.—“*Baptidzo*, seu immergo. Item tingo; ut quod tingendi, aut abluendi gratia aqua immergimus. [To merge or immerse. Also to dip; as we immerse anything for the sake of dyeing or washing it in water,] item mergo, submergo, obruo aqua. [Also to immerse, to submerge, to overwhelm in water.] Baptismos et Baptisma. Mersio, Lotio, Ablutio, ipse immergendi, item lavendi seu abluendi actus. [Immersion, washing, washing clean; the act itself of immersing; also of washing, or washing clean.]”

This great authority certainly talks sense, which I most heartily indorse and Elder Ditzler cannot gainsay, and this testimony with that of Stephanus decides this question in my favor, beyond controversy.

But Suidas, of the tenth century—I have never seen his lexicon, nor has Elder Ditzler—it is very rare—but I suppose Ingham, from whom I quoted, had seen it. Dr. Conant under Example 43, quotes this example of its use from Suidas’ lexicon, which certainly indicates what he understood it to mean, and that is immersion. “Desiring to swim through, they were

baptized by their full armor"—*i. e. submerged*. This example sustains Ingham.

Elder Ditzler's fling at immersionists is unbecoming in a gentleman, much more in a Christian. It is the utterance of a chafed spirit, overwhelmed with difficulties he cannot overcome, and Baptists can well afford to overlook it.

But Leigh; I make him say just the reverse of what he does say! Now this is a question of simple fact, and I assert most emphatically, that I have quoted Leigh correctly. I first copied from Ingham, and afterwards justified it by the text of Leigh, which I hold in my hand. I will read it.

"*Baptidzo*," omitting its derivation, "the native and proper signification of it is to dip, to dip into water, or to plunge under water." I appeal from Elder Ditzler's assertion to the decision of the scholars present, and scholars everywhere. It is your book, and if you will permit, I will copy the text, as it is in Latin for the reporter.

Will all observe that Leigh, speaking of the use of *baptidzo* in the New Testament, says of *baptismas*:

"If we are willing to observe the import of the word, the term of baptism signifies immersion into water, or the act itself of immersing and washing off. Therefore, from the very name and etymology of the word, it appears what would in the beginning be the custom of administering baptism, whilst we now have for baptism rather rhantism, that is sprinkling."

Can any one now doubt the correctness of the definition of *baptidzo*, in its classical sense, which I gave? *baptisma* being one of its noun forms?

He charges me with omitting "the whole New Testament definition of the phrase." I gave the whole *primary* definitions, which my opponent fails to do. I will show in my next speech that *baptidzo* has no different signification in the New Testament from its native, primary, classical sense, nor does Stephanus deny it. Therefore, I have in no sense misrepresented it.

He charges me with misquoting Schleusner, and making him say the reverse of what he does say, and of utterly perverting Stokius. I am glad that he has preferred this charge

against me, for I am still alive and here to defend myself. He makes the same charge in most offensive language against A. Campbell, who is dead and unable to defend himself. I will very soon enter upon my defense, and if my opponent is possessed of sensibilities not wholly unblunted, he will lay a troubled head on his pillow to-night, and regret that he ever made this charge against me.

Now for Rost & Palm. He admits their lexicon is a "great work." How have I perverted them? I gave the text not only of the primary, but *secondary* meanings of *baptidzo*, also. Is this evidence of unfairness on my part? These lexicographers GIVE TO DIP IN, OR TO DIP UNDER, OFTEN AND REPEATEDLY, AS THE PRIMARY MEANING OF BAPTIDZO! They give, it is true, to dip often, and as some do, thinking that *zo*, indicates a *frequentative* form, but this theory is given up. Liddell and Scott in their later editions have left it out, and Robinson says, "in form but not in *fact* frequentative"—to dip in or under then remains as the only *native, primary, real* signification of *baptidzo*. "*Dah*," therefore, consequently, indicates the *figurative*, as opposed to the literal use, by metonymy the *effect* put for the *act* or *cause* "to wet," "to moisten," "to over-pour," but to wet or to sprinkle are not therefore real definitions of the verb. Webster gives; "to choose by chance," and "to mortgage," under the verb to dip. But who will presume to say that they are the real, literal significations of the verb to dip? These are all the specific charges Elder Ditzler brings against the thirty-two lexicons I produced in my last speech, and what does he say. "Hence, with these exposures, exposures! Mr. President, exposures! *These* exposures!! Has he made the shadow of one? He dare not say it here. But he seeks to make the impression upon his friends here and the public, by the *word*, that he has, without making the charge direct. But you know, and this audience knows, that he has made no other exposure here, save that his cause rests upon the remote and *figurative* use of *baptidzo*, as given by some lexicons, while you know that in enacting or construing the terms of a law, all figurative meanings should be discarded.

He concludes his assault by saying, "I challenge every one of Dr. Graves' lexicons." Well, I say, until he can impeach the lexicons produced, until he can demonstrate that the primary meanings that one and all give are all false, such a stupendous recklessness on the part of the Elder will, as it should effectually destroy all the confidence of mankind in him as a scholar and controversialist. What weight will his assertions have with thinking men after they read this?

Dr. George Campbell, that eminent scholar of England, was a Presbyterian, but he was an honest man. In lecturing his students, he warned them against the rash and reckless course of a man like my opponent, in these words:

"I have heard a disputant in defiance of etymology and use, maintain that the word *baptidzo* means more properly to sprinkle than to plunge, and in defiance of all antiquity [and I can now add of all Greek authors and lexicographers], that the former was the earliest and most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend, and though with respect to the vulgar, bold assertions generally succeed as well as arguments, and sometimes better; yet a candid mind will always disdain to take the help of falsehood, even in the support of truth."—*Lect. on Pul. El.* p. 304.

History of Liddell & Scott's Lexicon.

With respect to Liddell & Scott's Greek Lexicon, my opponent has certainly shown that he does not understand the history of that Lexicon, and I will endeavor to make that matter plain to him, and all men should know it. It was in 1848 or 1849 that Liddell and Scott, two of the most distinguished classical scholars of England, Episcopalians both, issued this work, a great work, and I will say *the most authoritative of all Greek lexicons ever published in the English language*. These men had the lexicons of all the most distinguished scholars who had ever written before them, and they took Eld. Ditzler's greatest lexicographer, Passow, as their foundation. About the fifth definition of *baptidzo* they had "*to pour upon*," and referred to the Greek author who so used it. I will here remark, the superiority of Liddell & Scott's lexicon consists in this: when they give a definition they give the name of a writer as authority for using a word in a given

sense, they at the same time append a quotation from his works containing the word as thus used. Prof. Drisler, of Columbia College, New York, brought out an American edition of this great lexicon. In the meantime, scholars in England and on the Continent examined this definition of *baptidzo* and the authority quoted for it, and remonstrated with Liddel & Scott for inserting it, and called their attention to the fact *that the authority cited did not at all sustain such a definition*. Convinced of the fact, they struck it out of their second edition as a definition unsupported by any Greek authority. Prof. Drisler, in the spirit of a true scholar, published a card informing the people that his second edition would be conformed to the second English edition, and "to pour upon" was struck out of his next edition. My opponent says Prof. Drisler was influenced by the Baptists and the Bible Union revisionists! How absurd the supposition! He disclaims any denominational influence in the matter. Prof. Duncan wrote to know why the American did not conform to the English edition. He was informed that it would be made to do so. Thus, the question we are discussing has been forever settled by Pedobaptist sprinklers themselves! The scholars of England, and Germany, and America have thus decided that "to sprinkle" or "to pour upon" is, in no sense, a definition of *baptidzo*. Mere controversialists may still contend, but all scholars have given it up. If "to pour upon" is one of the meanings of *baptidzo*, what motive could possibly have influenced the parties concerned to compromise their reputation as scholars by omitting to give this definition of it in their lexicon? Why, the facts show that, while they were so eager to foist this meaning upon the word, unhappily for them and the cause in which they were so zealous, there was not to be found within the whole range of Greek literature a single instance in which the word would bear this construction. The facts were against them, and they had to give it up. No scholar in England could find the coveted passage, and American scholars were equally unsuccessful in their search and at last had to abandon it in despair, and Prof. Drisler had to drop this pseudo interpretation from his definition of the word; and twenty years have passed, and the lexicon has passed through six editions, and all the Pedobap-

tist scholars of the civilized world have not been able to find any sufficient authority in the whole domain of Greek literature to justify them to give "to pour upon," much less "to sprinkle upon," as a proper meaning of *baptidzo*. They have given it up; and yet, in the face of all the facts, and in the face of all the scholars of both hemispheres, Eld. Ditzler stands up and has the modesty (?) to say that *baptidzo*, means "to sprinkle," and never "to immerse!" that its primary and native signification is "to sprinkle!" Will you take his bald word in preference to the established facts and the united testimony of all scholars of two hemispheres, and Pedobaptist scholars at that?

I will examine his construction of the 156 Example when he concludes his remarks, when I will sum up the evidence of those examples and show their bearing on his assertion, that *baptidzo* invariably in classic Greek, when referring to persons, means *to drown*.

Mr. President, he confesses that I am getting in earnest. I have indeed been in earnest from the first day of this discussion, for we are dealing with *earnest* matters. We are encouraging men, either to obey or disobey Christ. We are influencing their happiness here and hereafter. I am glad that he confesses that he is feeling my earnestness. He says, "it is time to do, or try to do, something." No one knows better than he that I have done something that has gone to record against him forever. I have proved, to the conviction of every unbiased mind in this audience, that his oft and boldly repeated, assertion that, "no instance can be found in Greek literature in which *baptidzo* was employed to express immersion of a living being without destroying its life," rests upon nothing but his unsupported authority. I have given him numerous examples that disprove his assertion.

Were the cavalrymen of Xeuœtas, who were baptized in those pits of mud and water and thereby only disabled for the fight, destroyed? Were the men who were submerged with the ships on the sea of Galilee, and were dispatched by the missiles of the enemy as they arose to the surface, destroyed by the submerging act expressed by *baptidzo*? Was Aristobulus destroyed

the first time the ruffians dipped him in the swimming bath? If so, why did they continue to dip him? Was King Philip or the swimming master destroyed by the first dip they mutually gave each other, else how was it that they could play at the dipping game for an hour longer? Was the man of bad dreams destroyed by his plunge into the sea, which act is expressed by *baptidzo*? If so, how could he sit a whole day upon the shore after that immersion? Was Agamemnon destroyed by his immersion in lake Copais, for it is *baptidzo* used here? I have twice asked him if the king did not go to the Trojan war, but he will not answer. And while I have been doing this, I have shown that every example found in classic authors means primarily and literally "to dip," "to immerse," "to overwhelm," and I have done another thing, I have challenged Elder Ditzler now for four days to find a Greek author, or Greek lexicon, that gives "to sprinkle," or "to pour" as the *primary* and *literal* signification of *baptidzo*, and he has not done it, and his silence in his last speech is a complete surrender of both his boastful assertion and of his ability to sustain his "sprinkle;" and now his last speech, to every reflecting mind, is a conclusive confession of failure all along his line, as I will presently show, for these several matters I wish to notice here for the last time.

1. I wish to introduce an important witness to testify to the correctness of my canon, Dr. Geo. Campbell, President of Marischal College, England, a Presbyterian:

"The word *baptism*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse. Had *baptidzo* been employed in the same sense of *raino*, to sprinkle (which as far as I know it never is, in any use, sacred or classical), *the expression would doubtless have been, I INDEED BAPTIZE WATER UPON YOU.*"

2. He says I have "given up the primary meaning." This information will astonish every one! I am, as you well know, Mr. President, rigidly adhering to the primary meaning, and by it grinding into the dust his position and assertions. But it is known to every scholar here that Eld. Ditzler never uses it. If he has read out here the primary meaning from one of the lexicons he has brought forward to sustain him, my ear

has not detected it. In every case he has given the secondary or figurative use of the word. Let this be remembered.

3. I want to call your attention to the fact that he frankly admitted this morning, that the Greek church has always immersed, as I have already proved to you. This is an important and weighty fact. The explanation is, the Greek is the language of the Greek church, and no amount of sophistry could induce them to sprinkle or pour upon, for Christian baptism. They have ever protested against the Latins as only *sprinkled*, and not *baptized* Christians.

4. As to Gaza, and Kounia, and some half a dozen other lexicographers and expositors of Greek classic usage, I have this to say, these men are not recognized as high *standard* authorities, but all they do say as to the primary meaning of *baptidzo*, is on the side of the Baptists, in favor of immersion as the real meaning.

5. Touching the argument from the ancient versions of the sacred Scriptures, as he is determined to anticipate me, I will say this, and it will serve to occupy his time until I get to versions, neither Origen, nor any translator of the Scriptures into any tongue, from the sixth century before Christ to the eighteenth after Christ ever, in one single case, translated *raino*, *rantizo*, *brecho*, or any Greek verb that means "to sprinkle" or "to pour upon" by *baptidzo* or its cognates, nor *baptidzo* by a verb whose primary signification is "to sprinkle" or "to pour upon." Let him find one example or be silent on versions, at least, until I reach them.

6. He has satisfied me, and I think he must have satisfied you, that he has given up the classic Greek, and that is a point gained to-day. I have all the classic Greek writers with me, and that is another point gained, and I have already shown that I have forty standard Greek lexicons with me, the definitions of not one of which did he challenge in his last speech. Forty standard lexicons give "to immerse," "to dip," etc., as the *primary*, true and real meaning of *baptidzo*, and he has not, and he will not, deny it. But he can find "to wet," "to moisten," given by several as the *secondary* meaning of *baptidzo*. Very well, what of it? Webster gives, as I have shown:

you, "to wet," "to moisten," and even "to mortgage," as one of the secondary meanings of "to dip," but is there a child of fourteen who will claim that moistening a thing by sprinkling a few drops of water *upon* it is dipping the thing into water—that sprinkling, or mortgaging property is a definition of "to dip?" It is by this kind of strategy and *legerdemain* that my opponent gets "to moisten," "to wet," and then "to sprinkle," and "to pour," out of *baptidzo*. The Greek verb *baptidzo* no more properly means "to sprinkle" or "to pour" than the English verb *to dip* means "to sprinkle," as every Greek scholar in this house, and on this *continent*, *knows*.

7. But he says that he has immersed, and will immerse if necessary. I want to ask him a few questions. 1. Would he call it Christian baptism? 2. If so, by what authority in God's word would he immerse a person in the name of the Trinity, which, to say the least, means by its authority? 3. Is it or not by the only law—i. e., the commission? Will he tell me the verse in the Bible that he will say authorizes him to immerse, or which he will admit contains a clear example of immersion? 4. When he immerses, does he or does he not put the subject "clean under the water?" and if the commission is his authority, is not *baptidzo* the verb that indicates the act? 5. Then will he tell us if those persons he immersed survived the operation? 6. If so, what becomes of his assertion, that *baptidzo* never puts one clean under the water, without resulting in death?!

8. But he says Mintert, and one or two others, perhaps, give *pluno*, "to wash," as a definition of *baptidzo*. Well, if *baptidzo* indeed means *pluno*, "to wash," it would not in the least help his practice of sprinkling, not in the least.

You can see why they give *pluno*, because it is necessary to dip into water when you wash. You ladies know that if your washerwoman were to sprinkle a few drops upon, or slightly moisten with a few fingers your clothes, and return them as washed, you would scarcely pay them.

Finally, I cannot please him. At one time he is against ancient authorities and pleads for modern scholarship, and when I bring up the modern he goes back and extols the old.

I cannot suit him. Almost all his morning's speech was on *baptidzo*, giving only *the secondary and figurative meanings in his lexicons*. Now, when I am pressing him to a fair and square issue on *baptidzo*, giving him and you the only proper signification of the term, because *primary* and literal, from forty standard lexicons, does he meet me? No; but it is now all *bapto*, a word never used in the Bible where there is reference to Christian baptism! His entire last speech was all *bapto*. Is this discussing the question, or an attempt to becloud and mislead you? But he shall not confuse or mislead any one unless he is determined, in spite of facts, to be misled.

I will state again, what my opponent will not stand up before me and deny, that *bapto* has nothing under the wide heavens to do with the determination of the true meaning of *baptidzo*, save incidentally, as the verb from which it is derived. Suppose I should grant for the sake of argument, that *bapto* means "to dye," and only "to dye," never "to dip," this would not affect the definition of *baptidzo*, the only word that Christ or the Holy Spirit used to designate the act of baptism. As derivatives sometimes lose the last shade of the signification of their primitives or root-origin, as *tingo* once primarily meant to dip, 2, to dye, now it has lost its first, and its secondary has become its primary, we are compelled to go to standard Latin authors and learn the signification they attach to it. Now, I have shown here, that throughout the New Testament only one signification can be given to *baptidzo* and the sense be preserved. I have shown that every Greek author whose works have reached us, use it only in the sense of "to dip," "to immerse," as the primary and usual signification, and in my last speech I quoted thirty-two standard Greek lexicons, and in this I have added nine more—forty in all, every one of which gives "to dip," to immerse," as the literal and proper signification of *baptidzo*, therefore this is the proper and current meaning of the verb, though my opponent could prove that *bapto* only means "to sprinkle."

But what is the fact touching *bapto*, which his entire last speech was an attempt to cover up? Its primary, native and signification is "to dip," "to dip into," just as certainly

as our English verb to dip means *to put one substance into another*; but secondarily it is used to denote the act of dyeing, because the thing dyed is dipped into the coloring matter, and hence, its secondary signification “to dye,” as every lexicon explains it, therefore, when, and only when, dyeing is alluded to, *bapto* may be properly rendered “to dye.” But mark and remember, the act of dyeing is never denoted by the verb *baptidzo*, never, nor is the Christian rite of baptism ever denoted by *bapto*—never; and what, therefore, does his speech for the last half hour amount to? If, indeed, *bapto* means “to dye,” that fact don’t help his cause one whit, for Christ never commanded his apostles to go out and dye the nations—color the people—and had he used the term *bapto*, wild as my opponent is, I hardly think he would claim that he was authorized to paint the adults and babies he baptizes in fancy colors, not unless he learned from the New Testament that the apostles painted for baptism. But Christ never used the term *bapto*. He claims that one grammarian, Kuhner, gives “tinge”—i. e. “to color slightly,” as the meaning of *bapto*, “and a host of others [other what, grammarians?] give ‘moisten’ as the primary meaning of *bapto*. He has left lexicographers now for grammarians, whose business is not with definitions, but the construction of language. What has he made by the change? Grant that Kuhner does give “to color slightly” as one of the meanings of *bapto*, this don’t help sprinkling, for the most devoted advocates don’t color slightly for baptism. But it is not true that a host of others, whether he means grammarians or lexicographers, give “to moisten” as the primary meaning of *bapto*. When he will present *one* standard lexicon or grammar that does so I will modify my emphatic denial. This is a plain issue—will he accept it?

So much, as a sufficient reply to all his speech. A poet may, by poetic license, declare that the lake was tinged, dyed, “colored,” by the blood of a single frog. Nobody is misled by it. A part of the lake, some part of the water was colored, and by a legitimate figure of speech, metonymy, a part is put for the whole, or the language may be simply denominated hyperbolic—an exaggerated description.—[*Time out.*]

DR. DITZLER'S FOURTEENTH SPEECH.

GENTLEMEN MODERATORS:—Dr. Graves thinks he has one case where *baptidzo* puts a living being under water, who does not perish. Not yet, nor can he. “Bravely plunging (baptizing) himself into the lake Copais.” etc. Men often plunge into a lake, river, pond, creek, yet are not wholly submerged. Shakspeare says of Cæsar swimming in the river: “I plunge me in.” An orator describing the same says, “he plunged; the die is cast and Rome is free no more.” A horse “plunges” on land. It does not imply submersion. *Mergo* in Latin often occurs for plunge where the person swims—does not go under. I cited many cases in Louisville Debate, and need not repeat them. The same applies to Ex. 64 in Conant.

He says it would only be baptizing the water, if it was to pour or sprinkle. Indeed! Will he rely on that feeble effort that we supposed only children in debate could use? He says to sprinkle is “to scatter in drops.” If it is pour, it is the water you pour. Now we showed in our first address that the same words that mean to pour, to sprinkle, meant also in many cases, to moisten, to wet, others to sprinkle, then stain, color, others to pour, then to anoint, wash, cleanse—the vast majority of them coming also to mean dip, overwhelm, immerse, submerge. Over fifty such words we collected, and adduced a great number of them. The same words mean to sprinkle, pour, and to immerse. When they mean to immerse, do they not terminate on the person or object immersed? O yes. Well, in the same grammatical relation the same words stand to objects sprinkled, others moistened, made wet, stained, colored, all by affusion, yet the verbs took the direct accusative case in all such instances. The same verbs in many cases that mean sprinkle mean to stain, to wet, and surely to anoint, wet or stain is not to scatter in drops. In Greek it is more common than to say sprinkle a man—any

one—*ranein tina*, *rainein anthropon*, *rainein seanton*, sprinkle oneself, etc. David says, Ps. xli, 9, so it runs in Greek, *ran-teis* me; Latin, *adsparges* me; Syriac, *rusi*—all being “sprinkle me with hyssop.” So we constantly read in all languages—Heb. ix, 13, 19, 21—Moses sprinkled the book, people, tabernacle, and vessels of the ministry. Herodotus says, “the priests commanded the people entering the temples (*rantidzein heantous*) to sprinkle themselves with water.” Did they scatter themselves in drops? Did David and Moses and Paul so mean? Now the truth is, in the Hebrew there are sixteen to eighteen words all meaning at times to sprinkle; fourteen to sixteen in Greek meaning to sprinkle. Some few apply more to scattering dust, ashes, etc., and then to dispersions; others to blood and staining elements, and come more readily to mean color, dye; others apply to water, hence to moisten, wet, wash, overflow, overwhelm then immerse—*i. e.*, sink. Now our English word sprinkle has to stand for all these sprinklings. In some relations it answers to the disperse, scatter in drops of the Latin, Greek, Hebrew, in nine-tenths of cases our sprinkle has no such force, as Webster, Worcester, Richardson, etc, abundantly show. A lady sprinkles the floor, clothes—we ourselves, and it is perfect grammar in all languages, Semitic and Aryan.

I quote the *real* Webster, for since 1860 it is not Webster, they have changed it wholly. “Sprinkle, 1. to scatter, to disperse.” This is the sense Dr. Graves wants. Webster goes on “to be-sprinkle, as to sprinkle the earth with water; to sprinkle a floor, etc.”

Alex. Campbell, I think, began, that I must say, very silly argument,(?) but he never knew what philology was, however great or distinguished in some respects. Origen said “Elijah baptized the altar.” We know it was by pouring. He was the most learned Greek father that ever lived. Basil said he baptized the wood on the altar, the water was poured. David baptized the couch, the rain baptized the land, the woman baptized Christ’s feet—there is no ellipsis—it is distinctly clear. Is such a question as this, dividing the people so long and sadly, to be settled by such little, wholly untenable turns

or dodges? There are great issues involved. This question turns on great principles of language. The Bible Union, Conant, G. W. Eaton, etc., all held that "philological ground" is "the only ground admissible." So do Carson, Gale and Campbell. Yet Dr. Graves dodges it all, and would have you believe it is wholly irrelevant.

Again, the Doctor insists that the Greek church always baptized by immersion.

1. We proved in a former speech the contrary. He has not adduced any fact to support his assertion. Of late years many writers have visited the Greek church, and testify that they practice affusion and dipping both, but three dips always when they dip. They "dip repeatedly."

2. If it were so that they dipped none, what has that to do with apostolic practice? The Greeks are steeped in ignorance and debauchery to-day, and for centuries now have been. Their language to-day is vastly changed from its ancient form. Superstition reigns supreme among them. I go to ancient Greek, the Bible, and contemporaneous writers—not to the benighted ones, to-day known as the Greek church. How different the Jewish, Roman Catholic and Greek rites from those of 1800 years ago! All the Greek church baptizes infants. Do you accept that?

3. We showed that in the Greek church, Latin church—in all the early churches—affusion was practiced.

4. Better than all, we showed that the apostolic age, and all previous ages, wholly practiced affusion. Dr. Graves says Kouma and Gazes did not write on classic Greek, but modern Greek. He should be better posted. They both wrote in modern Greek on ancient Greek. On *bapto* and *baptidzo* they make elaborate comments on citations from the earliest Greek classics—Aristophanes, Plato, etc., etc., as well as Homer, the earliest of all. Gazes' definition and comment on *baptidzo* is ten times as extended as Liddell and Scott's—his favorite, and on other words. It is based on Schneider's great German lexicon. It accords more with Passow, Rost, and Palm than with any other extant, showing how excellent and accurate it is.

That *bapto* in the Septuagint never submerged an object—put it clear under the element, is fully explained by the way all the great folio lexicons, as well as the best Manuals define the Hebrew *tabhal*, of which *bapto* is a rendering in the instances cited. If it “merely touches the liquid”—“the object merely touches the liquid.” We will give a few texts and facts to show the truth of this, as *bapto* and *tabhal* often answer to each other.

These facts demonstrate

1. That *bal* always carries sprinkle as its fundamental signification.

2. It perfectly accords with the unvarying laws of universal language, as far as all Aryan and Semitic tongues go, with which alone we have to do.

3. We have also seen that the meaning *tabhal* has, cannot be derived from immerse as a primary meaning of *tabhal*. Indeed *tabhal* never means to immerse in the Bible. Not a place can be found. It does sometimes mean “to dip,” where the object is never enveloped in the liquid, but “merely touches it.” Dr. Brents said “if he could wield the power, he could dip an elephant in a spoonfull of blood.” Franklin, Tenn., Dec. '73.

4. In no instance was *tabhal* designed for mode, that not being essential, but in most cases a partial moistening. *e. g.*, (1) Ex. xii, 22, a branch of hyssop saturated with lamb's blood. (2) Lev. iv, 6. (3) 17, the priest moistens his fingers with blood. *Bapsei apo ton aimatos*, not in, but by means of the blood. (4) Lev. xiv, 6: “As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water.” (5) Lev. xiv, 49–53: “And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

“And he shall kill the one of the birds in an earthen vessel over running water:

“And he shall take the cedar wood, and the hyssop, and scarlet, and living bird, and dip them in the blood of the slain

bird, and in the running water, and sprinkle the house seven times." Dip them, (*tabhal*) baptize them with the blood, etc.

Immersion is out of the question here. The wings and head of the bird were not even moistened, as it had to be let go and fly off, (v. 53) and so kept free from the blood:

6. Gen. xxxvii, 31: "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

"And they sent the coat of *many* colors, and they brought it to their father; and said, This have we found; know now whether it *be* thy son's coat or no.

"And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."

"And baptized the coat with blood"—the Hebrew reads,

1. The design was to make the father believe a wild beast had slain Joseph.

2. No beast would immerse all ones outer or inner coat slaying any one.

3. Jacob knew the coat of many colors. If of many colors, it was not immersed in blood, could not have been enveloped, submerged in it, but was sprinkled with blood. The Peshito renders it "sprinkled with blood." The Greek reads "stained." But Stephanus says, quoting it, that *primativi* the primitive meaning [of *molunein*—stain, here] is to sprinkle, —*conspergere*. V, 6233. Now, save in the case of Joseph's coat, the Greek of these is *bapto*, and never implies immersion, but a momentary, partial dip, where it is dip—as my finger in this drop of water here on the board. There was no immersion.

He asks me where it is that Origen, Irenæus and Hippolytus said *baptidzo* meant to sprinkle? I said they translated *bapto* to sprinkle, not naming *baptidzo*. The Doctor is a little hard of hearing, and a little confused. "Jordan is a hard road to travel" just now with him. Origen was the most scholarly, the best informed of all the fathers in all ages of the ancient church from apostolic times down. He translates *bapto* sprinkle—*errantismenon*. Irenæus, born before John died,

translates it sprinkle. (Against Heresies, ch. iv, ch. xx, 11), Hippolytus, a learned Archbishop, contemporary with Origen, writing A. D. 220, copies *bapto* in Rev. xxi, 13, then in the same verse translates it sprinkle. (Against Noëtus, ch. xv). Now all Baptists assert—A. Campbell asserts that *bapto* and *baptidzo* are exactly the same in meaning. Here then we have the three most learned and pious and pure Greeks of the second and opening of the third century, as well as all the oldest and best versions on earth, giving sprinkle for *bapto*. Did not these learned Greeks know their own language? And would lexicographers be faithful to their duty, if they failed to give such meanings? No sir! These lexicographers still follow, to a great extent, lexicons made by dippers, by parties dipped themselves, under statutory provisions for dipping in all cases, save where certificates testified, from the hands of physicians, that the parties were [infants] too delicate to be dipped. When the most learned of Greeks, like Aristotle, uses *bapto* for moisten, where by pressing or squeezing a juicy matter it oozes or spurts out on the hand, both moistening and (*anthidzo*) staining it. When, in the fifth century B. C., Hippocrates says of the coloring fluid, “when it drops (*epitaxæ epi*) upon the garments, they are *baptai*”—stained, and Alcibiades uses it [born B. C. 400] for *asperse*, just as we do; when the most erudite Greek, born only 85 years after the death of John, translates it sprinkle—when the learned and cautious Irenæus, born before John died, bosom friend of John’s most distinguished disciple, Polycarp, when he, a native born Greek, wrote in Greek, translates it sprinkle. Then this learned Greek, Hippolytus, copies *bapto* in same age of Origen, and translates it sprinkle. Seven other of the best versions of the world do the same. Then ask yourselves what must have been the prejudice of these lexicographers—themselves dipped—under a law demanding dipping; and what the blinding prejudice of Sophocles, his late iron age, Greek lexicographer and immersionist, that they would not recognize these facts? Aye, even “baptized with tears,” they try to conceal by a shameful, disgraceful rendering, “*bathed* in tears;” as if Greek literature were not full of the fact that, if parties failed of baptism, it was held by all in that day, that their

falling tears, or poured out blood, baptizing them as it did, would be accepted as baptism. I think *bapto* is settled.

He says Leigh gives "overwhelm" for *baptidzo*. No, no. That is another author quoted by Leigh on the immersion side.

He says I omitted the first definition of Passow. Far from it. I read it out distinctly, and the second, also, as well as the next. The record will show that, in my first reply, I gave his first classic meaning—"immerse," then "submerge." He is excessively anxious to catch me in some mistake or blunder, or misquotation. We tell him now, you will never do it. Your partisans may report me as saying this or that—they may publish, as in Kentucky, Texas, Alabama, and elsewhere, often they have done, that I said this and that, but they knew it was untrue when they said so. We may err in judgment, as all men are liable; may make an unobserved slip of the tongue, as when men say Haman for Mordecai, or *vice versa*, but as to facts, quotations, etc., we make no mistakes.

But, if it not immerse, by what authority do we baptize by dipping? Under what meaning of the word do we "immerse?" We reply, we do not accept the dip—the act of immersion and emersion, as the baptism. It is the fact that water was element—brought into contact with them, that we recognize, not the mode of it. Were you so enveloped in impenetrable suits of clothes as that no water reached you at all, though dipped forty times and sunk—immeresed twenty feet deep for an hour we would not accept it as baptism. You were dipped you were immersed, truly, and in—yea, under water, but not baptized. You doubtless understand us now.

We tell the Doctor in sober earnestness, Ingham from whom he quotes, has left out, in a host of cases, the sprinkle and pour, of the lexicons, as we can prove, having them here before us. Not only that, but he mistranslates unintentionally, as I think A. Campbell also has done, on Stephanus, Scapula, etc. For example—this phrase under *baptidzo*—"as we immerse any thing in water (*aquæ*) for the purpose of dyeing or cleansing, etc., (*tingendi aut abluendi*.) Now 1. He makes *baptidzo* apply to dyeing, which it never does, as they all know.

2. He and Dr. Graves make these great scholars say things were immersed in water to dye or cleanse. Is it usual to immerse things in water (aqua) both to dye and to cleanse them? This is only one proof of a hundred of the carelessness and one-sidedness of immersionists. They are blinded by partisanship—good, clever people, but given over too much to one-sided views.

But Robinson (Ed.) has it immerse, he says. But you are anchored to the first meaning, and the first he gives is “dip in”—not out—spoken of ships, classic use. The record is “sink;” that is a correct rendering, but it will not suit you. “In the New Testament, to wash, to lave, cleanse by washing.” Then in a note, “ablution or affusion is the more general idea,” he says.

Stephanus gives “sink” and “overwhelm” as classic use; “wash,” “cleanse,” as New Testament use. That tells it all.

Dr. Graves asks the old question, If you gave a lady your handkerchief to wash it and she should just sprinkle a little water on it, would it be washed? How often I’ve heard that! Now, my good friend, we call your attention to this also as a striking additional evidence of the want of attention and study on the part of our good immersion friends. You thought there was argument in that; even Dr. Graves thought so. We hope to learn you to look at both sides more; not to be so easily led off into error. Suppose you had just dipped the handkerchief, would it be washed? Look now how easily duped you are! Suppose my face needs washing, your child, your carriage, floor, table, hundreds of things, how various the processes.

He quotes Ast for “cover over.” Now there it is again.—Ast wrote a lexicon only on the Greek of Plato, and *baptidzo* occurs only three times in Plato. In all three it is metaphorically used, and rendered “overwhelm” every time by Conant, A Cambell, and all other authorities, save such as render it intoxicate. Ast’s word is “*obruo*,” *ob* down, and *ruo*, to rush, fall, descend, a clear case of affusion as the basis of this metaphorical use.

Liddell and Scott's little school boy lexicon is brought up again, issued so late as 1849. Well, they were only eight years making it. The spare time from other duties devoted to it did not allow them but a moment or so to each word. On this point it is simply, as in almost all else, an abridgment and translation. What value is it when only a moment is spent in translating the word? Schleusner, Stokius, Suicer, etc., studied the occurrences of the word. This one goes no higher up for a literal meaning than Plutarch, years after Christ. His first meaning is "dip repeatedly!" Is that your practice? Where is his proof text for that? In Plato he renders it "overwhelm," as do others. Here is drench, wet, steep in this edition of Dr. Graves'; his author is crazy too, badly so. He renders it "draw water." Where has it that meaning? Nowhere at all. *Bapto* may mean that, never *baptidzo*. The silly—I ought to say dunce—makes a Greek smith dip into water "the red-hot steel" to temper it. You have seen smiths dip red-hot steel into cold water to temper it! That is under *bapto*. He says the learning of the world forced L. and S. to take "pour upon" out of his lexicon! It was Baptist intolerance, not learning. Why did the learning not force Passow, Rost and Palm to take "sprinkle, sprinkle upon, pour upon" out of theirs? It is used by all the great universities of Germany, all her great commentators, and critics, and professors! Why not compel Schleusner, Stokius, Suicer, Schaetgenius, Wolfius, Gazes, Koums, Schneider, Swarzius, etc., to take it out of their's as well as Wahl? Wahl did not have it in his first or second edition of 1829, but the learning of the world compelled him in the edition of 1831 to insert it. Why did not the learning of the world assail those old Greeks of learning, Origen, Irenæus, Hippolytus—those old translators of the apostolic age, and subsequently, to erase sprinkle from *bapto*? Why not force those great giants of intellect, Castell, Buxtorff, Schindler, who lived and toiled through musty foilos and cobwebbed alcoves through life, when they render *baptize* by sprinkle, pour, and words meaning pour, sprinkle by *baptize* in those languages? Yea, and if it "merely touches the liquid in part or in whole."

The truth is Liddell and Scott's lexicon is made to make

money out of its sales. It is for colleges and academies. Baptists would not patronize it if the offensive word "pour upon" was there. Our people, far from being so intolerant, paid no attention to it, as is usual with them. They forced the publishers in America even to erase "pour [water for washing]," which even his Ingham will tell him is in the English editions to day, under *louo*. As *louo* often interchanges with *baptidzo* Baptists could not tolerate that either. But Liddell and Scott have changed so often, all in a brief time, too, it is to be hoped they will get settled.

Now, gentlemen, where is my worthy opponent? He has attempted to break the force of my classic Greek demonstration; he utterly failed; he felt the force of my lexicons; he dashed against them gallantly; he fell back in disorder and confusion. Now, what can he do? His people feel the pressure, it is painfully severe to them. If ingenuity, or learning, and care, and study, and pains, with deepest anxiety, could do it, my distinguished and able opponent would do it; he would drive away the cloud and very midnight of gloom that spread over your cause.

But, sirs, what does Dr. Graves offer to meet the crushing weight of *facts* we have adduced—facts *his* authorities never noticed, never thought of, but which no scholar dare question? We treated *bapto* as we did *baptidzo*, tracing its earliest occurrences, doing the very thing that the great Freund, in Latin, and Liddell and Scott say is *the best* and only sure way in Greek, viz: making lexica of each writer's use of the word and all in chronologic order. We showed that its primary meaning was to sprinkle, moisten. What does he offer in reply to these facts? He repeats the old song that to dye, stain, is the effect of dipping. But we proved this to be wholly false. We gave facts. He has never touched those facts. He cannot. Let the attentive student examine the facts, *data*, etc., we presented in our twelfth speech. There they stand unanswered—unanswerable. But letting all of those facts pass, if stain, color, dye, be derived from dip, we will find it holding good in other words as well as *bapto*.

Let us take the leading Greek words that mean to stain,

color, besmear or smear, or dye, and see if it implies or comes from dipping, or favors affusion—application of the element to the object.

1. *Moluno*. (1) Liddell and Scott: to stain, sully, defile, to sprinkle;" Groves: *moluno*, to dye, stain, discolor, tinge, etc."

Stephanus quotes an authority endorsing it, that the "primitive meaning is to sprinkle," *conspergere*. Yet Dr. Graves tells us that it does not mean to sprinkle any more than *bapto*. That may be so as a whole, since both mean to sprinkle.

2. *Tengo*, L. & S., to wet, moisten, to bedew with, especially with tears, as *dakrusi*, to wash, to shed tears. *Ombros etengto*, a shower fell. To soften (properly by soaking, bathing, etc.). To dye, stain. Latin, *tingere*.

Groves: *tengo*, to moisten, wet, water, sprinkle, bedew, to soften, soak, steep, relax, to tinge, dye, stain color, etc.

3. *Palasso*, L. & S., "to besprinkle, stain," etc. *Paluno*, to sprinkle with flour, dust; to moisten. Groves, L. & S.

4. *Anthidzo*, L. & S., to strew with flowers, to deck as with flowers, and so to dye or stain with colors. Passive, to bloom, to be dyed or painted, sprinkled with white, browned.

Stephanus, *adspergo*, sprinkle.

Groves: to bud, blossom, etc., to strew with flowers, to color, tinge, dye.

5. *Chraino*, L. & S., to touch slightly. Hence, to smear, to paint, to besmear, annoint, to stain, spot, to defile.

Groves: To color, dye, stain, to smear, daub, paint, etc.

6. *Chrodzo*. L. & S., to touch the surface of the body; generally to touch, to impart by touching the surface, hence, to tinge, stain," etc.

Groves: to color, paint, tinge, dye, to stain, etc.

Chrotidzo, "to color, dye, tint,"—L. & S.

7. *MIAINO*, L. and S.—To paint over, to stain, dye, defile, soil. "Groves: To stain, dye, color; to polish, defile, etc."

8. *SPILOO*, L. and S.—To stain, soil. Groves: To spot, stain, blot, defile."

9. *DEUO* Groves: To wet, water, moisten, bedew, sprinkle; to tinge, dye, color, etc." See L. and S. and Pickering on also.

10. Take now *bapto*, "stain," "color," "dye." Liddell and Scott give it "color," "to *dye* the hair," "steep in crimson." "Groves gives it "dye, stain, color," as well as dip and "sprinkle," wet," "moisten, etc."

Now here are ten to thirteen words all meaning stain or dye, color. Take *bapto* out. No one will contend that every one of the other ten to twelve words ever means dip in any way, or immerse, not to say *primarily*. We see, then, in all these Greek words, stain, color, dye, come from primaries, where the application was almost exclusively by sprinkling, the other by *touching* with the element. *Anthidzo*, from strewing, sprinkling *flowers*, ornamenting thus, hence, to work flowers upon. Another word primarily meant "to touch the surface." The others meant to sprinkle, to bedew, moisten, anoint.

In Latin, in Hebrew, in Arabic, etc., the average of facts is about the same exactly. It is a case *demonstrated*.

1. That color, stain, dye, do not come from dip, first, because no word, primarily meaning to dip, means to dye, stain, color; second, all words meaning to stain, color, dye, come from words of sprinkling and touching.

2. That in all languages it is just the reverse, stain, color, dye, come from sprinkle.

3. *Bapto*, the root of *baptidzo*, means stain, color, dye, oftener than all things else. Hence, as dye, color, stain, NEVER comes from dip, immerse, *bapto* did not primarily mean to dip, but dip came from color, dye, while color, dye, came from stain; that from sprinkle, moisten, where the element sprinkled had coloring matter in it.

Now what is Dr. G's reply to all our facts? Why a bold **ASSERTION!** Not a text quoted—not a Greek authority cited!! Not only this, but so misquotes my language also. I gave Kuhner, who has never had an equal, gave Passow, in his critical knowledge of Greek, who, save **THE PRIMARY** meaning, as *he* understands it, of *bapto*, "*to tinge*," and Dr. G. adds—i. e., "to color slightly," as if it were K's explanation of his mean-

ing, when no such words occur, and no such language is in my explanation of it! Is not this bold? But he says he and others misquoted are grammarians! Only one or two were grammars—the rest all Lexicon's. But is not an author's explanation as good in a great original Greek grammar, at least as *Anthon's* is in a *private letter*? What turning and dodging here? He says "every Lexicon explains" *bapto* to *dye* as the effect of dipping. Now we defy him to find *any* one that does so, save the one made by Stephanus, who was an immersionist, in a reign of immersion, when almost all the people were dipped, both in France and England, and the abridgments made directly and indirectly from him, as was Scapula, etc.

But Dr. G. says these lexicographers are Pedobaptist witnesses, not one a Baptist. Are not Pedobaptists often rigid immersionists? *Every one of the first Lexicons made after the Greek was studied in the West, was by an immersionist.* Every one of the first Greek editors and annotaters was an immersionist. So late as 1549 not a Greek lexicon or grammar published in England or Scotland. The first Greek works published were the later, iron age Greek, and the editions very defective. They were Pedobaptists—baptizers of children, but dippers. A. Campbell truly says: "The English Protestant Church was a Baptist church for a considerable time. The first Protestant King, Edward VI, was immersed. The first Protestant Queen, Elizabeth, was immersed." Debate with Rice, 260. We quoted authorities on this before.

He quotes Anthon. We quoted him in our twelfth speech, and have Kuhner, Dalzel, a host of authors, all the native Greeks, the learned Greek Origen, who composed over *fifty* folio volumes; who was such a prodigy of learning, the King of Arabia sent for him to hear his wonderful learning; Hippolytus, Irenæus, and *the whole church* East, West, for 1500 years, rendering and endorsing the rendering *bapto* by to sprinkle. This is the root of *baptidzo*. Baptists all say it is the same in meaning with *baptidzo*.

Dr. Graves quotes Trommius as others on his side do. He never wrote a lexicon. It is a mere glossary by a Frosentine

whom *Anthon*, so eulogized by Dr. Graves, says was defective as a critic—giving the general opinion of scholars.

Vossius gives *sprinkle* as a New Testament meaning, and held that on Pentecost and other occasions, they were baptized by affusion. That shows what they meant by their definitions.

Pickering gives wash, cleanse as *the* New Testament uses—*literal*, not figurative uses. Dr. Graves leaves out his words “in the New Testament,” where Pickering shows it to be used as was *nipto*—a washing by pouring, and so evidently seen, that Geo. Campbell, Dr. Graves’s favorite, renders it “wash, by pouring a little water on their heads.” So does A. Campbell. Pickering makes *baptidzo* in the New Testament mean the same. Is not Mark vii. 3, a literal washing? Pickering refers to it as well as Wahl. Dr. Graves says Eld. Ditzler read Passow, and passed over *sintauchen*, *eintauchen*—immerse, submerge. We did not do so. We told the Doctor, who is hard of hearing, that we read it. But we paused and emphasized the words—“*Generally*; to sprinkle upon, to pour upon.” We were then on what was the prevailing and primary meaning, referring to his theory and sustaining our position. By the way, Webster’s late edition tells us, as I have said, that tracing the primary meaning and scientific inquiry into these facts, is a *recent* science—even mostly since Webster’s death; and the editors employ Germans to trace, to some extent, primary meanings, while *current* ones are as well given by Webster as can well be.

Dr. Graves leaves out both the *first* meanings of Gages and Kouma, and the “besprinkle” of the one, and the “pour upon” of the other.

He now tells us it was thought for a while that *zo*, in *baptidzo*, indicated a repetition of the action. Yes, but scholars found out fifty years ago, that it did not. Yet Donnegan, Liddell and Scott, etc., went blundering on, and held to the error, while Kuhner clearly showed it was wrong, as well as Stuart. In the same way Conant refutes Vossius who says *baptidzo* differs from *dunai*, to sink deep, where the object perishes. Now, Dr. Graves endorses this blunder in Vossius. Is it not astonishing? Dr. Conant adduces many instances where

dunai, *endunai*, *katadunai* occur, and are almost invariably the words used for immersion in the Greek church. Conant gives so many cases, we need not quote any. Did they immerse that the object might perish? What silly criticism? Also, *baptidzo* often applies to objects perishing, and Conant tells us so, and adduces many cases, and Dr. Graves gave us a few cases. Yet, now, he quotes Vossius, and forgets he is on record against it.

He quotes Scapula, and to evade the force of our exposures, Dr. Graves mistranslates the Latin in a way we never saw. *Ut quae tingendi aut abluendi gratia aqua immergimus*—which is as we immerse things in water for the purpose of wetting or cleansing them. Dr. Graves renders “as we immerse anything for the sake of dyeing or washing in water!!” He puts a comma(,) after “*aut*” where Scapula has none, perverts the Latin horridly, and makes Scapula say we immerse anything for the sake of *washing in water!!* A glance at the Latin will show a mere tyro how ridiculous is his dodge—unprecedented. But to hope to expose all his blunders is vain. A host of errors we leave over for our next reply. He perverts Schleusner utterly. He perverts Stokius as badly. We reserve to our next speech a full reply. We quoted them just as they are. He utterly misrepresents them. Not a fact has he met—not a point in philology has he attempted to meet, and he never will. Once more let us notice primaries.

That you may see how little men are settled on the primary meaning of *bapto* and *baptidzo*, we called your attention to the fact that they give us no rule, no law, by which to discover it. They differ evidently among themselves. Some give immerse first, some dip in, some dip repeatedly, some wash, or cover, some overwhelm. Some, like Wahl, and Liddell and Scott, change every new edition they make. Moses Stuart tells the uncertainty of it when he says of *bapto*—BAP—the root: “Immersing or plunging” is “*probably* the original” meaning. “I have supposed the original and literal meaning of the root *bap* to be that of dipping or plunging.”—p. 43.

We want something better—we have it. Meantime the whole weight of all their own great writers, ignored by Dr.

Graves, is, from the results exhibited, solid and unanswerable against the Doctor. Suffusion is the only Scriptural mode of baptism.

Dr. G. hates to give up the classic Greek. He says it is a rule that where *eis* is placed before the name of an element or object, that entrance from without to a point within, is indicated. That is not the case. The context must determine it. We put many cases in evidence where parties went *eis* towards the sea, *eis* to the Jordon, met *eis* AT the Jordon, ship launched *eis* INTO the deep, but not UNDER the element, a ring placed *eis* on the hand, etc., etc. Why so boldly assert what is not correct.

The Doctor wholly mistakes me on *en* and dative of *where*, *wherein* in speech 13. His rule is simply not applicable. We never denied the where, or wherein, as he knows. We deny that when John said baptize *en* with fire, *en* with the spirit, that he alluded to *the place* WHERE they were to be baptized, but to *the instrumentality* WITH which—the element with which they were to be baptized. It was dative of *instrument*. Anoint *en* with oil. Wash thee *en* with water. He shall cleanse the house *en* hyssop, *en* the blood of a bird. We showed that 41 times consecutively thus *en* occurs. In one verse five times thus it occurs, where the word *sprinkle* in Greek and Hebrew occurs. Why does he not meet those cases? Why all this evasion?

He takes up the classics again. There is no proof of immersion. There is no proof that Agamemnon immersed. To plunge even proves not immersion as used by Dr. Graves. A man or horse plunges in water, yet goes not entirely under.—He “baptized *eis* at or in the sea.” If he had stood on its edge at its edge and baptized, *eis* was a most proper word to be used. Hence the citation proves nothing. The blister plaster or ancient pessary, made of verdegris, honey, and other elements had simply to be moistened with or in “the milk of a woman.” So the Greek reads *eis gala gunikos*. Who believes it was submerged in the milk of a woman? It was not the way or process. Kuhner’s grammar and all others completely sustain me, as he knows. He takes *one* use of *en* as if it were

every use—a most constant habit with Dr. Graves. Kuhner puts it *en at by*, where used *locally*—of *where*, etc. So does Passow, Liddell and Scott, and all authorities. Dr. Graves cites *en* as to *time, when*. What has it to do here? We have only to do with two uses of *en*. 1. Local use—in, at, by, near, etc. 2. Instrumentality—*with*, by means of—speak *en* with the voice, cleanse *en with* water, *en* with blood.

But remember that Matthew, Mark and John, as all scholars agree, use “Syricisms” constantly.

The great Walton, whose prolegomena is simply the store house of other scholars, says: “For the New Testament being written in Greek, whose *vernacular* language was Syriac, everywhere savors of Syrianisms.” Hence Ludovicus, author of a Syriac lexicon, etc., affirms that the true import of the phraseology of the New Testament can scarcely be learned except from the Syriac. They conceived *in* Syriac what they *wrote* in Greek.”—Modock’s Apo. to Peshito, 498, 499. So agree all eminent critics.

Now, in Hebrew and Syriac they *always* used the preposition for instrumentality in all these cases. Gesenius, immersionist, quotes *be* or *rhe* with *as*, the equivalent of *en*, with, and elaborately supports it, showing that the Greeks used *en* to correspond with the *be* of Hebrew and Syriac, etc. *Be* also often means *by, at, in, on*, of place. Hence the three writers whose style was Syriac, use *en* for with, as did the Septuagint translators also. But all agree *Luke* wrote often in pure *classic* Greek. Hence *he* NEVER uses *en* where the three who thought in Syriac but wrote in Greek (though Matthew *first* wrote in Syriac) say *en* in the cases cited—baptize *en* with water, with the Spirit. He simply has it *hudati* “with water,” *puri*, with fire, *pneumati*, with the spirit. This settles that matter. See Gesenius, Thesaurus and lexicon, under *be*, Furst, Uhlerman’s Syr. gram. etc.

And when I emphatically deny that *eis* primarily means *into*, I do what his dear Liddell and Scot, Passow, Rost & Palm, and all later and abler scholars do.

But he says I mistranslate and misunderstand Example 39 of Conant. Indeed. He renders it, “and already *becoming*

immersed (baptized) and wanting little of *sinking*, some of the parties at first attempted to leave, and get aboard of their own bark." Now Dr. Graves makes the absurd statement that the pirates, "were already becoming immersed," yet had not left the vessel! Now if they were on the vessel, as he admits, (and the text shows they were) how could they be "often immersed" *on the vessel*? But the text says—say it is the pirates he speaks of particularly, and that the ship was not about to be immersed, how could they be endangered and immersed on the vessel they had seized, if it was not about to sink? Where the danger they had to flee?

Verily the legs of the lame are unequal. But if it is only of the pirates, it is so much the worse, They were on the vessel. It was not sinking. Then it reads, "and being already baptized, and wanting but little of being *immersed*." Will he deny that *katadunai* means immerse here? Now if *baptidzo* immerses them, how could it be so in a vessel not about to sink? How could it be said they "wanted little of immersing"—being immersed, if already they were immersed? What ridiculous positions!

The ridiculous puerility of Dr. Graves' remarks scarcely deserves notice on Example 22. Because *baptidzo* applies to being drunk in Plato and Plutarch, does it imply that in all cases it is to make drunk? Because it means primarily to sprinkle, does it imply that, when it applies to a sinking ship? But Dr. Graves commits himself to the absurd position that *baptidzo* puts merely under the element, but *kataduni* sinks to the bottom! Now Conant not only tells him this is wholly untrue, but shows it by great numbers of examples.

1. *Baptidzo* in Josephus, Plutarch, etc., sends to the bottom every vessel or person it puts under, as well as in other Greek.

2. In the 4th century and onwards *katadunai* is constantly used where they baptized by immersion. Conant quotes too many cases to need citation. He will not deny it. Hence, Dr. Graves' whole theory, all he says, as a whole, EVERYTHING he says is just so much error unsupported. He has dragged out all the old errors and blunders of all past writers, and

now is head and ears swamped in the cumbrous mass. He discriminates not between the good and the bad, the hughest blunders and the most accurate criticisms. What progress can be made where a drag-net is to pull all the old blunders, now abandoned by all sides, into prominence again?

He says I define *æi* "now," by all the time. I did so from the first, always, all the time. He pretends that I say of Example 16, pressing him to the bottom and holding him there. Does his cause need such misquotations? Or is he getting witty, or has he rubbed up against Ewing? He would render *æi* on the authority of scholars "frequently." Yes, old immersionist dreamers of the very dawn of the revival of learning, and largely these are his "scholars," and these old immersionists are his Pedobaptists generally.

Into everlasting life—a compound always of this word means "*frequent*" life, frequent punishment instead of always continuous! Thus he says anything, drives anyway, steers to any port to get out of the pelting storm. Alas, it still pours on.—The oil is not the means with which the tow was baptized, he informs us now, but points out *the place where* the baptism took place? *Wherein, where, case!!* And the proof is he baptized the tow *elaio* with oil. So the Greek reads. But Dr. Graves is so full of jokes that he wishes to relieve the debate of seriousness. To complete this he makes the smiths plunge a "*mass of red hot iron drawn from the furnaces*" into water to temper it.

His case where Philip baptizes is not *baptidzo* but *diabaptidzo*, and not in point. See my 13th speech, pages 295-6. It is useless to repeat. It was not a case of dipping.

Finally, waxing desperate, stung to blindness, the Doctor quotes *bapto* for *baptidzo* where Aristophanes has it wash the wool—he renders the *baptousi* wash, by dip, and puts it *baptidze sthai* and repeats the blunder, professing to quote Cowart, 79, "dipped in dye," *baptisthan en bammati*. Now *baptidzo* NEVER applies to dye, nor puts an object in *bammati* dye. If the Dr. will just *think* or *look*, he'll see his blunders here. But to expose them all is a job to weary Hercules. Classic *baptidzo* never *dips*. Whenever it puts living beings under the element,

they perish. On the baptism of Benaiah he quotes "all the little particles of hail" with which the Jew baptized, as if it said "breaking all the ice," as if to immerse. There is no ice, but the "little particles of hail." We gave the amount of water with which such a Jew baptized. One-fifth of a pint sufficed. Less than a man would drink, sufficed, as a case of that kind occurred.

The Clemens Alexandrinus case he touches lightly also. He renders "sprinkled herself with water," bathed. I do not object. It shows *how* they bathed. The Greek is *raino*, which so often Dr. G. tells us is the Greek for sprinkle, and *hudor* water. If he prefers bathe where it is "*sprinkles with water*," all right. You will know what *bathed* means hereafter, when he renders baptidzo bathed, *amad*, "bath"—it is "sprinkle with water." He insists baptize on the couch is to "bathe after sleeping." Not a word of it. 1. He cites Homer twice where the parties wash—one at the hoary sea, the other before prayer, "sprinkles herself with water." Now it is of this kind of baptism he speaks. Ancient writers allude to this custom. Hervetus says of this case :

HERVETUS: "The Jews washed themselves not only at sacrifices, but also at *feasts*, and this is the reason why Clement says that they were purified or washed upon a couch," *i. e.*, a dining couch or triclinium. To this Mark refers ch. vii, and Matt. xv, 2. Turtullian refers to it when he says, "Judæus Israel quotodie lavat. The Jewish Israel washes every day."

The "Apostolic Const.," 66, alluding to a Jew says, "Unless they baptize themselves daily they do not eat; still further; unless they purify (*kabaroosin*) *with water their couches*, and plates, and cups, and goblets, and seats, they will not use them at all."

Thus we see all the facts stand out in support of affusion.

But Clement makes "washing the hands at the hoary sea," and "sprinkling with water," to be images of the baptism enjoined by Moses. Nay, it was handed down "by the poets from Moses." This, then, was the baptism from Moses handed down—to wash the hands to sprinkle with water.—[*Time out.*

DR. GRAVES' FIFTEENTH SPEECH.

MR. PRESIDENT.—He says he has proved that the Greek church does not always baptize by immersion! I will say this for my opponent, and he will doubtless regard it as a compliment, that he has done what no living man before him ever did, and what no man living besides him would do, having a proper regard for his own reputation, viz., deny that the Greek church always immerses for baptism. No fact is better known, whatever other rites they may add to this one, every scholar knows that they consider the immersion as the baptismal act.

4. I do not deny that affusion was practiced in the Latin church for baptism, but I do most emphatically deny that it ever was in the Greek church. The Latin church, in cases of necessity, sprinkled, but it never held or taught that aspersion was the apostolic practice.

5. My opponent mistakes with reference to a clear matter of fact when he represents me as saying, that Kouma and Gaze did not write *on* classic Greek. I never used any such expression at all, but I did say that they wrote *in* modern Greek, were commentators rather than lexicographers, and of light authority.

What I have to say about the Hebrew *tabal*, will be said when I come to versions, and it will be found altogether against his case.

He was off on *bapto* again, a word never used for baptism, for nearly one half of his last speech. It is very well, when he has nothing else to say, he can discourse on that. Because, secondarily, it means "to dye," "tinge," since dyeing is done by immersion, and that is as near as he has got to making out his "sprinkle" from *baptidzo*. Mark one thing, he has not yet produced a standard lexicon that gives "to sprinkle" or "to pour" as the literal, current definition of either *bapto* or *bap-*

tidzo, much less "to moisten," or "wet in any way." I have repeatedly challenged him to do so, and he has not, and I again challenge him to the task. If his assertions are true, why don't he produce some show of authority to sustain them.

8. Sophocles is regarded as a lexicon of standard authority by American and German scholars, and he says that *baptidzo* never did mean anything different from "to dip," "to immerse," and he has critically examined the entire period from one hundred and ten years before Christ to eleven hundred years after Christ. I assert again, that wherever *bapto* is used to denote "to dye," it is used in its secondary signification, and "to sprinkle" is no more a proper signification of it than it is of our English verb to *dip*. This is the way that all lexicographers and critics have settled it, and Eld. Ditzler, nor Dale, nor any other man can unsettle it. I shall refer to *bapto* no more in this debate.

9. He shall not mislead you with respect to Leigh. He brought him forward as an important witness on his side, and I have shown that his testimony is all against him. I will soon give his testimony in full as to the proper meaning and New Testament use of *baptidzo*.

10. The reporter's notes show that when you brought forward Passow, you did not give the primary meaning until I called upon you to do it.

11. I know not what my opponent means by my "partizans in Kentucky, Texas, and Alabama, and elsewhere" misrepresenting him. I have no partizans, nor do I believe that a Baptist in these States has ever misrepresented my opponent's positions. As editor I see all they have said through the press, and I am certain he has repeated in this debate every strange thing charged upon him.

You have heard how he has used Schleusner in support of his position, that *baptidzo*, while it sometimes is used in the sense of "to dip," "to immerse," in classic Greek, *yet it is never used in this sense in the New Testament!* and he even advises me, when I want to know what Schleusner does say, to go to his book (the Ditzler-Wilkes Debate); that he and his friend made that book to instruct the people. Now, I happen to

have Schleusner in my hand, as well as Eld. Ditzler's "book," and I wish to show you the kind of instruction that I find in it. I have said, that intentionally or through ignorance, he has, by suppressing a very important part of a sentence, made Schleusner say what he does not say, and what he never intended to say—he has suppressed his testimony, and put a lie in his lips

I will place before you what Eld. Ditzler makes him say, and then what Schleusner really does say, and leave you to decide if my opponent's translation and representations of his authors should be implicitly relied upon. I quote from the speech of Eld. Ditzler in the Debate, pp. 487, 488 :

"*Baptidzo*. 1. *Proprie: immergo ac intingo, in aquam mergo, a bapto* * * * IN HOC AUTEM SIGNIFICATIONE NUNQUAM IN N. T. sed eo frequentius in Scriptt. Gr. legitur, v. c. Doid. Sic. 1. c. 36, de Nilo exeundante* * Strabo, Lib. xii. 391, etc., etc. Jam, quia haud raro aliquid immergi ac intingi in aquam solet, ut lavetur, hinc 2. *abluo, lavo, aqua purgo* notat. Sic legitur in N. T. Marc. vii. 4, *kai apo agoras ean me baptizontai* (in quibusdam codd. *rantizontai*), *ouk esthionsi* et res, in foro coemptas, nisi prius aqua abutæ et purgatæ fuerint, non edunt. Luk. xi. 38 * * *ebaptisthe* * * *lavasse*. *Baptizesthai* non solum *lavare*, sed etiam *se lavare* significare, multis locis probare potest. 3 Hinc transferetur ad *baptismi ritum solemnem*, etc. 4. Metaphorics: ut Lat. *imbuo, large et copiose do, atque suppedito largiter profundo*."

"*Baptidzo*. 1. Properly: to immerse or to dip, to plunge into water, from *bapto* * * BUT IN THIS SENSE IT NEVER OCCURS IN THE NEW TESTAMENT, but in it frequently in (classic) Greek writers, for example, Diodorus Siculus 1, ch. 36, used of the overflow of the Nile, in Strabo, etc., etc. Now because not rarely (not unfrequently) a thing is accustomed to be immersed or dipped in water, that it may be *cleansed*, hence, 2. it means *to cleanse, to wash* (i. e., in any way that *will cleanse*), *to purify* WITH water. Thus (in *this* sense) it occurs in the New Testament. Mark vii. 4, and (having come) from the public place, they will not eat unless first they baptize themselves (Latin of S.); and things purchased in the market they will not eat, unless first cleansed and purified with water. In many texts it is *rantizontai, sprinkle* (i. e., for baptized). Luke xi. 38 * * *baptized* —*wash, baptizesthai*) to baptize), not only means *to wash* but also *to wash one's self*, as can be proved in many places. 3. Hence, it is transferred to the solemn rite of baptism, etc. 4. Metaphorically: as (i. e., equivalent to) the Latin *to imbue, to give and administer to* (any one) *largely, to pour forth abundantly*."

As I have nothing more to say on *bapto*, I will now meet his charge that I have perverted Schleusner and Stokius, and show you who is the guilty party, and guilty beyond precedent.

These are the remarks and the use he has made of his own perversion of his author:

"Now, while Schleusner gives immerse and dip, he takes care to say it never occurs in this sense in the New Testament. But they leave that out. Here Schleusner, whom Campbell holds up as one of the best lexicographers in the world, defines *baptidzo*, as a classic word, by immerse, and gives a number of references, such as the submergence of land by water, immersion of animals, people, etc., and then says *it never has this signification in the New Testament*. They leave that out; it defeats their ends."—Debate, p. 488.

Now, this is as it stands in Schleusner's Lexicon, under *baptidzo*, with the sentence that Elder Ditzler suppresses.

"*Baptidzo*. 1. Proprie: immergo ac intingo in aquam mergo, a *bapto*, et respondet Hebraico *taval*. 2. Reg. v. 14, in vers. Alex. et *tava* apud Symmachum Psalm lxviii. 5, et apud *incertum*, Ps. ix. 6. In hoc significatione nunquam in N. T. sed eo frequentius in Scripitt. Gr. legitur. v. c., Diod. Sic 1, ch. 36 de Nilo exundante (toon chersaioon therioon ta palla hupo ton potomon peri lephthenta dia phtheiretai baptizomena")—Gr.

Which he renders into Latin:

"Multa terrestrium animalium a flumine deprehensus submersione periunt."

Which I translate:

Properly: to *plunge into*, and *dip in*, to *sink into water* from *bapto* and corresponds to the Hebrew *taval*, 2 Kings v. 14, in the Alexandrian version [the Septuagint], to *tava* in Symmachus Psalm lxviii. 5, and in an unknown writer in Psalm ix. 6. In this signification it is never used in the New Testament, but frequently in Greek writers, for example V. C. Diod. Sic. 1. c. 36, concerning the overflow of the Nile. Many land animals, overtaken by the river, perish by the submersion.

After quoting from Strabo to the same end, Schleusner says:

"Jam quia haud raro aliquid immergi ac intingi in aquam solet, ut lavetur, hinc. 2) Abluo, lavo, aqua, purgo notat."

Which I translate literally:

"Now, because not unfrequently anything is accustomed to be immersed and dipped into water that it may be washed. 2) [secondarily, i. e., by consequence] it denotes to *wash*, to *bathe*, to *cleanse in water*," [of course when it is done by immersion].

What then does Schleusner really say when permitted to tell the whole truth? He declares that the proper signification of *baptidzo* is *to immerse*, *to dip into*, *to sink in water*, and that it corresponds to the Hebrew verb, *taval*, in 2 Kings, v.

14, (where Naaman *tavalized*, dipped himself in Jordan seven times), and that it also corresponds to *tava* in Psalm lxviii. 5, "thou hast overwhelmed, (*i. e.*, *destroyed* by an overwhelming) cities," and in an unknown writer, a gloss on, Ps. ix. 6, "their memorial is *perished*," (by an overwhelming that covers it out of sight.) But "in *this* sense, it is never used in the New Testament." In what sense? Unquestionably the latter, as *tava* is used in those two passages referred to. In what sense is *tava* used in those two passages? In the sense of such an immersion or overwhelming as results in causing the subject to perish. In the sense, then, of to destroy by immersing it is never used in the New Testament, but is often, not always so used by Greek writers.

Here we have this distinguished biblical scholar and critic, (Dr. S.), positively and emphatically denying the assertion of Eld. Ditzler that "wherever *baptidzo* is used to put a living being *clear under* the water, it destroys." Is not this quite different from what Eld. Ditzler makes Schleusner say, that *baptidzo* is never used in the New Testament in its proper sense—*i. e.*, *to immerse, to dip*? With what language should this use of authorities be reprimanded? Must he not confess that either he did not understand this author, or that he intentionally suppressed an important part of his testimony? Then he emphatically affirms that S. declares that "*baptidzo* came to mean *to wash, to cleanse*," etc., *in any way*, "and in this sense it occurs in the New Testament." It is painful to notice this, but fidelity to the truth compels me to say *that these are Eld. Ditzler's own words, which he puts into his translation, and quotes them as S.'s!* Schleusner does not say it, or anything like it. See his text.

My eye rests upon another misleading translation in his book of instruction, which, though he has not so used it in this debate, he may, and I notice it here; and the more particular am I in noticing these matters, as I am contributing these efforts to make a book for the instruction of the people who cannot read Latin and Greek. In the seventh line from the bottom, p. 488, he makes Schleusner say:

'In many texts it is *rantizonti*, sprinkle, for baptized.'

Schluesner does not say *many*. Here is what he says:

"Sic legitur in Novo Testamento, Marc. vii. 4, kai apoagoras ean baptizonti (in quibusdam codd, *rantisoenti*) ouk esthlousi.

Which he renders:

"And things, bought in market, unless they first immerse, (in certain texts it is sprinkle) they eat not."

Now he makes Schleusner say in many texts is *rantizonti* instead of *baptizonti*, while he only says that in certain texts, they are *few*—two, perhaps, accredited ones, not the oldest—in which the copyists have substituted *rantizonti*, to sprinkle, and why this change if *baptizonti* ever means to sprinkle, why the change? Why those copyists corrected the text to teach their own views they believed, they sprinkled themselves, but they knew that there was no sprinkle in *baptizonti*, so they dropped it, and substituted *rantizonti*, and this is a strong proof that *baptidzo* only means to immerse. But why does Eld. Ditzler translate it *many* texts? Was it not to impress you, that with ancient writers *baptidzo* and *raino* are synonymous terms? He that is unfaithful in little things may be expected to be in weightier matters.

But how does he permit Schleusner to testify concerning *baptisma*, the only noun form of the verb used in the New Testament to denote the rite of baptism? We may expect to learn what Schleusner understood the meaning of this term is in the New Testament.

Eld. D. entirely suppresses the definitions of *baptisma*, save the English word, "baptism," when Schleusner gives *immersio* immersion, as its first and only proper meaning! and baptism not as the first or proper meaning at all! but he gives those of *baptismos* at length, in order to making the impression that this is the more important word, and that it signifies a washing or wetting *by any mode*. Now here is what Schleusner says of *baptisma*, the noun used when the Christian rite is referred to:

"*Baptisma* Nomen verbale a perfecto passivo *bebaptisma* verbi *baptidzo*. (1 proprie: *immersio*, *intinctio in aquam*, *lotio*. Hinc transfertur 2) ad ritum sacrum qui, *kata exomen*, baptismus dicitur, quo baptizandi olim in aquam immergebantur, ut veræ religioni divinæ obstringerentur."

Which I translate:

'*Baptisma* is a verbal noun from the perfect passive of the verb *baptidzo*.

1. Properly , immersion, a dipping into water, a bathing. Hence it is transferred, 2. To the sacred rite which, pre-eminently, is called baptism, and in which formerly they were immersed in water, that they might be obligated to the true divine religion."

All can by this see that from the beginning to the end, Schleusner has been perverted by Elder Ditzler, to teach what he never said, and contrary to what he did say. I appeal to every scholar present, here are the books, and to every scholar on the continent, [passes them over to scholars, and to Dr. Talbert]. Such a course with an author is as unwarranted, as I believe, it is unprecedented in its grossness and flagrancy. If he has treated one lexicon thus, before our eyes, what have we not a right to expect of the many from which he has quoted here that we have not the opportunity to examine? I do therefore, as I am amply justified in doing, challenge every authority he quotes in this discussion, the full text of which he does not submit for examination. I cannot take what my opponent avers an author says, nor his translations, unless he submits the text of the author.

Is the Greek of the New Testament unlike Classic Greek.

My opponent and a few other controversialists, claim, as a last argument, that the Greek of the New Testament is unlike classic Greek or any other Greek extant! Well, what next? Such a statement argues a desperate cause. When I declared in my opening speech that there were some men who would do it, but if an angel from heaven should say so in your hearing, let him be rejected by you as a false teacher and deceiver. I did not know that my opponent would take this position! Grant it to be true, what follows? why, as I then indicated that the New Testament was not a revelation to the Greek nations in apostolic times! It has ever been, and is, a sealed book to all the living nations of this day, and will ever remain so, until the Holy Spirit gives us an inspired lexicon by which to interpret it. If Eld. Ditzler be true, then there is nothing in the New Testament obligatory upon us. His position releases us from all obligations to read or to obey the New Testament. Surely that must be a desperate cause, that forces its advocates to take such a reckless position.

I will submit a few standard authorities upon this point, and if my opponent sees fit to close in with me on this issue, I am prepared for the contest, and will force him to deny the binding authority of the New Testament upon the world.

1. I appeal to the vi. Rule of interpreting the New Testament, which, at the outstart, my opponent accepted. It is of pointed force here.

"VI. The principles of interpretation are common to sacred and ordinary writings, and the Scriptures are to be investigated by the same rules as other books."

2. MOSES STUART, in his comment upon this, says with great force:

"If the sacred Scriptures be a *revelation* to men, then are they to be read and understood by men. If the same laws of language are not observed in this revelation as are common to men, then they have no guide to the right understanding of the Scriptures, and our interpreter needs inspiration as much as the original writer. It follows, of course, that the sacred Scriptures would be no revelation in themselves, nor of any use, except to those who are inspired. But such a book the sacred Scriptures are not, and nothing is more evident than that when *God has spoken to men, he has spoken in the language of men, for he has spoken by men and for men.*"

Lexicons of New Testament Greek.

3. Wahl's Clavis of the New Testament (1829 Leipsic), which Eld. Ditzler endorses as "one of the most excellent we have," therefore I give all his meanings of *baptidzo* and its derivatives.

"*Baptidzo*, f. iso. (*a bapto*, mergo; *sæpius mergo*, in New Test:) 1. immergo (universe—Jos. Ant., ix, 10, 2; xv. 3, 3. Polyb. i. 51, 6,) (*a*) *proprie et quidem de immersione sacra.*' (*From bapto, to immerse; often to immerse, in the New Testament.*) First, *to immerse*, (*always in Jos. Ant., 9, 10, 2; and 16, 3, 3. Polyb. i. 51, 6.*) (*a*) *properly and truly concerning sacred immersion.*"

Can any testimony be more explicit and conclusive that *baptidzo* means "to immerse," and only "to immerse," in the New Testament?

4. I call attention to Prof. Sophocles's Greek lexicon of classic and New Testament Greek, which covers a period of one hundred and ten years before Christ to the year 1100 after.

"*Baptidzo*, to dip, to immerse; sink, to be drowned (as the effect of sinking); to sink. Trop., to afflict; *soaked in liquor*; to be DRUNK, INTOX-

ICATED. 2. Mid., to perform ablution ; to bathe ; *baptizesthai teis darkrui* ; *bathed in tears* ; to plunge a knife. 4. *Baptidzo*, *mergo*, *mergito*, *tingo*, (or *tinguo*) ; to baptize—New Testament everywhere. There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

5. Ed. Robinson, in his lexicon of the New Testament, gives no example of *baptidzo* being used in a sense differing from its classic meaning, "to dip," "to immerse."

6. Analytical Greek Lexicon, Bagster & Sons, London.

"*Baptidzo*, fut. *iso aor*, 1, *ebaptisa*, properly to dip, to immerse : 2, to cleanse or purify by washing ; to administer the rite of baptism, to baptize."

"*Baptisma*, *atos*, *to*, pr. immersion ; baptism, ordinance of baptism.

"*Baptismos*, pr. an act of dipping or immersing."

7. Dr. Geo. Campbell, President of Marischal College, Presbyterian, says :

DR. G. CAMPBELL.—The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse ; and was rendered by Tertullian, the oldest of the La. Fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning." (Note on Matt. iii, 11). "I should think the word '*immersion*,' (which though of Latin origin is an English noun, (a better English name than baptism were we now at liberty to make choice.—On the Gospels, vol. ii., p. 23.

'I have heard a disputant, . . . in defiance of etymology and use, maintain that the word, rendered in the New Testament *baptize*, means more properly to *sprinkle* than to plunge ; and in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend ; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood even in support of the truth.'—*Lect. on Pul. Elog.* ; page 480.

8. W. GREENFIELD.—*Baptidzo*. To immerse, immerge, submerge, sink ; in New Testament to wash, perform ablution, cleanse ; to immerse, baptize, administer the rite of baptism. Met., to overwhelm *one with anything*, to bestow liberally, imbue largely. Pass., to be immersed in, or overwhelmed with miseries, oppressed with calamities ; whence *Baptisma*, properly what is immersed ; hence, immersion, baptism, ordinance of baptism ; met., misery, calamity. *Baptismos*. Immersion, baptism ; a washing, ablution."

9. Schleusner's Lexicon of New Testament.—[I have before given his definition of *baptidzo*.] "*Baptisma*. (1.) *Proprie ; immersio, infusio in aquam, lotio*. Hinc transfertur (2) ad ritus sacrum, qui baptismus dicitur,

quo baptizandi olim in aquam immergebantur, ut veræ religioni divinæ obstringerentur.' Properly, immersion, dipping into water, washing. Hence it is (2) transferred to the sacred rite, which is called baptism, in which those formerly baptized were immersed in water, to obligate them to the true divine religion."

10. Leigh, a witness my opponent attempts to wrest so as to testify in favor of sprinkling, concerning the meaning of the term in the New Testament, after giving "to dip into" or "plunge under" as the native and proper signification of *baptidzo*, says, under *baptismos*:

"If we are willing to observe the import of the word, the term of baptism signifies immersion into water, or the act itself of immersing and washing off. Therefore, from the very name and etymology of the word, it appears what would in the beginning be the custom of administering baptism, whilst we now have for baptism rather *rhantism*, that is, sprinkling."

I say this is the witness Eld. Ditzler attempts to turn against my position, while every word he utters is against his own! I appeal to this audience if my opponent is willing to observe the native import of the word in his endeavors to support *rhantism* for baptism.

Stokius' *Clavis* of the New Testament (fourth edition, Leipsic,) after defining *baptidzo*, properly "to immerse," "to dip into water," says of

BAPTISMA.

'1.) Generatim et vi originis notat, *immersionem* vel *intinctionem*. 2.) Speciatim, *t*) *proprie* notat *immersionem*, vel *intinctionem* res in aquam, ut abluatur, vel lavetur. Hinc transfertur ad designandum primum Novi Testamenti sacramentum, quod initiationis vocant, nempe *baptismum*, quo baptizandi olim in aquam immergebantur, utut hodiernum aqua his saltem adspargatur, ut a peccati sordibus abluantur, illius remissionem consequantur, & in foedus gratiæ recipiantur, tanquam hæredes vitæ æteræ."

"1. Generally, and by force of the original, it denotes immersion or dipping. 2. Specially, *a*. Properly, it denotes the immersion or dipping of a thing in water, that it may be cleansed or washed. Hence, it is transferred to designate the first sacrament of the New Testament, which they call of initiation, namely baptism, in which those to be baptized were, formerly immersed into water; though at this time the water is only sprinkled upon them, that they may be cleansed from the pollutions of sin, receive the remission of it, and be received into the covenant of grace as heirs of eternal life."

Now, you heard my opponent, in his last speech, affirm

that "Stokius gives 'wash,' 'cleanse,' as the only New Testament use of *baptidzo* as a rite!" I am compelled to deny this frankly, and to sustain my denial I submit the text, which I have in my hand.

BAPTIDZO.

"1.) *Generatim ac vi vocis intinctionis ac immersionis notionem obtinet.* 2.) *Speciatim, a.) proprie est immergere a' intingere in aquam, b.) Tropice.* 1) *per Metalepsin est, lavare, ablure, quia aliquid intingi ac immergi solet in aquam ut lavatur, vel abluatur, equamquam, lotio vel ablutio fieri queat & soleat.* (Marc vii, 4; Luc, xi, 38.)"—Stokii "*Clavis Linguae Sanctos Novi Testamenti,*" p. 183.

"Generally, and by force of the word, it obtains the notion of a dipping and immersion. 2. Specially *a.* Properly, it is to immerse and to dip into water. *b.* Tropically 1. It is, by metonymy, to wash, to cleanse, because anything is accustomed to be dipped and immersed in water that it may be washed or cleansed; although washing or cleansing may, and is accustomed to be done by sprinkling water also.—Mark vii, 4; Luke xi. 38."

Mark particularly two things in this.

1. Stokius says that, properly it means only to "immerse," "to dip into," but *tropically—i. e., by a figure of speech, where the effect is put for the cause,* and only then, it is used to mean "to wash," "to cleanse," because the thing to be washed is accustomed to be dipped and immersed in water that it may be washed.

2. Stokius gives it as his *opinion*, that the cleansing or washing he refers to in Mark vii. 4, and Luke xi. 38, was by sprinkling and not by immersion; but the ripest modern scholarship, as do Jewish writers, who ought to know their own customs, decide against Stokius' opinion in this instance. The very statements of Mark clearly show that *baptizonti* in the fourth verse must mean more than *nipsontai* in the third, for they always washed their hands before eating, though they never washed them by *sprinkling*, but, coming from market, lest they may have contracted ceremonial defilement, they did more, immersed themselves according to the traditions of their elders.

Dr. H. A. W. Meyer, in his *Manual on the Gospels of Mark and Luke*, says:

"The expression in Mark vii. 4, is not to be understood of the ~~washing~~ of the hands (as interpreted by Lightfoot and Wetstein), but of the ~~immer-~~sing, which the word always means in the classics and the New Testament

that is here, according to the context, the ~~taking~~ of a bath. So Luke xi. 38. Having come from the market, where, among a crowd of men, they might have come in contact with unclean persons, they eat not without having first bathed themselves. The representation proceeds after the manner of a climax; before eating they *always* observe the washing of hands, but [employ] the *bath* when they come *from the market* and wish to take food."—Chase, p. 95.

I here close my argument proving that the Greek used by the New Testament writers was not different from that used by the Greeks of their age. The fact is, could my opponent prove that in classic Greek *baptidzo* was used generally in the sense of "to wet," which is the most he has attempted to do, and concluding, as you can wet a thing by sprinkling, therefore *baptidzo* may sometimes mean to sprinkle, yet these authorities are sufficient to show that "to dip," "to immerse," is its invariable meaning in the New Testament. All these authorities also are Pedobaptists, and their testimony has the greater weight as they testify against their own practice. Mr. Greenfield, who examined the ancient Peschito Syriac, the Arabic, the Coptic, the Gothic of Ulphilas, the Modern Versions, the German of Luther, the Dutch, Danish, and Sweedish, which, with many others, all agree after giving his testimony (in a controversy respecting the transferring or translating of the Greek word into heathen language) in favor of immersion as the primitive meaning of the Greek *baptidzo*, said: "I wish it to be distinctly understood that I am neither a Baptist, nor the son of a Baptist; nor is it here my business to undertake a defense of their cause." Who can doubt that such is unexceptional testimony?

Consider this array of lexical authority, and then decide if Moses Stuart, himself a Pedobaptist, did not state the truth when he said;

"1 *Bapto* and *baptidzo* mean to dip, plunge, or immerge into anything liquid. All lexicographers, and critics of any note are agreed in this."—"Christian Baptism," by M. Stuart, p. 51.

Replication.

1. We learn from his last speech that though the proper rendering of the example—is to plunge, yet he may have done the plunging on dry land; horses frequently plunge on land!

And *mergo* in Latin often occurs for plunge, as he showed Mr. Wilkes, and therefore when an act is expressed by *mergo* there need be no going under water—it of course can be performed on dry land, as sprinkling is! I notice this as an illustration of his new philological method of getting to sprinkle as the historical primary of *baptizo*! Criticism is simply impossible.

2. But he does make an attempt to refute my canon, i. e., that literally you cannot sprinkle or pour persons or indivisible objects. I care not how often Eld. Ditzler refers to this. I want the minds of the masses called to and penetrated by the fact, for it itself settles the controversy on the action of baptism. Remember, it was Dr. Geo. Campbell, of England, a Presbyterian, who said the silly things Elder Ditzler ascribes to me, i. e., if *baptizo* meant to pour or to sprinkle, Christ would doubtless have said "*baptize the water upon the people.*" This must be evident to every one. My opponent uses language so loosely that he makes one modal verb mean a dozen different and opposite acts which is opposed to the genius of language and to our Rules of Interpretation. No word can have diverse, much less radically different meanings in the same place.

He certainly does not understand the difference between a metaphorical and a *literal* signification of a word, or he is determined that you shall not.

Let me once and for all, put this matter forever to rest in the minds of every person, young and old in this audience.

Every modal verb, i. e., a verb that expresses some one *specific* act as *to sprinkle*, and noun formed from it must have one specific meaning or it cannot be *modal* i. e., express mode.

Now take the verbs he has mentioned, pour, sprinkle, moisten, wet, stain, color, wash, anoint, dip, or immerse. They do not mean one and the same thing, but evidently different things, *and they cannot therefore be indicated by the same word*, and they never are.

To pour denotes one kind of act, to sprinkle another and different act, therefore pouring is not sprinkling. If Christ commanded his apostles to pour, they disobeyed him if they sprinkled. You cannot pour by sprinkling, nor sprinkle by

pouring. To pour an object is to diffuse it in a stream, it indicates a diffusion in a continuous *stream* so long as the act continues. To sprinkle is to scatter into drops, if a liquid, or fine particles if a divisible object as ashes, sand, etc. They are two different acts and one word cannot truly and literally denote them. It is senseless to talk about the different modes of modal verbs like these. You cannot sprinkle or pour in different *ways*. There is only one way to sprinkle and one way to pour. So of the verb *to dip*, it is a modal verb. It denotes but *one act*, that of putting one thing into another, nothing less. You cannot sprinkle or pour by dipping, and *vice versa*. Therefore these three acts cannot be expressed by one word. If *baptidzo* means one of them, it *can properly and truly mean but one*. Christ commanded his apostles to pour, or to sprinkle or to dip, and if one, then he forbade either of the other two acts.

Take his other words, to wet, to stain—which are not modal verbs, but of generic signification. You can correctly predicate mode of them, because you can wet or stain in various ways, but any one ought to know that to *wet* does not mean to *stain*, therefore you cannot express them by one verb. All can see that to *stain*, does not mean to sprinkle, for one might stain a thing and not sprinkle it, or sprinkle, and stain nothing. Nor does moisten mean to wet or to dip, for it denotes something less; nor does to dip mean to moisten, for it expresses more. We can here see how figurative meanings, which are always secondary, originate. Wetting and moistening, and drenching, and soaking and dyeing, are sometimes the *effect* of dipping. When we speak of their effect, instead of the cause or act that produced it, we are said to speak figuratively, and the verb we use is one of the figurative uses of the verb to dip, and is classed in the lexicons as a secondary meaning. Origen spoke of Elijah's altar after having had twelve tubs of water poured upon it, so that the trench about it was filled with water—as *immersed*. But is immerse, a proper meaning of to pour? He used a figure called an Hyperbole. If he meant to denominate it a baptism—alluding to the Christian rite—then it was purely ideal and metaleptic.

You can understand the meanings given as the secondary signification of *baptidzo* in the lexicons; they are the *figurative* uses they have met with—as when a writer speaking of a land scourged by war, says of it, “it was baptized in the blood of its sons—bathed in the tears of orphans and widows—immersed “in calamities!” or persons “immersed in *studies*,” “in *taxes*,” “in *books*,” “in *cares*,” “in *wine*,” “in *sleep*.” These mislead no one. But what would you think of a scholar who should try to convince you that these were indeed *real* meanings of the verb “to immerse?” That immersion therefore signified the dripping or pouring of blood, or the staining of the ground with it, was really to immerse it? To feel distressed in mind, was to be immersed, that to study attentively was to be immersed, that to read a little here and there in a book, was to be immersed, that to be heavily taxed was to be immersed, to ask a boy questions faster than he can answer them, is to immerse him, to drink wine until intoxicated, is to be immersed—what would you think of such a trickster? You certainly would not call it scholarship. And yet this is the sort of lexicography he has treated you to throughout this discussion. Must we be inflicted with it to the end?

For the reason I have given you, Dr. Chas. Anthon, Episcopalian, one of the first linguists America ever produced, says on defining *baptidzo*—“It means to dip, to immerse, and its secondary meaning, IF IT EVER HAD ANY.” Why does he say this? Because he never saw a secondary that was a *real* signification, for *figurative* ones, are not real significations.

We can now better understand the declaration of his favorite lexicographer, Leigh, when he says *baptidzo* never signifies to wash or to cleanse, or anything but its native meaning of to dip or to immerse—except by consequence—which means the figure of speech known as metonymy.

And here, I may as well explain what we Baptists mean when we say, with C. Anthon and Moses Stuart, as we have a perfect right to say, that all lexicographers give to dip or immerse, as the only true and real meaning of *baptidzo*. We mean they all unite in giving this as its primary, which is the only real and true meaning. It is for this reason that I read

only the primary meanings the lexicons give to *baptidzo*, while he, as you all know, gave only figurative ones as those he relied upon to get sprinkle as a meaning of *baptidzo*! Nothing can be more foreign to the truth, than that *bapto* or *baptidzo* ever did, primarily or secondary, mean to sprinkle or to pour, and you have had only his unqualified assertions for it, as yet. But his unsupported assertions establish nothing, except his utter lack of proof—for if he had proofs, he certainly would present them, rather than mere assertions. He challenges me to gainsay some assertions which he calls *facts*. I do gainsay them, by positively and emphatically denying them to be *facts*.

After three days—for I called his attention to it in my first argument on the first day of the debate—he makes the appearance of a reply to my canon, which I have urged in almost every speech for four days—*i. e.* that Christ commanded *persons*, and not *water*, to be baptized, and therefore *baptidzo* cannot mean to sprinkle or pour. I may have presented the matter feebly—the day is coming when a thousand lips and pens will accept the argument and present it with tenfold power—still the stern grammatical fact is there, that when persons or indivisible things are the objects of the verbs to pour or to sprinkle they must take the preposition in or upon, expressed or in composition. He has just asserted again, and I propose to discuss this point as long as he makes such assertions—that

“the same words that mean to pour, to sprinkle, mean also, in many cases, to moisten, to wet, others to sprinkle, then stain, color, others to pour, then to anoint, wash, cleanse—the vast majority of them coming also to mean dip, whelm, immerse, submerge.”

This is simply impossible, irrational and absurd. There is not a verb in any language that a son of Adam ever spoke, that meant or means all these radically different significations. I fully met this position at the commencement of this address, but he now says nothing is more common in Greek usage than for the verbs to pour, to sprinkle, to take indivisible nouns, as direct objects.

“In Greek nothing is more common than to say sprinkle a man—any one—*roinein tina*—*rainein anthropon*—*rainein seauton*—sprinkle oneself, etc.”

If Elder Ditzler will consult the best Greek lexicons of classic writers, he will find that they tell him that *raino* and *theo cheo*

are used "*strictly with liquids or of divisible objects* and if used with solids, water, blood, dust, as a direct object etc., etc., or is understood if not expressed. We can say sprinkle a man *with* water, but it is a figure, for the water and not the man is sprinkled. Paul said that Moses sprinkled the book, and the people, tabernacle and vessels, etc., but it was by the figure called metonymy when rhetorically one thing is put for another; the people for the blood that was sprinkled upon them. So by this figure Jerusalem and all Judea went out to John's baptism, the city and the land put for the people.

So David said, "sprinkle me with hyssop," and this is by the same figure—the thing that contains for that which is contained—the hyssop, for the blood and water of purification it contained, which was the real object sprinkled—not David, nor the hyssop branch.

Why will not Elder Ditzler explain this language as figurative and not mislead the people.

But in enacting law, all figures must be eschewed, and all terms used in their primary, or most literal and usual significations.

As this is as important a matter as can be raised under the question, let us examine every case in the word of God where sprinkle is used, and see if it is used of indivisible objects with or without a preposition as a rule.

1. The first case is Exodus ix, 8, "let Moses sprinkle *ashes*" no preposition before ashes in Hebrew or Greek text, nor in Syriac or Latin versions—ashes can be scattered.

2. Lev., xiv, 7, sprinkle on him to be cleansed—here we find *al*, on, in Hebrew and Syriac, *peri* in Greek, *huper* in Latin.

3. Lev., xiv, 51, "He shall sprinkle the house seven times," here our version uses a figure, but the Hebrew and Syriac have their prepositions, *al on*, also Greek and Latin versions.

4. Lev., xvi, 14. "He shall sprinkle *on* the mercy seat," all in Hebrew and Syriac, etc.

5. Lev., xvi, 15, 5. The same.

6. Num., viii, 7, "Sprinkle the water," *al*, upon them.

10. Num., xix, 18. "And the clean person shall sprinkle *al* upon the unclean."

11. The eleventh is found in the 20th, verse of the same chapter—"the water of separation hath not been sprinkled, *al* upon him."

12. The twelfth in course is in Isaiah lii, 15, "so shall he—*yazzah*—King James' translation renders it sprinkle, but the correct rendering is doubtless to be found in the Greek version made by seventy learned Jews, who translate it, "*thau-madzo*"—*astonish*, met. as if sprinkle is the verb—water of purification is the element understood.

13. The next is found in Ezekiel, xxxvi, 25, "I will sprinkle clean water *al* upon you."

Where is my learned friend's "double accusative," in all these instances?

Now if he will open his Syriac version of the Old Testament, he will likewise find *al*, on, upon, in connection with the verb to sprinkle in all these instances! If he will deign to refer to the Greek of the septuagint, he will find *peri*, upon, and the Latin version has *super*, and the English version has on or upon in every one of these instances. The only exception to the above, is in Heb., ix, 19—when in Greek it is elliptically expressed, but my friend's "grand old Syriac" which he declares equal or superior to the Greek text, in this instance has *al* upon—*besprinkled* or "sprinkled upon," etc.

Touching upon the verb to *pour*, he cannot find an instance in the word of God where persons or living beings were commanded to be poured, nor where they were commanded to be sprinkled, but always the liquid, ashes or sand, to be sprinkled or poured upon them. To ridicule is the easiest way to dispose of an argument—will he charge the Holy Spirit with folly?—(*Time out*).

DR. DITZLER'S FIFTEENTH REPLY.

GENTLEMEN MODERATORS:—An extraordinary speech it is to which you have just listened. He has more than once invited sharp criticism, and he will only regret his last effort *once*, that will be while he lives. He has drawn the fire, he must endure the flame. For a man to come here with nothing scarcely but compilations and compendiums, blundering through Glossaries for lexicons, relying on good, bad and indifferent, misunderstanding them, mangling *every* lexicon he attempted to translate, disregarding punctuation, and dealing in the most reckless assertions we ever heard from a religious man. To attack our quotations is cool indeed. I did not expect to see him wince, squirm and writhe so fearfully under the little touch-up I gave him about reading his lexicons from second-hand authorities, and making great lexicographers blunder also by making *baptidzo* mean to dye. So he avenges himself by daring and furious assaults. He runs after the wrong man. Dr. Graves *did* say Gazes wrote on modern Greek. He *did not* say a word about *commentary*, or that they were “commentators rather than lexicographers”—Gazes and Kouma, though he now puts it in the record thus. And I will now convict him of *self-stultification* by his last speech—an error he would have escaped had he heeded our Louisville Debate or Conant's letter.

In his thirteenth speech Dr. Graves quotes Suidas, the native Greek of the tenth century, thus, as defining *baptidzo*, “to immerse, to immerge, to dip, to dip in.” Now read his fifteenth speech, and he quotes Conant, their great Baptist of New York who tells him truly, “Suidas has only *baptidzo*. HE GIVES NO DEFINITION OF THE WORD!!!” Now where did these immersionists get all their immerse, dip, dip into, from? They made it. Suidas defines *bapto* by only one word—*pluo*, to wash, and it was out of that they carried all of these definitions, or rather out of their own brains. Some of our writers have copied the same out of their writers.

Dr. Graves quotes Scapula as defining *baptidzo*—item *tingo*—which he renders “immerse.” He can’t find a lexicon on earth that defines *baptidzo* by *tingo*. They often define *bapto* by it, for both often mean to stain, color, dye; whereas *baptidzo* never does, and *tingo* is too ambiguous therefore to be used in defining *baptidzo*. Next he renders it “immerse.” He can’t find a lexicon on this continent or imported that gives immerse as a first, second or third meaning of *tingo*, and not over one in five that renders it dip, either. A number gives sprinkle or or besprinkle, while all the most critical give it as the equivalent of “*hugraino*”—sprinkle with water.

He quotes Tromonius for a lexicographer. I have the work he cites, and the little glossary is not by him, and is written solely to define the *Hexapla* of Origen, a work that has *baptidzo* only about twice in it, and used not in a religious sense, once for *sink*, once for “overwhelm”—so Conant and Baptists generally render it there.

He quotes Leigh as saying “the native and proper signification of it (*baptidzo*) is to dip into water.”—Speech 13th. He says not a word of it. He is in my hand here. That is a quotation he copies from an immersionist. Leigh says just the reverse.

In his fifteenth speech Dr. Graves cites Leigh under *baptismos*, hoping to thrive better. But alas! it is the same thing. Leigh is there quoting Zipperus, an immersionist. Leigh then cites to offset him, Danæus, that it occurs in the New Testament for washing, purification, and Becann, that it is from *baptein*, “to moisten,” to wet (*madefacere*), to wash, *lavare*.

Leigh’s definition is—“Primarily, it may signify by washing of any kind or immersion, which may be in water vessels in which we immerse linen. Yet largely and more extendedly also it is taken for any kind of washing whatever, purification or cleansing, even of that in which there is no kind of immersion.”—Matt. iii, 11.* That is Leigh. Hence he endorses as

* Leigh’s *Critica Sacra*, 1706.

Primario significet istiusmodi lotionem seu immersionem, quæ in vasis aquariis sit, quibus lintea immergimus; tamen largius et latius etiam sumitur pro quocunque genere ablutionis, prolutionis seu mundationis, etiam illius, cui nulla immersionis species adest. Matt. iii 11; xx, 22; Mar. c. vii, 4; x, 38 Luc. iii, 16, etc.

a true meaning "*adspergere*," sprinkle where it is baptism, and *no kind of immersion present*.

But this will do as a sample of how Dr. Graves and his co-laborers quote authorities, till we look into his charges against us, then we will see more of the same kind of quotation and translation.

Dr. Graves now takes up Schleusner, *not as I read him in this debate* nor as I read him at Louisville, but as reported in that debate, and charges that "intentionally or through ignorance," "by suppressing an *important* sentence, made Schleusner say what he does not say." Go slow, Doctor. I know defeat is hard to bear and *hurts dreadfully*.

Let us place my Louisville quotation and the whole text of Schleusner up to that point, side by side, give a perfectly literal rendering of him, and see if it changes his meaning in the least.

SCHLEUSNER IN FULL SO FAR AS THAT PART GOES.	SCHLEUSNER AS IN LOUISVILLE DE- BATE.
<i>Baptizo</i> properly: to immerse or dip, to plunge into water, from <i>bapto</i> , and answers to [<i>i e.</i> , translates] the Hebrew <i>tabhal</i> , II Kings v, 14, in the Alexandrian Version AND to <i>tabha</i> in the version of Symmachus, Psalms lxxviii, 5, AND (et) in one uncertain [as to its translation?] Psalms ix, 6. But in this sense it never occurs in the New Testament, but very frequently [it so occurs] in the Greek writers; see for example, Diodorus, Siculus, of the overflowing of the Nile.	"Properly, to immerse or dip, to plunge into water, from <i>bapto</i> . . . But in this sense it never occurs in the New Testament, but it does occur very frequently in the Greek [classic] writers, for example, in Diodorus Siculus, of the overflowing of the Nile," etc.

Now, because not unfrequently anything is accustomed to be *immersed* or dipped *into water* that it may be cleansed, hence, 2, it means to cleanse, to wash, to purify with water. Thus it occurs in the New Testament, Mark vii, 4. And coming from the market except they baptize themselves (in certain copies it reads sprinkle themselves), etc. . . . metaphorically, as the Latin, to imbue, to administer and give to largely and copiously, to pour forth abundantly." *

* Schleusner, Novum Lex. New Test. Glasguæ, 1824 3 vols. *Baptizo* 1. proprie: immergo ac intingo, in aquam mergo, a baptizo et respondet Hebraico *abal* 2 Reg. v, 14, in Vers. Alex. et *tabha*, apud Symmachum l'salm lxxviii, 5. et apud *incertum*, Ps. ix, 6. In hac autem significatione

What Schleusner, Wahl, etc., mean by give to, administer to or imbue largely, is told by Wahl under *ekcheo*, to pour out, "*effundo*," i. e., do give largely (*largiter do*, *largiter imbruo*, etc.) to imbue largely. That is, it is to (*ekcheo*) pour out upon them whatever was described—the Spirit—baptize them.

1. We never changed the meaning of Schleusner in one iota. We never left out a "sentence," but two Hebrew words and the texts referred to—which not a word was defined only from—"and answers to the Hebrew *tabhal*" to "Psalms 1. and 16. Now, how does that affect the sense?

2. Elder Wilkes looked on it as I did as to *that* point, and knew it did not affect the meaning.

3. Dr. Graves now wilfully suppresses a part, *leaves out* an important word, that connects the words together—*et, et*, "and to *tabha*."

4. Now see how Dr. Graves quotes Schleusner on *two* other occasions. DR. GRAVES' QUOTATION OF SCHLEUSNER, July 4th, 1868, "*The Baptist*," where 15 lexicons are cited.

"*Baptidzo*, 1. Immerse, dip, plunge in water. 2. Wash cleanse, bathe in water." Now, where are the above Hebrew words, texts and all? He leaves all out. But in the same article he says; "Not one of these Pedobaptist authors or Lexicographers gives sprinkle or pour as a definition of *baptidzo*."

Yet Schleusner gives "*pour forth*"—*profundo*. Now let us see how Dr. Graves quotes him in his 13th speech, where he cites lexicons:

Schleusner.—"*Baptidzo*. 1. *Proprie: immergo, ac intingo, in aquam mergo, a BAPTO, et respondet Hebraico tabal*, 2 Kings, v. 14. (Properly to immerge and dip in, to immerse into water, from *bapto*; and it answers to the Hebrew *tabal*, 2 K. v. 14)" * * *

Here Dr. Graves leaves out nearly every word I left out, then

numquam in N. T. sed eo frequentives in scriptt. Gr. legitur, v. c. Diod. Sic. 1, c. 36 de Nilo exundante, Strabo, Polyb., etc. Jam, quia haud raro aliquid immergi ac intingo in aquam solet, ut lavetur, hinc 2. *abluo*, *lavo aqua purgo* notat. Sic legitur in N. T. Marc. vii, 4, *kai apo agoras eau me baptisoontai*) in quibusdam codd. *Rhantisoontai*) *ouk esthiousi* et res, in foro coemtas, nisi prius aqua ablutæ et purgatæ fuerint, non edunt. Luk. xi, 38. . *ebaptisthe* . . *lavasse*. *Baptizesthai* non solum *lavare*, sed etiam *se lavare* significare, multis locis probare potest. 3. Hinc transferetur ad *baptismi ritum solemnen*, etc. 4. Metaphorice; ut Lat. *imbuo, large et copiose do, a'que supposito largiter profundo*.

leaves out all the definition. Schleusner gives every word of which I quoted in the Louisville debate. But that is not all. He makes Schleusner say *baptidzo* is used in the New Testament sense as *tabhal* is in 2 Kings, v. 14, where Haaman "*baptized* himself"—"dipped himself" in our version. Is *baptidzo* so used in the New Testament? Are we to "dip ourselves?"

5. He makes Schleusner say *baptidzo* is used in classic Greek in the sense of *tabha*, but never so in the New Testament. Well then he concedes two damaging things.

1. That *baptidzo* is never used in the New Testament in the sense it is "in Greek writers."

2. That as *tabha* in those texts, and always in the Bible, means "to immerse" and has no other meaning, then Schleusner says *baptidzo* NEVER occurs in the sense of immerse in the Bible. Then

3. He makes Schleusner say *tabha* applies to inundations, etc. ! Yea, Dr. Graves says *tabha* is used in the sense of "immersion or *overwhelming*." *Tabha* never meant overwhelm in any book in all the world. No authority on earth ever so rendered it. But it "results in causing the subject to perish," he tells us. Has he not adduced a number of texts where *baptidzo* occurs to prove that the parties were immersed and perished?

And then does he not in this same 15th speech try to prove that *classic* use is *the same* as New Testament use? What does he mean? Has he been under Ewing? We will test him on this matter soon.

It has been urged that "*hac*" in the sentence "*In hac significatione*" refers to the latter *tabha*, in contrast with the former *tabhal*, as if Schleusner said in *this* sense—of *tabha*—it never occurs in the New Testament, but very frequently does in Greek writers, etc. But Schleusner is not referring to the Hebrew words at all, but to his definition, "*immergo ac intingo*," etc., and the "*hac*" regards them as a unity, one, all as of the same force. Indeed, in Latin, were not this the case even, as unquestionably it is, we often have such Latin in patristic use as this, *sive hac sive illa*, either this or that, the *hac* referring to the first, and so is against the Doctor. But *hac* implies unity of meaning; in the modal sense of immerse, dip, plunge,

it is not used in the New Testament, but in sense of wash, cleanse, *abluo*, *lavo*, in any way whatever.

Dr. Wilkes never took the schute Dr. Graves has but saw into Schleusner's meaning far better. His meaning is that *baptidzo* is not used *modally* in the New Testament, but as a rite, symbolic in its nature, and embraces sprinkling, pouring, dipping. That is his meaning, and clearly so; for he expressly 1st says "in *this* sense"—that is, of "dip, immerse, plunge," "it NEVER occurs in the New Testament." Because it came, as he held to mean "to wash, cleanse," he says, "Thus it occurs in the New Testament," and cites Mark vii. 4 as a case, and that "in certain copies it is *sprinkle*." That shows what he held.

2. He gives "*pour forth*" as a New Testament use. Dr. Graves discovers that *baptisma* is more important than *baptidzo*. Indeed! *It does not occur but once* in the New Testament for Christian baptism. Yet is more important than the word used by Christ in the commission!! See this shows the headless onset of a heated controversialist.

He says I suppose Schleusner's immersion under *baptismu*. Did I quote or profess to quote him on *baptisma*? Dr. Wilkes and I contended over Bible use, and I, as in this debate, urged that it is used in the New Testament in the sense of *baptism* a word of ordinance, and quoted Schleusner on that, and he never adduces it as a case of suppression, when I had freely agreed that immerse was one of its meanings. But Dr. Graves says I suppressed his meaning. He ought to *know* it is not so. But let us see Dr. Graves' capacity a little further. In his paper, July 4th, 1868, he quotes Suicer—"immerse, wash"—Suicer has baptize—"by immersion or sprinkling."

Dr. Graves quotes Passow—"immerse often, submerge; hence, 1. To moisten, to wet. 2. Draw water. 3. Baptize, wash." After all these, he says, "*not one* of the Pedobaptist authors and Lexicographers gives sprinkle or pour as a definition of *baptidzo*!!" Yet Passow gives "sprinkle," "*generally* to sprinkle upon, to pour upon." Now, he renders exactly the same German words of the above, "immerse after, submerge" by "to dip in, or under, often and repeatedly." And *that* is

his *primary* meaning of *baptidzo*, and classic and New Testament meanings are the same!! He can change his own translations! He is like Liddell and Scott—change every year.

On Stokius, Dr. Graves:

1. He suppresses several very important sentences: (1.) To destroy his meaning. (2.) To weaken the use we make of him.

STOKIUS IS QUOTED BY DR. GRAVES,
FIFTEENTH SPEECH.

"Generally, and by force of the word, it obtains the notion of a dipping and immersion. 2. Specially, *a.* Properly, it is to immerse and to dip into water. *b.* Tropically. 1. It is, by metonymy, to wash, to cleanse, because anything is accustomed to be dipped and immersed in water that it may be washed or cleansed; although washing or cleansing may, and is accustomed to be done by sprinkling water also. (Mark vii. 4; Luke xi. 38.)"

STOKIUS AS HE IS.

"1. Generally, and by the force of the word, it obtains the sense of immersing or dipping. Specially (a) properly it is to dip or immerse in water. 3. (b) Tropically by a metalepsis it is to wash, to cleanse, because a thing is usually dipped or immersed in water that it may be washed or cleansed, *although also* BY SPRINKLING *the water* the washing or cleansing can be, AND GENERALLY IS, accomplished, Mark vii. 4; Luke ix. 38. Hence, it is transferred to the sacrament of baptism. 3. Metaphorically, (a) it designates the pouring out of the Holy Spirit upon the apostles and other believers on account of the abundance of the gifts of the Holy Spirit since anciently *the water was* POURED *copiously* upon those baptized, or they were sunk deep in the water," etc. *baptismos*, lotio, ablutio, baptismus—*baptismus* (noun), washing, cleansing. baptism."

Now, Stokius explains himself. He leaves no obscurity. By a metalepsis it came to mean *to wash*. So Witsius and Stuart and Beza argued exactly, as we quoted. Yet the two first held that 3000 on Pentecost, the 5000, Lydia, etc., were *all* baptized by sprinkling. Was it metaphorical? Has Dr. Graves to be told that they all held that metaphorical meanings became THE STANDARD meanings? Did not Beza say the water was "poured by John" in baptizing? Was that metaphorical? Yet he reasoned as Stuart does, and Schleusner: Hence, Stokius says, "the washing or cleansing could be, and generally was accomplished by sprinkling the water, Mark vii. 4; Luke xi. 38. HENCE, transferred to the sacrament of baptism." Now, when he tells us it was by sprinkling, and *hence (hinc)* transferred to the sacrament of baptism," and follows it up as he does, not once giving dip or immerse as a Bible use, my

words stand approved. Dr. Graves tells us Schleusner gives it as "*his opinion*" as above. What is any man's definition but his view or opinion? He says not a word about opinion. But his definitions were all his opinions just as all other men's definitions are their opinions. Such worming about is unworthy of the name of decent puerility or clever nonsense.

Dr. Graves seeks then to destroy Schleusner's testimony by making him contradict himself. But the comment Dr. Graves makes is on a word *never* found in any Greek work before the New Testament was written, and *hence* the difference—the *very marked* difference he makes in defining the two and their use. Under the word Dr. Graves cites, his words are—"baptism, which **THEY** call [the sacrament] of *initiation* in which those baptized were anciently immersed in water, as now-a-days the water is merely sprinkled on them." Notice now—

1. *No scripture—no text* is cited. It is not *Bible* usage he speaks of, but later. Hence,

2. It is *patristic* use, the usage of *the fathers* Stokius is here discussing. Hence, he introduces it by saying "*they* call it [the sacrament] of *initiation*"—who *thus* immersed. But *where* in the New Testament, is baptism called "*initiation*," "first sacrament" "*primum sacramentum*"? It is true that during the dark ages when they (*vocant*) call it these things, they did immerse mainly.

Dr. Graves quotes Wahl thus:

"*Baptidzo*, f. iso. (*abapto*, mergo; sæpius mergo, in New Test.): 1. immergo (universe—Jos. Ant. ix, 10, 2; xv, 3, 3. Polyb. i, 51, 6) *a* (proprie et quidem de immersione sacra.) (*From bapto, to immerse; often to immerse in the New Testament*). First, *to immerse*, (*always in Jos. Ant. 9, 10, 2; and 15, 3 3. Polyb i, 51, 6*). (*a*) *properly and truly concerning sacred immersion.*"

1. If you will notice the Latin in parenthesis, and his rendering, you will have proof that Dr. Graves does not so punctuate it as to correctly interpret Wahl.

2. Wahl changed his definition during that same year, and in one edition I have, it is: 1, "to wash, besprinkle—*lavo*—and 2, immerse."

In a third edition, 1831, he changes again, and has immerse, overwhelm, imbue—and by imbue he shows under *ekcheo*,

“pour out.” means it is by pouring, to sprinkle (*perfundere*) *nipito*, wash the hands, *lavo*, wash, besprinkle. *Lavo* wherever modal, is sprinkle, besprinkle, and every Latin lexicon I ever saw gives besprinkle as a meaning.

Dr. Graves leaves out the definition of Swarzius, in his Ingham, “to sprinkle, to besprinkle, to pour upon,” who gives them as *literal* meanings, as well as Passow, Rost & Palm. He told us he would mainly give the first recorded definitions, it is true; but when his own Ingham and Booth both tell him this great and voluminous lexicon—a great German standard, gives these, and it is translated by immersionists as above, how dare he say I gave no lexicon with sprinkle, etc., as *literal* meanings?

Can you fail to see the partisan “controversialist” in all this? Stephanus is not a German lexicographer, as he said. He was born in Paris, descended of a Provencal family, was born about 1502. Here then we have five great German lexicographers on *classic* Greek—Swarzius, Schneider, Passow, Palm, Rost—all giving “sprinkle,” “pour upon,” as *literal* meanings, the three last telling us that is the *general* meaning.

Wahl, New Testament lexicon, gives sprinkle as a literal meaning. But why multiply such testimonies? *They appeal from the lexicons*, we followed, now they fly back to them, deserting the “ultimate authorities,” just as they desert versions now and fly back to James, whom twenty-five to thirty years ago they traduced and anathematized. Now its greatest blunders *are their* delight.

Dr. Graves says Sophocles is a “lexicon of standard authority by Americans and Germans.” I squarely deny it and challenge him to the proof. He can’t find one single commentator, critic or scholar in Germany who ever quoted him. Nor have I ever seen him quoted in America, save by the “disciples,” and I quoted him only because they did. Dr. Graves misquotes him also. Sophocles defines *baptidzo* by bathe, ablution, and cites a Greek text where it is used for “baptize with tears.” Where is the “dip” or “immerse” here?

Dr. Graves dares to say that he endorses the statements his partisans heaped on my sermons while in Texas! I tell him I do *not* endorse all the statements of our papers about *him*.

He now urges that to deny that New Testament Greek is unlike classic Greek "is a last argument." Of course it is in the use of *baptidzo* that this is brought up. Then he puts to shame all candor by asserting that his "opponent and a *few* other controversialists" claim this!! HE KNOWS THERE IS NOT A SCHOLAR IN EUROPE OR AMERICA BUT THAT SO HOLDS. He knows that Horne, Fairbairn, Geo. Campbell, his main ally, Stuart, Wiuer, Ernesti, Walton, S. Davidson, Ed. Robinson—all so hold.

He knows that any scholar would stultify himself to deny it.

Geo. Campbell tells us the difference between New Testament Greek and classic Greek is so great that those who used the latter would not know what was meant by some of the words in Greek in the New Testament.

So far as Greek is concerned, classic Greek suits my purposes far better than any other, as has been seen. But I will present some of the facts, not one of which he can deny, that you may see the extreme folly of his boasting on that subject, and know the whole truth.

1. In classic (heathen) Greek, *baptidzo* is never applied to any religious or heathen ordinances.

2. Nowhere is it, or are names derived from it, applied to religious washings, purifications, or "initiations," etc.

3. Nowhere does the verb *baptidzo* or any name derived from the verb apply to any kind of washing.

4. In the Bible and Apochrypha its names are *always* applied to religious washings.

5. In classic Greek *baptidzo* *always* leaves the object of its action under the element to the extent it puts it there, only expresses the extent to which it penetrates.

6. In the new Testament it never has such force or use.

7. In classic Greek it often means to make drunk, intoxicate, drown, overwhelm, submerge, leaving its object in that

condition; burden or overwhelm with debts, questions, misfortunes. All admit this. Conant, Campbell and all other writers of note give many such instances.

8. In the New Testament it never has such meaning.

9. As a religious word *immerse* cannot represent *baptizo*. The English of immerse we have seen is to *sink in*. This is admitted. How can *sink* or *sink in* represent baptism. An object may sink in mud, in filth, in any penetrable element—is it baptized?

10. As a *classic* word *dip* or *baptize* cannot represent *baptizo*, for the latter means most generally in classic Greek to asperse, abuse, overwhelm, intoxicate, soak, make drunk, overwhelm with debts, taxes, questions, drown. Dip does not represent *any* of these.

11. While an object is *immersed* it is not baptized. It requires *emersion*, rising out of the element to make it baptism. *Immersion* is only half of the action of the ordinance. Half of a thing cannot be equivalent to the whole of it, hence immersion is not baptism.

That you may see the point between *dip* and baptism—immerse and baptism, let us illustrate. Were you to envelop a man in India rubber clothes, so that no water could penetrate, and dip him clear under, would he be baptized in the New Testament sense? No. Were you to sink him twenty feet deep, have it so he could breathe and remain an hour, he is immersed, most assuredly. Not a drop of water though touches him. Is he *baptized*? No! The one was dipped, the other immersed—neither was baptized. There was your pretended burial, but no baptism. Why? “I baptize you **WITH WATER.**” He uses immersed *in* water, not baptized *with* it. This should show every one that *mode* is not the essential, and that dip, immerse as such, is not baptism.

He says he is in company with Webster, and Geo. Campbell, etc., in his wild and puerile theory that to sprinkle necessarily implies to scatter in drops. He never saw such a canon in any writer of standing among scholars, and he never will. If our exposure is unsound why does he not meet it? Take one more example.

All his standard Latin lexicons will tell him that *tingo* is equivalent to the Greek *hugraino*. This is compounded of *hudor* water, and *raino* to sprinkle. It is used by Homer and on down—takes the direct accusative, and *never*, that I saw, an intervening preposition. It not only means to sprinkle any one with water, but to wash, to bathe, take a bath—always the accusative. What can he oppose to all these multiplied facts? Nothing but a bold and reckless body of assertions. And with little grace does it come from one whose extracts are nearly all second-hand; nearly all garbled; one who has lived in the fiercest *personal* controversy, to sneer so often at his own profession, when it falls so harmlessly at our feet. He quotes Conant's shameless letter where he suppresses the (*brecho*) to shed forth, sprinkle, and the (*epi chuno*) pour upon, etc., of Gazes, and the "besprinkle" of Kouma!

Then he says, "mark one thing, he has not yet produced a standard lexicon that gives 'to sprinkle,' or 'to pour' as the literal, current definition of *bapto* or *baptidzo*!! When a man is so full of jokes it is difficult to understand him in all his moods. The great Schneider gives *brecho* sprinkle, shed forth, as the *general* equivalent of *baptidzo*. Kouma and Gazes, native born profound Greek scholars, the latter spent much time in the great universities of Germany. It is the basis of Schneider's large lexicon. Rost and Palm give "sprinkle," "sprinkle upon, pour upon," and state that to be its *general* meaning. To evade its force, Dr. Graves perverts the German *begiessen*. Rabbi Wisa, an enthusiastic immersionist is too candid a scholar to risk his reputation in such evasions, and translates it "sprinkle." S. Davidson, whose superior does not live, as a critic, translates it sprinkle. Rost and Palm *themselves* use it for *sprinkle*. Thieme's German—English Worterbuch (Dictionary) translates it "to water, to sprinkle." But what cares Dr. Graves for all that? when Dr. Graves says: "The reporter's notes show that when you brought forward Passow, you did not give the primary meaning until I called upon you to do it," we tell him, he is fearfully misled by anger and passion. The reporter has no notes, unless this much—"Reads;" for I read my speech, as you know, till I came to my last three

lexicons—omitting them till all the rest were adduced, then, knowing the writings of our opponents under Stokius, Schleusner and Passow, I opened and read them all *in full*, and *repeated* them, giving every meaning; and my opening speech will show that on Passow I gave “immerse and submerge,” and I remember very distinctly that Dr. Graves was seated by Dr. Varden and as I read “immerse, submerge” he nodded his head, and in an undertone said, “that’s right.” He never asked me to read a word of it. In a *later* speech, when quoting Passow, he called for it. He forgets. What misleads Dr. Graves is, he saw the speech as published in the Carrollton *Democrat*, and I had all authors briefly quoted in the point at issue—does it imply *affusion*? And I had not time to copy those lengthy extracts into it during debate, and there is the snare that has caught the Doctor’s feet. Passow also gives “sprinkle,” “*generally*, to sprinkle upon, to pour upon.” Our first speech has the whole save his quotation of Rost and Palm, and they are the same as Passow.

Schleusner quotes that “in certain manuscripts it is *rantizontai*” sprinkle, instead of *baptizontai*, Dr. Graves says “they are *few*—two perhaps.” He adds: “not the *oldest*.” Now look at the facts. There are *nine* such, embracing the two oldest in the world—Sinaiticus and Vatican! Cannot every one see that the Doctor is simply desperate and in the bag all over. But to correct. Hence it is “many” as in “certain” MSS. He says many authorities when considerably below nine. It is sprinkle in Euthimius also, a Greek of the 4th century. Yet on such a blunder as his here he bases an attack on my declaration or rendering of one word of no value to the point, when there were many, and embracing all the oldest and best copies of the Bible in the known world.

But let us sum up a little. We have *all* the lexicons—25 Hebrew, 32 of the greatest Greek lexicons, 5 Arabic lexicons, the equivalent of 23 Syriac lexicons, 2 natives when it was a spoken language; besides Æthiopic, Chaldee, Persic and Latin—making quite a hundred of the greatest standards of all ages—all with me and against my opponent.

Then A. Campbell’s rendering showed *baptidzo* never means

to dip. Conant's renderings show that he out of 63 consecutive occurrences did not find it meaning dip in a single instance in the 63 cases, and immerse only 10 times, while it was "whelm" and overwhelm 53 times. Ingham found it meaning to dip only once in 169 cases, in his estimation. In a word—the summary of seven or eight—see my first speech—of the greatest lights immersion has produced, finds *baptidzo* meaning to dip only 18 times out of an average of 475, that is 457 against 18 for dip!! But, he falls back on *current* usage—*usus loquendi*. But are all these great scholars, the most renowned Baptists they have ever had, are they all a body of dolts? Are they a set of ignoramuses? Was Gale a fool, Carson an idiot and Conant and A. Campbell imbeciles? Who dare challenge their mental vigor? If Dr. Graves is correct as to lexicons, all these men are fools. And why did Carson admit—p. 55—that he had all the lexicographers so against him on his position? It was the same position exactly that Dr. Graves holds. He said, "My position is that it (*baptidzo*) always means to dip." He then admits all the commentators and lexicons are against him. Carson was frank. By his own canon no Baptist is baptized, save those who come from us. Dip is no meaning of *baptidzo*; immerse is a very rare meaning, and to sink is not a safe way to be baptized. Immersing is *sinking*, not coming out. *Usus loquendi* crushes him. *Usus loquendi* interpreted by Conant, Gale and Carson—all Baptist—their greatest scholars is AGAINST them as 457 against 18!!!

The Doctor returns once more to Agamemnon, and thinks an old superstition required his immersion in that lake. Let it be produced. There was no such requirement. If so, then in English, it would read, "he shall sink himself in the lake." That would be equivalent to drown himself in the lake. If a word had been used like our word plunge simply, it would not involve submersion necessarily at all. What Dr. Graves means by "no book giving Origen for *baptidzo* rendered sprinkle," we say, the Doctor being hard of hearing, gets *bapto* and *baptidzo* confounded, that is all.

He says Gazes, and a half-dozen lexicons, say so and

so. Has it come to that now? Come, Doctor, that is too bad. You have been scolding me these three or four days for having these enormous books, these fearful folios, and now, all at once, they are like the drowning man who hailed old Noah's ark, "why, it's no rain at all, only a little shower!" Gazes is as large as half a dozen of his Liddell and Scott he so prizes. Suicer's definition quotes as much on *baptidzo* as would cover twenty or twenty-five pages of Liddell and Scott I reckon, were one to count, while Liddell and Scott's definitions can be covered by a square inch. The Doctor is wild—rubbed up against Ewing too much.

He next quotes Leigh as saying, "it never signifies *lavare* (wash) except by consequence." Mistaken again. Leigh is quoting Beza there to show his view, as he does many others in his lexicon. Leigh's definition is, it primarily applies to any washing, even "to that where there is no immersion;" that it is *adspergere*, "to sprinkle," quoting Vossius. When the Doctor tells you I have not given you an authority for sprinkling he only means that he is tired of serious debate and high tragedy and is joking you awhile till he rallies; he'll get sober soon.

I never stated that a version was equal to the original. I read where others so held, and where Gale considers the Syriac nearly as authoritative as the original. I found Drs. Judd and Graves had said all I wanted, and read from and endorsed them. As to the lexicons, he has to translate his lexicons on Greek just as we do on Syriac. If he has Liddell and Scott in English, so I have Catafago written originally in English, defining baptize in Arabic (*amad*), by "to be wet with rain." So is the Latin definition of the Greek work of Castell. We have no trouble here. We know what words these authors use for sprinkle, pour, dip, or immerse. Indeed, the words for dip, immersion are very ambiguous while their *adspergo*, *perfundo*, *profundo*, *affundo*, *begiessen*, etc., are perfectly clear, definite, decisive, unambiguous.

Poor Liddell and Scott come up again. Why does not the Doctor meet the points we make against his favorite lexicon?

He hitches on to the first meaning. Why does he not take this author's first meaning, "dip repeatedly?" He sees it will not do. He abandons it at once. Why not settle on some standard or rule of interpretation? All is uncertainty with him. Liddell and Scott keep changing, drop out, take on, and yet won't get right. Now Passow and these great authorities we quote, are sustained by the facts. Origen, Basil, Demosthenes, Alcibiades, Pindar, all the earlier Greeks, as well as later ones, like Origen, use *baptidzo* for sprinkle and pour, as well as the root of it, *bapto*. Anthon shows that *bapto* is applied to tinging, coloring the parts about the eyes, the face. Hence we put Anthon against Anthon squarely, that settles him, then place Dalzal, Kuhner, Andrews, Groves, Kouma, Gazes, and a host of others who give besprinkle, sprinkle, (*brecho*) for *bapto*, and Origen, and the host we read on *bapto* to-day, to keep company.

And now, on the versions, these most perfect witnesses here, look at the facts. You must remember that lexicographers have been and are largely dependent on ancient versions for their definitions of Greek, Hebrew and Syriac words. They are their greatest source of information, were the main and almost only source, till comparative philology was studied. We have seen that the old Itala, Jerome, Syriac, Ethiopic, etc., render *bapto* sprinkle—Rev. xix. 13.

We have seen learned Greek fathers do so. We have seen that learned Greeks in Constantine's day translated *bapto* by *rantidzo*—Mark vii. 4. The two oldest manuscript Bibles in the world to-day, over fifteen hundred and fifty years old, do. Euthymius, a learned Greek father of the fourth century, translates *baptidzo* by *rantidzo*, to sprinkle. Seven other ancient copies do so. The reason they all render that one place—Mark vii. 4—thus, is, it was an added and superstitious Jewish baptism, always performed simply by sprinkling, no other way at all, and hence they, in transcribing, did what oft copyists did, translate the word into what expressed it exactly. They did not even like to recognize that under the name of the word for their solemn ordinance, and hence they tell us exactly what the daily Jewish baptism was—sprinkling. We

saw that the Arabic, in the golden age of their learning, translates *baptidzo* by three words—*amad* (*amadi*) *gasala* and *tzeraga* (*tzeva*). The first of these is never immerse by the Arabic lexicons. It applies to such affusions as wetting with rain, dew; sprinkle with water, perfusion.

Yet it habitually translates *baptidzo* in the New Testament when they read Greek familiarly, and translated Homer, Plato and Aristotle for the masses.

Then *gasala*, to wash, never, never means dip, no more than *ameda*, never is rendered dip or immerse by any authority on earth we ever saw. It means to wash, cleanse, bedew, perfuse, besprinkle; it translates *baptidzo* and its nouns in a number of places in the New Testament.

Then we saw that Rabbi Furst defined *tzeva* by "moisten, sprinkle, baptize." And here once more we assert that Dr. G. never heard one word from any respectable source against Furst in his life. He stood till his death lately at the head of the scholarship of the world, WITHOUT A PEER IN the colleges. It is *the rule* with immersionists to traduce those they cannot meet. Castell gives pour out (*effudit* as one of its meanings. The great Hebrew scholar of the fourth century, Jerome, translates *tzeva* sprinkle just half the times it occurs in the Old Testament, wet the other two. This word primarily means aspersion, to trickle in drops, etc. It applies in Arabic to sap dropping from cuts in a tree or vine. This word of affusion translates *baptidzo* about thirty-eight times in the New Testament.

Then comes the grand old Peshito, terror to all immersionists now. This word *amad*, which Dr. Graves admits is the same as the Arabic, as clearly it is, this word that only means immerse derivatively, and never occurs thus in the New Testament, this word that translates *louo*, twice from the Greek in Susanna, ch. I, ver 17, etc., *louo*, that whenever it is modal is pour, sprinkle, which his own Liddell and Scott to day, in their English edition defines "pour, (water for washing)," which Galen, the learned native Greek lexicographer of the second century, defines sprinkle, pour, this word is translated *amad* in Syriac. Yet this Syriac word *amad*, sprinkle, wet

with rain, it translates *baptidzo* constantly in the New Testament, in the apostolic age, in the best, the purest, the most literal version ever made on earth. What more do we want? What else could we want? No wonder David is translated in this version as saying, "My couch have I baptized with tears." It is not astonishing that Ezekiel is translated as saying, "Thou art the land that is not baptized! no, upon thee the rain has not fallen." That the woman "began to baptize Christ's feet with her tears," and he turns to her and says, "My feet hath she baptized with her tears."—*Time out.*

DR. GRAVES' SIXTEENTH SPEECH.

Argument from the Ancient Versions.

MR. PRESIDENT:—In introducing my argument from the ancient versions in support of immersion being the native, literal signification of the Greek verb *baptidzo*, I wish to preface it with the remark, that from them we can learn the accepted *usus loquendi*—the current and primary meaning—of any word in the age the version was made, at least, what it was understood to mean by the translators. We may then regard them as only second in authority to the writings of the Greeks themselves.

The Septuagint.

The first version, made of the Hebrew of the Old Testament, that has come down to us, was translated by seventy learned Jews, who thoroughly understood their own mother tongue and the Greek language, from the Hebrew into Greek in the third century before Christ.

Touching the use of the term *baptidzo* and *bapto* in the Old Testament, I quote Dr. Horne's second rule:

"All the significations formerly given to Hebrew words are to be considered correctly given which the Septuagint or other Greek translators express by the same or similar Greek words, although no trace of such meaning appears in any oriental language" [as Sanskrit or Syriac].—*Horne's Intro.*, p. 334.

My first argument from the Septuagint is this:

1. In Hebrew, the word *taral*, signifies "to dip, "to immerse," and is the term as generally used to express the act of putting under or into, as the verb *to dip*, in our language.

Now, the seventy, in translating this term into Greek, one instance excepted, universally used the Greek verbs *bapto* and *baptidzo*, and never by a verb signifying "to sprinkle" or "to pour; therefore, in the estimation of these seventy learned

Jewish scholars, who, it cannot be doubted, understood their own mother tongue and were thoroughly conversant with the Greek language as spoken and written three hundred and fifty years before Christ, *bapto* and *baptidzo* were synonyms of the Hebrew word *taval*, which never properly means "to sprinkle" or "to pour," but invariably "to dip," "to immerse," "to overwhelm." The one exception is in Genesis, where they use *moluno*, "to dye," "to stain," to indicate the act of coloring Joseph's coat:

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood," etc.

Now, let it be remembered that *moluno* no more means to "sprinkle" or "to pour upon" than *bapto* or *baptidzo* does, but is here used metaphorically by the translators, not in the original, the effect being put for the act that produced it. The Holy Spirit designates the act by which they colored the coat, "they dipped it in the blood of a kid," while the translators only express the effect, "they dyed," etc.

The Seventy in no single instance employed *raino*, or *perri-raino*, or *rantidzo*, or *cheo*, or *encheo*, or *épicheo*, or *proscheo*, or *katacheo*, or *enchuno*, or any term that undoubtedly signifies "to sprinkle," or "to pour" as a proper, or even figurative, signification of *taval* which, all scholars and all Jews agree, signifies only "to dip" or "immerse." If they ever so used it let the defendant point out the instance. If he cannot, then the Septuagint version, it must be admitted, sustains my position. One particular example I wish you all specially to notice—i. e., the case of the leprous Naaman, 2 Kings :

"And Elisha sent a messenger unto him, saying, 'Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.' "

The prophet told him to go and wash (*rachats*) himself seven times in the river Jordan! Now, Dr. Alting and the most learned rabbins tell us, that invariably in the Hebrew purifications where *rachats*, "to wash," is spoken of, either of the clothes or of the person, the whole body must be immersed in water. Now, the Septuagint reads :

"Naaman kai abaptisonto en to Jordane."

Can the most prejudiced anti-immersionist before me doubt for a moment that *baptidzo* indicated an immersion here?

Now, what would you Pedobaptists think of me should I try to prove to you, in the face of these facts, that Naaman did not dip himself in the river Jordan or even go into the water, but that he only went near the river, on the bank, and his servant went down and brought up some water in a pitcher, and he sprinkled or poured it upon himself seven times, to fulfill the prophet's command to bathe in the river? You would say that I most evidently perverted the plain word of God and should be discountenanced as an honest teacher. If there is a scholar, or a commentator, or teacher on the wide earth who presumes to make such a rendering in this case I have not heard of him, and hope I never may, for the honor of the human race. But, MARK *well*, the selfsame arguments employed by some, and they are the same few controversialists I referred to above, of *a very recent date*, to keep Christ out of the river Jordan, will keep Naaman out also, and they can be no more honest in the one case than in the other. Understand me, I do not presume to say that my opponent will stoop to such unscholarly and unchristian sophistries as would teach his people that Naaman was sprinkled seven times (*en to Jordane*) *with* the river Jordan, and not in it—no; but should he do so, I cannot modify my position.

Now, as certainly as the Greek of the Septuagint indicates, without a doubt, that Naaman immersed himself in the river Jordan, just so certainly does the Greek of the New Testament indicate and declare that Christ was immersed by John in the selfsame river. Compare the two records:

. . . "Naaman *kai ebaptizonto en to Jordane*."—2 Kings v. 14.

"Jesus . . . *kai ebaptisthe apo Joahnon eis ton Jordanen*."—Mark i. 9.

And as certainly were the people whom John baptized immersed in the Jordan as was Naaman. Read the record:

"*Kai ebaptizonto en to Jordane*."—Matt. iii. 6.

One can with no more reason or honesty deny the one of these cases than the other.

The testimony of the Septuagint version—which is the con-

joint testimony of seventy learned Jews, and impartial witnesses they were—is that *baptidzo* signifies “to immerse,” and only “to immerse.”

2. There were two other versions of the Old Testament, into Greek, made between the latter half of the first and the middle of the second centuries, and both of these translate *taval* invariably by *bapto* and *baptidzo*, never by *raino*, *echeo*, *brecho*, or any verb that means to sprinkle or to pour, never.

Peshito—Simple Syriac-Version.

It is *now* in order, and it has not before been in order for either my opponent or myself, to speak of the Syriac Version. This version has been almost the song and the chorus of my learned friend from his first to his last speech. You have been led to believe, if you believe his oft-repeated assertions—

1. That this version, and not the Greek of the evangelists, is in the very language in which Christ taught the people, and gave the commission to his apostles, and—

2. That it was made in the life-time of the apostles, if not by them or their immediate disciples, and—

3. That it is of equal, if not superior authority, in settling this act of baptism to the inspired Greek text of the New Testament, and—

4. Finally, that the Syriac unquestionably determines the baptismal act to have been a “sprinkling” or a “pouring,” or “standing up,” but not an “immersion,” never.

Now, I am prepared to show you that not one of these positions is true, and that all the ado that has been made these past four days about the Syriac Version, has been to impress you with the extent of his familiarity with the language, beyond this, “*Vox et preterea nihil.*”

1. It is evident to me that Christ spoke the language in which the New Testament was written, because the most universally used and understood. Dean Alford in the last edition of his Notes, concedes the Gospels were written in Greek.

“On the whole, then, I find myself constrained to abandon the idea maintained in my first edition, and to adopt that of a Greek original.”

The learned Wm. Steiger was professor in the theological school of Geneva, during a part of the present century. His lectures or General Introduction were published at Geneva in 1837, after his death. Concerning them the editor says, "That in them the last discoveries are summed up, the last systems are mentioned." And yet, without knowing anything about it, Eld. Ditzler contemptuously speaks of this work as "some old book."

Steiger, who ought to be supposed to know something of these matters, says :

"The Peschito was made for the use of the churches of the *interior* of Syria only, because near the sea, (on which Palestine bordered), *the Greek was spoken.*"

The Greek language was the most universally spoken language. Cicero said of it :

"While the Latin tongue is spoken only in a few places, and by comparatively few people, the Greek tongue is used throughout the known world."

If Christ spoke the language that was the best understood, and by the largest numbers, he spoke the Greek, and for this very reason the Holy Spirit selected the Greek.

It is noticeable that whenever the Savior used a Syriac phrase the evangelists translated it into Greek, which is opposed to the idea that he spoke in Syriac altogether, *e. g.*, "*talathi cumi.*" "*Eloi, Eloi lama sabachthani.*"

2. Nor was it made by the apostles, nor in their life time, nor by their immediate disciples.

We have already seen there was no use for it until Christianity had penetrated into the interior of Syria, and the Greek had ceased to be universally spoken by the people, long after the death of the apostles.

Those who have had some special purpose to serve by the use of this Syriac Version, as my opponent has, have ever been wout, as he has from day to day, to extol the Syriac above all that's written, reminding me of the language of Bishop Horne in his Introduction to the Critical Study of the Scriptures :

"The most extravagant assertions have been advanced concerning the antiquity of the Peschito Version."

Inasmuch as Eld. Ditzler has been going into ecstasies over the Syriac, I ask him here, with a good deal of emphasis, when was this translation made?

Reuss, of Strasburg, and Scholton, of Leyden, unite in giving a very sensible reply, and that is, "that we have no means of accurately knowing," (*Die Zeit, in der sic entstand, ist nicht genau festzustellen*).

Steiger, in his General Introduction to the New Testament, without venturing his own opinion, says, "It is believed to have been made about the year A. D. 200." But Dr. Arnold, of Halle, in Herzog's Religious Encyclopedia, 22 vols., who planted himself on the facts, remarks, that *the first historic proof of the existence of this version* is found in the works of Ephraim the Syrian. (I omit the German, though I have it here.) And when, pray, did this Ephraim live? Not till the eighth decade of the fourth century, A. D. 380.

This, Mr. President, is the version which my learned friend says was made almost under the very eyes of the apostles, in the apostolic age, and is fully equal if not superior to the text that was inspired by the Holy Spirit!!

But, sir, his reason for so doing is obvious enough. He desires to give this translation all the weight of authority he possibly can, in order to be the better able to transfer to *baptidzo* what he supposes to be the meaning, or meanings, of *amad*.

It may well be doubted whether it is proper to attach so much *critical* value to the Syriac translation as my opponent has done. He appears to regard it as a thing of perfection. Hear what Steiger, whom we have already quoted on another point, says of this version :

"This translation is unequal, sometimes it adheres to the letter, sometimes it is a little paraphrastic."

I hope that these considerations will lead Eld. Ditzler to esteem his Greek Testament, God's Word, above the Peschito Version, made by fallible man. I say all this not to undervalue or to impeach the Syriac, but to vindicate the honor of God's word.

And now, what about *amad*? I promised my opponent that

I would, in due time, come to this favorite *word* of his. Respecting its meaning he has already delivered himself a full score of times daily, from the first day. I hope he is satisfied and will patiently listen to what I have to say on this *subsidiary* matter.

The Syriac language has a verb for "sprinkle," viz., *ras*, and this is found Hebrews ix. 19; and it is followed by the preposition *al*, "he sprinkled upon the book and upon the people." This is the full rendering of the Syriac. The same root is found in its noun form in the same epistle xi. 28: "Through faith he kept the passover and the sprinkling of blood." But this, mark it, is not the word used in connection with the ordinance of baptism anywhere in the Syriac Version.

So, too, we discover in the Syriac New Testament a word for to pour, *eshad*. Schindler gives as its meaning, *fudit*, *effudit*. This is its primary and general signification. It is employed in the Peschito version in Acts ii. 17: "I will pour out my Spirit on all flesh," etc. And again, Matt. xxii. 35: "All the righteous blood shed upon the earth." But this is not the word that renders *baptidzo*. But this word is never used to translate *baptidzo* in the Syriac Version.

Then, again, the Syriac has an appropriate verb for wash—i. e., *secho*. Let the learned take their Syriac Testaments and turn to Acts xvi. 33: "He took them the same hour of the night and washed (*secho*) their stripes." And in Hebrews x. 22: "And our bodies washed with pure water." But this word is never used in the Syriac to render *baptidzo*. *Tseva* also means sometimes "to wash" secondarily.

Tseva or *tsebæ*, signifies "to dip," but this verb, like *bapto* in Greek, is never used to translate *baptidzo*, in the Syriac.

Amad signifies "to dip," "to immerse," and is the verb invariably used to translate *baptidzo*. What is the literal meaning of this verb? is now the question before us.

Some have supposed that *amad* signifies "to purify," but we find in Syriac another word for this, *deka*, defined in Castell's Polyglotta, *purificavit*, *mundavit*, etc., and is rendered in the English version, Matt. xi. 5, "and the lepers are cleansed." But *deka* does not express the action *baptidzo*.

Then, again, there has been a conjecture that *amad* means "to confirm," as though it favored Episcopal confirmation. But there is a Syriac word meaning "to confirm." That verb is *skar*, defined by Castell, *confirmatus est* and *stabilivit*, and is so rendered Acts xiv. 21: "Confirming the souls of the disciples."

I might go on with similar instances, but sufficient induction of cases has been made. Here are words denoting these specific actions, but no one of these is ever used to render the word *baptidzo* in the New Testament. But we have in the Syriac no word that means specifically "to dip" or "immerse," thus answering to *baptidzo* of the New Testament, at least, so says my worthy opponent! Now, I affirm here squarely that this word *amad*, which is always employed in the Peschito to render *baptidzo*, means "to dip," "immerse," never properly "to sprinkle" any more than our "to dip" means "to sprinkle."

Lexical Authorities.

I now propose to give you every standard lexicon and critical authority touching the meaning of the word *amad*, which the Syrian translators invariably employed to translate *baptidzo*, and its cognates, and thereby end the discussion upon it, if possible, in all coming years. I pay this attention to this version because my opponent and some others so pervert its meaning and use in order to force it to sustain sprinkling:

CASTELL (Lex. Heptaglott, 1669,) defines *amad* by "*ablutus est, baptizatus est immersit, to bathe, baptize, immerse.*"

MICHAELIS (Lex. Syr., 1788,) by the very same terms, and adds, that it comes from the Arabic *ghamat*, to immerse, and not from the Hebrew *amad*, to stand.

SCHAAF (Lex. Syr., 1708,) defines *amad*, "*ablutus se ablutus intinctus, immersus in aquam, baptizatus est, to wash one's self, to wash, to dip, to immerse in water.*"

GUIDO FABRICIUS (Lex. Syr. Chal., 1592,) defines it, "*baptizavit, intingit, lavit, baptize, dip, bathe.*"

SCHINDLER (Lex. Pentaglott, 1612,) defines it, "*baptizatus, in aquam immersus, tinctus, lotus fuit, to baptize, to immerse into water, to dip, bathe.*"

BUXTORFF, (Lex. Chal. et Syr., 1622,) gives "*baptizari, intingi, ablui, abluere, to baptize, dip in, to wash,*" etc.

GUTBIER, in his lexicon attached to his edition of the Syriac New Testament, defines *amad*, "*baptizavit, baptizatus est*, to immerse, to be immersed."

DR. GOTCH, an Episcopalian and a thorough orientalist, after the most critical examination, says: "*Amad* in Syriac signifies *to immerse*, never to stand, much less to sprinkle."

BAR ALI, Syrian, A. D. 885, quoted by Dr. Davis of Regent's Park College, London:

"*Amad* (in different forms): (1) An immersion, a bathing, a dipping. (2) He was immersed, he was baptized. (3) Baptism or immersion. (4) Pillar, column, pillar of light. (5) He who dives or bathes."

The testimony of another lexicon by Bar-Bahlul, who flourished in the tenth century, is also given, and is substantially the same.

BERNSTEIN'S.—"*Amad*, (1) he was dipped, immersed; he dipped, or plunged himself into something. 'It plunged itself (*amad*) into the depth of the sea.' 'The point of the arrow sank into his brain.' *Figuratively*, the day dipped itself, i. e., it waned, it disappeared. (2) To be bathed, washed, immersion in water. (3) He was initiated by means of the sacred bath, he was baptized. *Aphel*,)Greek, *baptein, baptizein*.) (1) he dipped, immersed; (2) bathed, washed; (3) baptized." See his *Lexicon Syriacum* to Kirsch's *Syriac Chrestomathy* and the references under the word.

Can it be questioned by any fair minded person, that *amad* means "to immerse," "to dip?" If standard lexicons can settle any question they settle this, that its proper meaning is "to dip," "to immerse."

The use Made of the Syriac Verb for the Act of Baptism in the New Testament.

DR. GOTCH, in his very learned and valuable "Examination," gives in substance the following results:

That the Syriac verb *amad* and its derivatives, are employed for the Greek verb *baptizo*, and its derivatives in one hundred and twenty instances; and the noun *maaduthito* (which signifies both baptism and baptistery) is used four times for *kolumbethra*—a swimming pool (John v. 2, 4, 7 and ix 7), and twice for *photisthentes*—having been enlightened (Heb. vi, 4, x, 32,) [i. e., having descended into the baptistery.]

It must be evident to the reader from the above summary of results, that the Syriac verb *amad* meant, in the estimation of the translator, or translators of the Syriac New Testament, something very different from sprinkling, pouring on, stand-

ing up. The noun derived from it could not have denoted a bathing place or a swimming pool, unless the verb conveyed the idea of bathing or immersion. The verb is used in Mark vii. 4, and Luke xi. 38, for the taking of a bath, and the noun also in the former passage for the immersion of vessels and different utensils for the sake of purifying them.

The same verb is used in Luke xii. 50, Mark x. 38, 39, and Matt. xx. 22, where the sufferings of Christ are spoken of, and the idea of sinking in a flood of afflictions, or of being overwhelmed with them, is expressed.

Those of our readers who remember the description of baptism by Justin Martyr, quoted in a former speech, will not be surprised at such a rendering as that of Heb. vi. 4, in the Syriac version: "Those who once went down to baptism" for "Those who were once enlightened." Infant baptism being unknown in the first and second centuries, the early Christians called baptism *illumination*, because the candidates were supposed to be enlightened in their minds by the word and grace of God. (Apologia i. sec. 61.)

Now, if Eld. Ditzler has such a profound respect for the Syriac, why will he not implicitly bow to its plain teachings on these texts? And the best of all, this "grand old Syriac Version" supports my position that Romans vi. 4, refers to water baptism!

Instances of the Syriac Word for Baptism in Other Writings than the New Testament.

Numbers xxxi. 23: "All that abideth not the fire, ye shall plunge it (Syriac, *amad*) in water." It is also in the Apocrypha in Judith xii. 6, and in Susanna xiii. 15, for to bathe, or immerse one's self, for which the Seventy have *baptidzo* and *louo* in the middle voice.

Dr. Gotch adduces instances from Christian writers of the use of this verb for immersion. Ephraim Syrus, who flourished in the fourth century, speaks of Christ as having been baptized (*amad*) in the river. "How wonderful is it," he says in another place, "that Thy footsteps were planted on the waters; that the great sea should subject itself to Thy feet; and yet at

a small river that same head of Thine should be subjected to be bowed down and baptized (*amad*) in it!" As the waters of the sea were placed under the feet of Christ, so his head was placed under the flood of the Jordan.

In the Nestorian Ritual, compiled about A. D. 650, the priest is represented as taking the child and dipping (Syriac, *tæbæ* or *tsera*) him in the water, and saying, "Such an one is baptized (Syriac, *amad*) in the name of the Father, etc., and then causing him to ascend from the water." In this ritual, the verb, *amad* is used interchangeably with *tæbæ*, which has no other meaning but to immerse. In the Syriac Chrestomathy, to which Bernstein's Lexicon is attached, p. 209, the verb is used by Bar-Hebræas of the leviathan of Job xli. 1, "plunging (*amad*) in the depth of the sea." The same verb is used in the same sense in Book i., sec. 17, of the Theophania of Eusebius, written about A. D. 411, and translated thus by the late Professor Lee, of Cambridge: "This selfsame Word of God also immersed (*amad*) even into the depths of the sea, and determined those swimming natures," etc. Surely the "standing and sprinkling ceremony" of my opponent would not suit these passages.

Baptism Among the Syrians and Nestorians.

The Syrian sect called Zabæans, Mendæans, or Disciples of St. John, baptize by immersion. The name Zabæans is derived, according to Neander, from the Syriac verb *tæbæ*, "to dip," and they are so called from their manner of baptizing. Dr. Wall says that all the Christians of Asia and Africa, and one-third of those of Europe, baptize by immersion (Hist. of Inf. Baptism, vol. ii., p. 414; Robinson's Hist. of Baptism, pp. 117-124.)

That the baptismal act among the Syrians at the time, as it was ever after the Syriac version was made, was only by immersion, there can be no doubt. I hold in my hand a copy of the *Baptist Sentinel*, containing an article on baptism among the Syrians, written some years ago by my learned friend, Rev. Geo. Varden, D. D. Ph. D., of Kentucky, one of the ripest oriental scholars in the South. Time will not permit me to

read this interesting article, which clearly settles the question that the practice of the Syrians was to immerse, and that no other mode was recognized among them. He brings forward the fact that in the third century there was a large building for the purpose of immersion erected in connection with the mother church at Edessa, the capital of the nation, and that this building, capable of holding a large concourse of people, contained a pool like unto a large bathing vat, and this house was called *maaduthito*, a baptistery. Only one question need to be asked, why this house, and why this pool, unless their custom was to baptize by immersion? It was never built for any other purpose, certainly not to afford drinking-water for the crowds that came to witness sprinkling! *Maaduthito* is a derivative of *amad*, and determines its meaning to have been to immerse, to dip.

The present mode of baptizing among the Nestorians, is a proof that the Syriac *amad* means to *immerse*. Let it be borne in mind that it is the Syriac language which they speak. "The language of the Nestorians, says Dr. Perkins, an eminent American missionary amongst them, "a modern dialect of the Syriac, is derived as directly from that venerable tongue, as the modern Greek from the ancient." (Journal of the S. L., 1853, p. 382). The Revs. G. P. Badger, in his "Nestorians and their Ritual," Thos. Laurie, in his "Life of Dr. Grant," and Smith and Dwight, in their "Missionary Researches," speak of their language as Syriac. When two of their teachers visited London in 1862, it was by means of the Syriac that they were able to hold intercourse with Englishmen, the Rev. B. H. Cowper acting as interpreter. It is the Syriac-Scriptures that they use. Dr. Grant distributed the Scriptures amongst them in the ancient Syriac as well as in the Syro Chaldaic, or Syriac in Nestorian characters. But they baptize by immersion and employ the Syriac *amad* to denote the act, their ritual being the same in this respect as the one already referred to, (Badger's "Nestorians," vol. ii, pp. 207, 208, ed, 1852; Smith and Dwight's "Missionary Researches in Armenia," p. 382). Could this have been the case if *amad* meant to *sprinkle*, to *pour*, or to *stand up*?

The idea of sprinkling, pouring or standing up is inconsistent with the declaration of the Syriac version of the New Testament.

Paul looks on baptism as an emblem of burial and resurrection; Rom. vi, 4: Col. ii, 12. But how could the Christians be buried by means of baptism, and raised again, if Christ used a word for the ordinance which meant to *scatter, diffuse, or stand upright, like a pillar?* If it meant either of these how could the descent of Israel into the Red Sea, and their being buried out of sight in the cloud and in the sea, and their emerging on the other side, be compared to baptism? How could the noun ever have been used for a swimming-pool, if it means sprinkling, or one taking his stand, or standing erect? Would the Syrian translator on that supposition have rendered Heb. vi, 4, "*Who have once descended into the baptistery,*" if the Syriac word for baptism meant to sprinkle, to pour, or to stand *erect*? The inconsistencies and absurdities of the theory are a sufficient refutation of it.

But it has been urged by Stuart and others that there is a verb in the Syriac that unquestionably means to dip into, *tsebo* (or, as my opponent writes it, *tseva*), and if a specific mode was intended, why was not this used? My reply is that *tsebo* does not more certainly point to the act of immersion than does *amad*, and had it been chosen, the same, or some greater difficulty would have been found with it. How is it with the Hebrew? Sprinklers ask why was not *tara* instead of *taral* chosen to indicate immersion definitely? How is it in Greek? They say that *bapto* should have been selected instead of *baptidzo* to indicate an undoubted immersion? And yet, my philological friend has spent days in attempting to prove that *bapto* even, means to sprinkle, to pour, to wet in any way! There is the verb to dip, in English, clearly implying a putting under and taking out again, and yet we universally prefer the verb to immerse, which only means to put under. It is simply impossible to please them. There is not a verb in any language under heaven meaning to dip, to immerse, that Eld. Ditzler cannot, by the magical and absurd way he deals with *bapto*, *baptidzo*, and *amad*, make them primarily mean to *sprinkle*, not one. Our own English word *to dip*, means secondarily to sprinkle, to wet, to moisten.

Augusti and Dr. B. Davies suggest, "the reason why the translators of the Syriac version did not select *tsebæ* instead of *amad*, may possibly have been that *tsebæ* had been already appropriated by the Zabæans or Hemero-baptists, a half Jewish sect, supposed to have come down from John the Baptist. The Syrian Christians would naturally wish not to be confounded with a religious sect with which they had no communion, and hence might have adopted another equally appropriate term to denote the baptismal act."

I have now fulfilled my promise, and met every one of my opponent's arguments drawn from the Syriac to oppose immersion as the practice of the early Syrian Christians in the days of Christ and the apostles. The Syriac version, as I told you, not only gives sprinkling no aid or comfort, but is a most *weighty* and conclusive argument against him and his sprinkling *tradition*. Where now lingers the terror inspired the first days of this discussion in the breasts of the multitude by those huge books? Every line of them, if only faithfully translated, is in support of immersion as the only act commanded by Christ or practiced by the apostles for Christian baptism. As it has been agreed to refer any further discussions on versions to an Appendix, I will say this in conclusion, touching versions. The Syriac, nor any other *version* of the sacred text, is a rule to us. Whatever versions or translations *may* teach, they are not our infallible guides, and their renderings are not binding upon us. The inspired writings of the prophets, and the apostles, and the other holy writers in the original tongues, are our ultimate appeal and highest authority, and not translations, however excellent and venerable. The word used in the Greek Testament, and selected by Christ and the Holy Spirit to designate the act of baptism is *baptidzo*; and to ascertain its real, current and generally accepted meaning among the Greek-speaking nations in the days of Christ, and those most familiar with the Greek language in every age has been my honest effort.

I close this argument in the language of a noble brother, battling in the same cause across the seas:

"Is not the word divinely chosen, a word which for many hundreds of years before, and for hundreds of years after, the commencement of the Christian era, has evidently been used by Greek writers when they intended to designate immersion and invariably to designate nothing less

than immersion? If the Head of the church had designed to use a term prescribing immersion as specifically as possible, does the Greek language afford another word as specific as *baptizo*? Is it not grossly deceiving the readers of Pedobaptist publications to teach that both in classic and sacred literature we find baptism including almost every conceivable application of water? And is it honorable, in the presence of existing facts to represent it as "probable, though not quite certain, that baptize in the New Testament signifies to immerse?"—Ingham. Hand Book of Baptism, p. 68.

His impotent attempt to justify his use of Schleusner, I must reserve for my next speech, as I see the gavel rising—(*Time out.*

DR. DITZLER'S SIXTEENTH SPEECH.

GENTLEMEN MODERATORS:—It seems to me, that after four days' debate, we should have settled the question of the testimony of the Greek lexicons and their value, but here, the fifth and last day on this question, still finds us contesting this point. I presume this will be the last time we will have them up now. Let me state concisely and pointedly the merit of the Greek lexicon question.

1. We presented some twenty-five lexical authorities on *baptidzo*, all of whom (1) gave wash, cleanse, and such definitions to this word as New Testament meanings. (2) All of them gave either sprinkle, pour, or both, else a word like *brecho*, of "affusion," as equivalent to both. See Sophocles. He gave "ablution, bathe, (baptize) in tears," which is affusion.

Then six more, Budæus, 1519, Stephanus, 1572, Scapula, 1579, Passow, Hedericus, and Schrevellius, and many others, all being abridgments of Stephanus, or of abridgments of him. He adopts Budæus on *baptidzo*.

1. These were out and out immersionist lexicons; by men dipped in their own baptism, under a queen who was dipped, under laws requiring dipping, though Budæus and Stephanus lived in France.

3. They render *baptidzo*, in its classic use, by sink and overwhelm, not dip.

3. They gave *lavo*, *abluo*, as its only New Testament sense—wash, besprinkle, cleanse.

4. It was immersionists who had the giving of a strong bias that way in the lexicography of the Greek. Despite all that the facts are so crushing that we thus have the whole lexicography of all ages and nations with us. Here then thirty odd lexicons are with us and solid against our opponent.

We then turn to A. Campbell, and in all his research he

5. Our law of philology is sustained. As Stuart and A. Campbell say *baptidzo* and *katakluzo* are here used in exactly the same sense. Now, let us examine *kluzo*, and see its primary meaning.

The Glosses give on *perikluzo*, sprinkle (*adspergo pertundo*). Passow.—“*Kluzo*. Wash, bedash, wet,” etc.

Budæus and Stephanus.—*Periklusmati*. Sprinkle (*aspergine*). Clyster is the noun from it.”

Graves.—“*Perikluzo*. To wash all round or all over, dash water, sprinkle all over,” etc.

The primary force is to besprinkle with force, bedash, as when there is force used in dashing the water in one’s face, in one’s ears, eyes, or on the body.

It is often compounded with *kata* and *peri*, as *bapto* and *baptidzo* are.

Here we see a word that primarily means to besprinkle, dash water on any one, infuse it into the ear (see Liddell and Scott), comes to mean the same, and is exactly equivalent to *baptidzo* in the first occurrence of that word in a literal sense, so far as Greek literature has preserved it. *Kluzo* like its companion, *baptidzo* in later Greek, came to mean submerge, especially in compound forms, the primary meaning, to sprinkle.

Eubulus, B. C. 380, next uses it once—doubtful in its meaning.

Evenus of Paros, about B. C. 250, uses it once. “Wine baptizes with stupor, or sleep (*hypno*).

1. From Pindar to this poet are two hundred and seventy-two years, and not once does *baptidzo* occur, as yet, meaning to dip, to immerse. We know that not only poets like Young, but Italian and Greek poets speak of pouring “delicious slumbers on mine eyes.”

2. In all cases affusion is pointed out. Here we have done what all agree is the only reliable way, inspect the passages.

3. We saw that *bapto*, the root, exhibited the same facts; all pointed out sprinkle as the primary meaning of the word, and a continued meaning through centuries after Christ.

A SUMMARY OF FACTS AND PHILOLOGY.

1. Dr. Graves and Carson, Gale, Conant, A. Campbell, all appeal from lexicography to the *usus loquendi*, and seek for the primary meaning.

2. We saw that from 522 B. C. till 205 B. C., Polybius' birth, *baptidzo* always implied affusion, never once meaning to dip, plunge or immerse.

3. All the laws of language demonstrate that the process in the development of meaning is from sprinkle, to wet, moisten, pour, wash; from pouring water came wash, overflow, overwhelm, sink, drown. They never reverse that order.

4. We appeal to words properly meaning to immerse, to dip, and they never have the meanings *bapto* and *baptidzo* are universally admitted to have. The Hebrew *tabha*, *kaphash*, *shapo*; the Greek *enduno*, *kataduo*, *pontidzo*, *buthidzo*, *katapon-tidzo*, (*dup-to*, dip; *kolumbao*, dip, dive); the Persic *ghuta*; Ethiopic *maab*, *maba*; the Arabic *gatta*, *gamara*, *amasa*, *gamasa*; the German *eintauchen*, *undertauchen*, *sinken*; the Latin *mergo*, *immergo*, *demergo*, *submergo*, all mean to immerse, are the definite words in those languages in constant use in their literature. Yet never are they applied to abusing, aspersing or slandering pouring abuse on any one. They never mean to wash. They never mean to cleanse or purify. They never mean to overwhelm, overflow, intoxicate, make drunk. Let us be specific.

5. Not one of all these words means to asperse, abuse, pour abuse upon any one in literal or metaphorical use. *Baptidzo* often so occurs. Aspersing, abusing, never comes from words properly meaning to immerse, or dip. It does come from *baptidzo*, hence *baptidzo* never did primarily mean to dip, or immerse.

6. Words properly meaning to immerse never mean to intoxicate. *Baptidzo* does mean to intoxicate, therefore it does not primarily (or generally) mean to immerse. But words that do primarily mean to sprinkle, others to moisten, bedew, do come to mean to intoxicate. Hence, these facts demonstrate sprinkle, moisten, to be the primary force of *baptidzo*.

7. These words do not properly mean to "overwhelm"—never philologically take such a meaning. *Baptidzo* does mean "overwhelm" often—is so rendered by Ingham 50 times out of 169 cases; 10 times by A. Campbell on one half page. But words meaning to sprinkle, then to pour, constantly come to mean to "overwhelm," in all languages. Hence, sprinkle is demonstrated as the primary meaning of *baptidzo*.

8. Dr. Conant renders *baptidzo* "whelm" 45 times out of 63 consecutive occurrences. These words never mean to whelm. Whelm cannot be derived from dip. But is constantly a meaning of words that mean to sprinkle, pour, primarily. Hence, sprinkle is again demonstrated to be the primary meaning of *baptidzo*.

9. These words never come to mean "to overflow." *Baptidzo* does mean "to overflow" the first time it ever occurs in a literal sense, so far as found. Overflow does come from words meaning sprinkle, pour, hence, sprinkle is again demonstrated to be the primary meaning.

10. These words never mean to wash. *Baptidzo* does often mean to wash. Words primarily meaning to sprinkle, to pour, do mean—constantly come to mean to wash. Hence dip, immerse, never could have been the primary meaning of *baptidzo*, but sprinkle was. (1) There is no philological or necessary connection between immerse and wash. You may dip in filth, slime, corrupting elements; immerse in ink, mud, filthy pools, corroding elements, as well as water. (2) Wash as a meaning of *baptidzo* is older than immerse by from one hundred to one hundred and fifty years. Hence, cannot be derived from immerse as a meaning of *baptidzo*.

11. Drs. Gale, Ingham, Cox, Morell, Mell, all others admit that baptism is effected "by superfusion," that is pouring upon. But superfusion never can be derived from dip, or immerse. Hence these never were primary meanings of *baptidzo*.

12. *Baptidzo* meant "overflow" one hundred and seventy-nine years before it came to mean immerse. Hence, immerse is not a primary or even an early meaning of it.

13. It meant "to overwhelm" two hundred and twenty-two years before it meant to immerse; hence, immerse is a late meaning.

14. It meant asperse, and pour abuse upon people, three hundred and seventeen years before it meant immerse. Hence, immerse never was a primary meaning.

15. It is claimed that *baptidzo* means to dip, the thing they want. Dip cannot philologically come from *immerse*. The one leaves its object in, the other at once removes it—perfect opposites. Dip can be intensified into immerse, not immerse into dip.

16. All meanings belonging to *baptidzo*, or claimed for it, are derived meanings, and often prevailing later meanings of words primarily meaning to sprinkle, to moisten, where it was by affusion.

17. It is the law of words to intensify, not to grow feebler. Our word prevent, the Hebrew and Greek for pray, Greek and Hebrew for know, see and hosts of words, stand (*khum*), in Hebrew are a few examples out of scores and hundreds. Our fifty words showed it sufficiently.

18. Our whole body of words showed that it is the uniform course of language to develop the class of meanings found in *bapto* and *baptidzo*, always from aspersion to immersion, never from immersion to aspersion. Hence it is infallibly certain that sprinkle was the primary meaning of *baptidzo*.

As many facts of this kind apply to *bapto*, the root word, which all immersionists say has the same meaning as *baptidzo*, as the above. Words properly meaning to immerse never mean to stain, smear, paint nor dye. A mass of facts apply here.

In the face of these facts, how little do we care for Liddell and Scott's lexicon with its absurdities and changes? 1. It had bathe, moisten, drench, pour upon, steep "dip repeatedly," as the first in order. Then to "draw water" was a meaning, No sink, no immerse, was in it as late as 1851. Does that show accuracy, study? Does not *baptidzo* so often in iron age Greek mean to sink that he could not have failed to see it, had he

looked? You will think so at least. Now the very meaning you affirm was not in Liddell and Scott at all, but dip is repeated, though *baptidzo* never means dip. Hence we say Liddell and Scott in this word show less sense than any lexicon in existence. Yet it is the favorite with Baptists.

O, but "he changed it." Yes, he did change it. 1. He takes out "wet, pour upon." Baptists sleep easy now. 2. Ah, they find "pour" under *louo*, and it is full brother to *baptidzo*, and Baptists cannot sleep with such a traitor among their children in school. It is stricken out. Baptists snore loudly now, and dream sweetly. 3. A third alarm is sounded, "to dip repeatedly" won't do—out with that. It is stricken out. We will get this "crazy" lexicon right yet. Baptists feel good all over, and nod refreshingly. 4. A cry is heard, there is no immerse, our pet word immerse is not in that lexicon. It is changed again, and the Baptists rest well. "And still he turns, and turning, still cries, I at last will have my will—*der tzoph der hought im hinten*."

As Liddell and Scott figure so largely, let us turn to their preface and learn some facts from them. They can best tell us what they mean.

1. They tell us, Preface, xvii, that "for the most part we had only *spare hours* to bestow" on the work. The American editor tells us "his time was limited; the best portion of the day was wholly occupied with laborious professional duties, and he had, therefore, only the evenings and mornings to devote to the lexicons. This scanty allowance of time, with the tedious duty of proof-reading" offered little opportunity, etc. Preface to American Ed. viii, 9. Here we see the small amount of labor spent—the "scanty," "spare hours," "evenings and mornings of seven to eight years—only an average of a few moments to each word. In one lexicon we quoted, thirty solid years were spent by the greatest linguist of that century of linguists. In another, an aggregate of over *three hundred* years of *constant* toil and investigation. Passow spent ~~years~~—his lifetime on his work, mainly only getting one-third of the lexicon finished. Hence he spent fifty times as much pain and pains on the words as Liddell & Scott.

2. Liddell and Scott say (2 Pref. xx), their plan was to make each article "a history of the usage of the word referred to. That is, we have *always* sought to give *the EARLIEST authority for its use first*."

Now turn to his definition of *baptidzo* and he gives only three authorities for the word. Plato, alone, has the metaphorical meaning—"overwhelmed with questions" and "soaked in wine." Those meanings can never be derived from his first definition—"dip repeatedly, dip under." Now for *this* he goes way down in the *iron* age of Greek and does not give an authority earlier than that, and *no* authority for "dip repeatedly, dip under." The earliest he gives to support "dip a vessel" is Plutarch—long after the commission was given. Yet they (Liddell and Scott) say they "*always* sought to give *the earliest authority for its use first*." Now, then, this is "the earliest authority" they give for *dip* Plutarch. If "*current* use, if *usus loquendi* was the *primary* meaning, then *baptidzo* never meant dip in Liddell and Scott's estimation till long after the last Apostle was dead. That is too late.

But that is not all. Liddell and Scott tell us their manner of defining. After certain arrangements they say their order is—"Then the interpretation of the word, with examples, etc," after Passow's style. Not a word about *primary* meanings being those first in order. They tell us "there are *few* words that do not change their significations more or less in the downward course of time. He then tells us a word occurs in Homer often only metaphorically, that occurs in a literal sense first in Plato. True, and just so it is of *baptidzo*—it occurring in a literal sense first in Aristotle. And now notice further what Liddell and Scott say, p. xx: "After the Attic writers, Greek underwent a *great change*." The change is COMPLETE in Polybius, with the latter historic writers, and Plutarch. "Ah, indeed. *And it is only in these very writers that BAPTIDZO ever means to immerse*. NO LEXICON IN THE WORLD HAS GIVEN ANY OTHER AUTHORITY TO SUPPORT IMMERSE THAN THESE WRITERS AND THOSE FOLLOWING STILL LATER. Well done for Liddell and Scott. But Liddell and Scott determined to wipe out *all* Dr. G. has said. They affix a catalogue of au-

thors, with the age in which each flourished, that we may “determine the *time* of a word’s FIRST USAGE, and of its *subsequent changes of signification*.” That again is exactly what I did, in all this debate. Now, then, Liddell and Scott tell us what *they* mean by “*first usage*”—the *earliest* usage. For earliest usage they “give the earliest authority.” But Plutarch is the earliest they give for a literal meaning, or for dip, and they do not give immerse at all in any edition till the last year or so, when it had undergone half a dozen changes on *just this one word*—one change on *louo*, wash; pour. Plutarch “flourished about A. D. 110.”

We would not quote so much here, but that it throws light on all our issues—changes of meanings, etc., especially the wonderful changes in classic Greek, that ushered in the very writers who first used *baptidzo* in the sense of immerse. We are completely sustained by Liddell and Scott in all points, and our opponent crushed.

Of late this Lexicon has been completely manipulated by immersionists as already shown. Yet it does not sustain them for the simple reason that their whole theory is so monstrous, unscientific and absurd, it *cannot be* sustained.

Let us now restate plainly the facts.

1. Liddell and Scott, 1. Define *baptidzo*, “To dip repeatedly; dip under.” 2. They erase the second part, and later put it—“dip repeatedly.” 3. They have “wet, pour upon.” “They erase those definitions. There are *three* changes. 4. They proceed to erase “intoxicate,” and put it “overwhelmed.” Here are four changes. 5. They put it dip, spoken of ships, to sink them. This is five changes and a false rendering. Who ever saw a ship dip in the sense of going *entirely under* as you put men under water when you baptize them? Such a thing never occurred on earth. A ship dipping is *four-fifths* out, so far as she was above water. When a ship goes *entirely* under, it rises no more. 6. He next takes out “dip repeatedly,” and patches it again, in his Sixth English edition. 7. He now puts in “immerse”—a word not in any early editions. Here then they have changed, re-changed, and changed again this Lexicon on *this one word*. They have done so on no

other. It is a good Lexicon—admirable. But who can attach any importance to what they say on this word after these facts? It is a good Lexicon, though, only because it is simply a condensed translation of Passow. It never would have been, as they stated, but for Passow.

Gentlemen, of what value among thinkers is such a work? It only calls for contempt. It is only a good lexicon in other points, because Liddell & Scott did not make, but merely stole it. It claims to be an enlargement of Passow. It is only one-third the size of Passow, as you can see, this volume being one of three in Passow, and the one is far larger than Liddell & Scott. He professes to adopt the scientific course of Passow, “to make each article a history of the word.” Our analysis of his article on *baptidzo* shows how false it is. He does not quote an author for any of his literal meanings earlier than Plutarch, years after Christ, and yet gives Plato 429 B. C., for a metaphorical use. In a word, it never occurred to Liddell & Scott that there must be a literal earlier than a metaphorical meaning. Now, Doctor, I deliver the corpse over to you.

Tingo, Dr. Graves renders immerse. Now it was used by the fathers always as Pedobaptists use *baptidzo*, and Germans *taufen*, without implying mode specified. He ought to know this. Take a few examples. Tertullian, discussing whether the twelve apostles were baptized, refers to the opinion of many that when they were sprinkled (*adspergo*), by the violence of the waves, and Peter, when he “began to be immersed,” so the Greek New Testament reads, “was sufficiently mersed, (*satis mersum*),” but Tertullian thinks it is one thing to be sprinkled or mersed where it was not wanted, “another to be baptized (*tingo*) by the discipline of religion.” He often uses it thus for baptize. In *De Anima* he uses *tingo*, then gives *lavo*, *mergo*, *profundo* as details of the *tingo* baptize. I have already shown that moisten, wet, is its primary and general meaning, stain next.

We have shown that the fathers were with us, and need not quote again the same facts over. Indeed, nothing could speak the testimony of the fathers more accurately than the versions we gave you. No version for fifteen hundred years supports

the Doctor, not one. All support us overwhelmingly. As to metaphorical uses, are they not always based on real, actual, literal meanings? Does not Carson plainly tell him that? Will he deny it? But Origen did not use it metaphorically, nor David, Ezekiel, Christ, or Basil. They were all baptisms with literal water, all by affusion. There was not a metaphor anywhere in it. The land, couch, feet, altar, wood, all were physical objects, and water poured on, and rain poured down, and tears dropping down, baptizing, were all literal acts.

The Doctor has repeatedly made his flings at "controversialists." We regret this. It is in bad taste. He was a controversialist of the bitterest type ever known, perhaps, in our day, when I was a youth in college. If controversy be conducted with candor, investigation be full and impartial, controversy is the only way to elicit the whole truth. Clay, Webster and Calhoun, Jefferson, Madison and Hamilton, Bacon, Locke, Newton, Copernicus, Kepler, Galileo, Luther, Leibnitz, Calvin, Beza, Wesley, Bunyan and Arminius, not to say Paul and Christ, were controversialists, all, and almost constantly. It is little becoming the Doctor, we repeat, to make indelicate flings. They may be hurled back if persisted in.

We have never put the Syriac up to equality with the Greek text. Others have, who paid no attention to this question of baptism, but because of its untold advantages in settling the true import of the Greek. This all critics agree to, and that is just what we have done, used it to explain the Greek. For that use we have every scholar in the world, including all Baptists, with us.

As to the date of the Peshito, all of the best Oriental scholars put it in the apostolic age, and among the Baptists endorsing this are Gale, Judd and J. R. Graves, LL.D., as we read in a former speech. Origen, born only eighty-five years after John died, quotes the Peshito. It was in familiar use then. It is quoted or used by a Syrian, A. D. 220, as a familiar document. The whole Syrian church—Nestorian, his enemy the Monophysists, Melchite and Maronite, all sects agree that it is co-eval with the Syrian church, which we all know existed in
 the day. Tremelius, Francius, Martini, Walton, Lowth,

Carpzoy, Leusden, Kennicott, S. Davidson, Palfrey, Stiles, all held it to have been in the language Christ spoke, and of the apostolic age. These testimonies weigh down the opinions of a hundred Arnolds. But why this cry now against a Version that immersionists all held in such estimation a few years ago? They then thought it supported them. Gotch led them into that error. Gotch, Conant, A. Campbell, Judd, all head their list of valuable and ancient versions with the Syriac:

Dr. Graves rightly told you the Syriac and Arabic "*amad*" were the same. But when Michaelis guesses without a word of support, and all the facts against him, and all philology, that it is the same as another word of another root, with different import, he is as wild as that "crazy" man who suggested that *baptidzo* was from *bathos*, a word as properly applying to altitudes, heights as depths; and so to baptize you would only have to elevate, lift up a man and he would be "bathosed" or baptized. "Crazy" yet!

At last the Doctor resolves to die in the last ditch. He says: "I take my position fair, square upon it. It is to dip, immerse." But Michaelis, in his own lexicon, gives it, "wash, baptize; (Aphel), immerse." By your law you must take the first meaning.

Catafago, who lived among the Arabs sixteen years as a scholar, in his lexicon gives it only the meaning, "to be wet with rain."

Castell, equivalent to twenty-one lexicons on this, based on two native Syrian lexicons when it was a living language, ninth and tenth centuries, supports this, and gives us sprinkle, bedew, sprinkle with rain, dew, etc.

Gutbier gives to dip, no immerse, only baptize and "sustentavit," that all know is an error, and opposed to dip or immerse.

Let the Baptist Gotch show just one place where immerse, Greek *kataduno*, or *katapontizo* etc., or *duplo*, are translated *amad*. We have given undeniable instances where the Greek *louo*, wash, pour, sprinkle, is translated *amad*, and here they are before you. Facts settle the matter, and show what authority is correct.

Gesenius and Schindler, thought *amad* was the same as the Hebrew, simply because spelled alike, but all scholars know that often two Hebrew words are spelled exactly alike, as are English words, yet radically different in meaning and use. They have it "stand," because they "stood who were baptized."

Gesenius has it: "*Amad* is to baptize, because he stood in the water to be baptized." "Quia baptizandus stabat in aquam." This answers. This is runious to dip, etc., but is a false philology, as Dr. Graves will agree.

The reason assigned why the Version was made in the interior is not sufficient. The Syriac of Galilee was a crude dialect, that of Jerusalem mixed, and that will account for Matthew's gospel not surviving in the old Syriac dialect in which it was composed. In Jerusalem they had the gospel in the Syriac, if not several other parts of the New Testament, before the Greek ones were made. All history and all the facts support this, as S. Davidson shows in his Introduction, vol. i. The carrying the gospel to all nations required it in Greek, as that tongue was familiar with multitudes in Egypt, Asia Minor, Rome, Palestine, and all Greece.

But the pure dialect of Syria was the one a version would survive in, and there it was made, where Paul and John had preached so often, as well as Thaddeus. All Syria held that Thaddeus made the version of the New Testament, (*Bibliotheca Orient.* tom. iii. p. 212). There is no shadow of proof to the contrary.

Once more the Doctor tries his hand on Leigh—quoting from second hand no doubt, hence mislead. He quotes Leigh as saying of *baptidzo*: "Its native, proper signification is to plunge into water." Leigh says nothing of the kind, but just the reverse, as already produced. That is an out an out immersionist who wrote immediately after the revival of learning, when immersion was law, gospel, salvation and all, to the parties so holding, and quoted by Leigh on their side, as he gives both sides. But his own position was given; it primarily meant any kind of washing, even that "where there was no immersion present," as well as *adspergere*, to sprinkle.

It was on *louo* Liddell and Scott still retain *pour* in the English work, a copy of which I examined. It is rightly quoted that way in your Ingham, p. 455, in your hand, as I see you have it.

Now, then, with these additional facts before us, how stands the case? What has he done but quibble, misunderstand us, miss the quotations, dart here and there, but all to no purpose. We have pursued him into every retreat, routed him from every position, until like the deer pressed to its last refuge, it faints and falls by the way.

What has he done with our Laver argument? Nothing at all. Mainly he never noticed it at all—only to question whether he had included so and so in the quotation I made from him, asserting that Hebrews ix. 10 referred to the washings under the law. For fifteen hundred years all baptisms were by affusion. Every Jew daily thus baptized. It was *with* water. They anointed *with (en)* oil—washed (*hudati*) *with* water, and they *baptized with* water. They were baptized *with the* Spirit—it was poured on them as the pitchers of water were poured on the altar in Elijah's day; they pour on the water says the Bible, poured it on the *altar* and the *wood*. Greek writers say *baptized* the altar—baptized the wood.

Such are the facts, and they will stand forever. The Buxtorff you quote is not the great author I quoted, but his son—wrong again. The old and great lexicographer never wrote a Syriac lexicon.—[*Time out.*

DR. GRAVES' SEVENTEENTH SPEECH.

Replication.

MR. PRESIDENT:—There are several matters in my opponent's former speeches I wish to notice before submitting them to the verdict of public opinion.

And first, I will assure him that no amount of threatening can, for one moment, deter me from exposing the use he has made of Schleusner and Stokius in order to convince the world that Baptists are unbaptized. His book, containing his statements, has gone forth to the world, and his speeches are to be given to the printed page to go forth, and these statements he is wont, in his public lectures, to make all over the Southwest; and it is time they should be corrected.

He urges, in justification of his suppressing a part of what Schleusner says of *baptidzo*, that I, nor Alex. Campbell, nor Ingham, have given all the definitions. If Mr. Campbell, or Ingham, or myself, have done a great wrong it in no way excuses Eld. Ditzler. But have we, in any sense, misrepresented Schleusner? We only professed to give what he declares to be the primary and *proper* definition of *baptidzo*, seeking, as we are, for its use in this sense in the New Testament, not what he claimed to be the secondary and figurative use of the word, for on these he discourses through a page and a half of his lexicon, nothing of which has any weight in determining its literal and proper meaning. This is the reason why I have only given, as a rule, the primary signification of Passow, and all other lexicons, and for this reason A. Campbell, and Ingham, and writers generally, quote the primary definitions only; and in doing so the lexicons are not misrepresented.

But Eld. Ditzler, in this instance, has palpably suppressed an explanation of Schleusner, a part of a sentence, so that he makes him testify to a manifest untruth, and to what Schleus-

ner does not say when his whole sentence is correctly translated. The suppression is openly confessed, and it is one that no scholar or controversialist can be excused for perpetrating. Take it as he gives it, and as it stands in his book.

“*Baptidzo*. *Proprie*: immergo ac intingo, in aquam mergo, *bapto* * * In hac autem significatione nunquam in Novo Testamento, sed ea frequentius in Script. Gr. legitur, v. c., Diod. Sic., i. ch. 36, de Nilo exundante.” etc.

“Properly, to immerse or dip, to plunge into water, from *bapto*. * * But in this sense it never occurs in the New Testament, but it does occur very frequently in the Greek [classic] writers, for example, in Diodorus Siculus, upon the overflowing of the Nile,” etc.

If this is a full and fair statement of what Schleusner says, then he does say that *baptidzo* is never used in its proper, literal signification—i. e., “to immerse,” “to dip,” “to plunge into water,” in the New Testament, which is contrary to what he says elsewhere under *baptisma*, and contrary to the testimony of all standard critics and lexicographers. To make Schleusner say this is to put a falsehood into his mouth. But does he say it? is the question. I affirm that he does not; the very text manifestly shows he does not. I give it once more, letter and point, as it stands in the lexicon.

“*Baptidzo*. 1. *Proprie*: immergo ac intingo, in aquam mergo, a *bapto*, et respondet Hebraico *taval*, 2 Reg. v. 14, in vers. Alex. et *tava*, apud Symmachum Psalm lxviii. 5; et apud *incertum*, Ps. ix. 6. In hac significatione nunquam in N. T., sed ea frequentius in Script. Gr. legitur, v. c., Diod. Sic., i. ch. 36, de Nilo exundante: ‘*toon chersaioon therioon tapolla hupo ton potomou perilephthenta diaphtheiretai baptizomena.*’ Multa terrestrium animalium, affumine deprehensorum, submersione periunt.”

Which I translate:

—“Properly, to *plunge into and dip in, to sink into water*, from *bapto*, and corresponds to the Hebrew *taval*, 2 Kings v. 14, in the Alexandrian version, and [corresponds] to *tava* in Symmachus Psalm lxviii. 5, and in an unknown writer in Psalm ix. 6. In this signification it is never used in the New Testament, but frequently in Greek writers, for example, v. c., Diod. Sic., i. c. 36, concerning the overflow of the Nile. [Omitting the Greek and adopting Schleusner’s translation of it.] Many land animals, overtaken by the river, perished by the submersion.”

Now, the whole matter in dispute, turns on what “*hac*” refers to in fifth line. Does it refer to the last mentioned meaning of *tava*, as given in the two last psalms quoted, or to the signification distinguished by the term “*proprie*,” and

answering to the Hebrew word *taval*? Undoubtedly to the last, *tava*, which is used in the two Psalms referred to, in the sense of to destroy by the overflowing; and Schleusner declares that in this sense—i. e., “to drown, to perish by the submersion,” it is never used in the New Testament, but often in classic writers. I submit my translation and construction with confidence to the verdict of every scholar on the continent. I do not think Dr. Varden,* nor Dr. Talbert, nor Dr. Breaker, nor any other member of my committee of referees, will hesitate to endorse them as correct. Not to influence the verdict of scholars, but for this occasion, I made my translation and criticism and submitted them to Jas. P. Boyce, President of the Southern Theological Seminary, one of the ripest scholars of this age, for his opinion, which I only received last night. He says:

“Upon the passage you are undoubtedly correct. The *hac* cannot refer to the first, but to the last, and only to the second as it may be regarded as identical with the last. I think it has reference to the last only.”

I now submit this as a case made out, and as one of the most flagrant suppressions of the words of an author, making him to say the very opposite of what he does say, that I have ever met with. His attempt to turn it off with a sneer or a laugh will not avail him. His false coin, that he has been so long passing off on the ignorant and credulous, is at last nailed to the counter.

I refer all back to my former speech, that they may see Schleusner's definitions of the noun *baptisma*, which Eld. Ditzler entirely fails to give, because, had he given it, every one could see for himself how foully the author had been dealt with. Instead of saying that, in the New Testament, baptism is never used in the sense of “to immerse,” he says:

“*Baptisma* is a verbal noun from the perfect passive of the verb *baptizo*. (1) Properly, immersion, a dipping into water, a bathing. Hence it is transferred (2) to the sacred rite which preeminently is called baptism, and IN WHICH FORMERLY THEY WERE IMMersed IN WATER, that they might be obligated to the true divine religion.”

You see, that when referring to the physical act of baptism,

* Dr. Varden was chairmn of the speaker's committee of referees, viz., Dr. J. M. D. Breaker, and Dr. H. Talbert.

Schleusner says it means nothing else than immersion or a dipping into water, and that this is its sacred or New Testament use.

Stokius' Lexicon.

The impression he has sought to make with this lexicon is not justified in the least by the language of its author. If I have been correctly impressed, it is that this distinguished scholar teaches that *baptizo* means "to wash, to apply water in any way, to sprinkle," etc. Let me place Stokius and A. Campbell in their true light before my hearers and the world.

Stokius gives, first the general and then the special, signification of words, then the *tropical* or *figurative* uses at length. With the figurative uses of *baptizo* we have nothing to do in determining the action, therefore we do the lexicographer no injustice when we give only his meanings of a word when used in its physical sense. Therefore Mr. Campbell, nor myself, nor any other man, is chargeable with fault because we give only the literal, primary definitions of Stokius, and in no sense change his meaning.

What does he say about *adspergendo*? He simply gives it as his opinion that the washing or cleansing, which he says is figuratively called baptism in two places in the New Testament to which he refers (Mark vii. 4, Luke xi. 38, where the Pharisees, returning from market, are said not to eat unless they had baptized themselves), might be and was accustomed to be performed by sprinkling water. This is an opinion only, which is opposed by Dr. Alting, Dr. Kitto, Dr. Meyer, Maimonides, and all Jewish commentators, who, it must be allowed, understood their own customs. But grant that the washing before eating, in this instance, was performed by sprinkling, does it help Eld. Ditzler's case? Not the least, for Stokius says it is only called a baptism by a figure of speech, as we are accustomed to say the land was baptized in blood and tears, or immersed in calamities, overwhelmed by taxation, etc.; we have only the *effect* in our mind, and have no reference to the act that produced it.

But this figure is not found in the inspired text, it is only

the creation of the English translators. The Holy Spirit says, that when they came from market, the Pharisees did not eat without first washing themselves—taking a bath, says the Syriac. Our translators unfortunately translated *baptidzo* here figuratively by “wash,” instead of literally and properly, “immerse,” hence, all this confusion of ideas gotten up about it. Stokius then tells us that by another *figure* called *synecdoche*, where a *part* is put for the *whole*, it is used to denote the whole ministry of John, as in Acts xix. 3. Will Eld. Ditzler claim that the ministry of John is one of the proper meanings of *baptidzo*? It is certainly just as much so as “to wash,” “to cleanse,” “to wet,” “to moisten,” are. The former is so used by synecdoche, and the latter only by metonymy.

Then Stokius says, thirdly, that by metonymy *baptidzo* denotes the miraculous outpouring of the Holy Spirit at pentecost, as well on account of the abundance of the gifts of the Spirit, as that formerly water was poured copiously upon those baptized, or they were briefly immersed in water. In this sentence I confess that Stokius speaks more like a churchman than a scholar—his own baptism is at stake. But he says that the outpouring of the Holy Spirit was called a baptism, not because it was so in fact, or in its action, but in its effect, and therefore figuratively called so because of its abundance—it brought them all wholly within its influence—there was an immersion in effect. They were as thoroughly under its influence as though immersed in it.

Now these are all the meanings he gives of *baptidzo*, when used *literally*, anywhere. In this Mr. Campbell did not misrepresent him, and in quoting his testimony as to the proper meaning of *baptidzo*, only these need be given. To make this author favor sprinkling as the only New Testament mode, Elder Ditzler would fain make Stokius say, as he does Schleusner, that in its proper, literal sense of “to immerse” and “dip” it is not used in the New Testament. Does Stokius say this? If under his definition of *baptidzo* he leaves any doubt, we should look, Blackstone tells us, elsewhere for something written by the same author on the same subject, etc.

Let us examine his definition of *baptidzo*, the only noun in the New Testament used to designate baptism:

“BAPTISMA. 1.) Generatim et vi originis notat *immersionem* vel *intinctionem*. 2.) Speciatim, a) *proprie* notat *immersionem*, vel *intinctionem* rei in aquam, ut abluatur, vel lavetur. Hinc transfertur ad designandum primum Novi Testamenti sacramentum quod initiationis vocant, nempe *baptismum*, quo baptizandi olim in aquam immergebeantur, utut hodiernum aqua iis saltem adspargatur, ut a peccati sordibus abluantur, illius remissionem consequantur, et in federe gratiæ recipiantur, tanquam hæredes vitæ æternæ.”

Which I translate:

“BAPTISMA. 1. Generally, and by force of the original, it denotes immersion or dipping. 2. Specially a. Properly, it denotes the immersion or dipping of a thing in water that it may be cleansed or washed. Hence, it is transferred to designate the first sacrament of the New Testament, which they call of initiation, namely baptism, in which those to be baptized were formerly immersed into water; though at this time the water is only sprinkled upon them, that they may be cleansed from the pollutions of sin, receive the remission of it, and be received into the covenant of grace, as heirs of eternal life.”

This testimony of Stokius, which sets him in a clear light before the most common mind, Elder Ditzler entirely suppresses, and substitutes for it a few definitions of *baptismos*, a noun never used to denote the baptismal rite, as “washing, cleansing, baptism.” Is this treating a witness fairly—not to permit him to speak the whole truth and to distort what he does say?

But is it supposable that Stokius says anything, when he defines *baptidzo*, that contradicts this? By no means.

He says that *tropically*, which he explains to mean by a figure of speech called *metonymy*, where one thing as the *effect* of an action is spoken of in place of the action or cause that produced it—by this figure, and only by this figure, is *baptidzo* ever used in the sense of “to cleanse,” “to wash,” and the fact that we are accustomed to dip anything in order to wash or cleanse it, suggested the figure—but what intelligent person would say that “to wash” or “to cleanse,” are proper, and real definitions of *baptidzo*?

But does Stokius intimate that Christian baptism was administered by Christ or his apostles by sprinkling? If he

did, it would amount to an *opinion* only; but giving the proper meaning of words is a matter of *fact*.

Against his statement under *baptidzo*, that the subjects were formerly copiously poured upon, as well as immersed in water, we must place his positive statement under *baptisma*, (which he says is a word transferred to designate the sacred rite), "in which formerly those baptized were immersed in water although to-day water is merely sprinkled upon them," etc.

I have thus placed the testimony of Stokius, as that of Schleusner, fully before you. We can all see what he *does* and what he does not say.

He does not say that the proper and literal meaning of *baptidzo* in the New Testament is "to wash," or "to cleanse," but "to immerse," "to dip into water," and that it can only be used to denote "to wash," or "to cleanse" by a *figure of speech*. He thinks that the Pharisees cleansed themselves when they came from market by sprinkling, and, therefore, that washing may sometimes be effected by sprinkling. What shadow of support does all this give to prove that sprinkling was enjoined by Christ for Christian baptism? Not so much as a figurative support.

In view of the use Eld. Ditzler has made of Stokius and Schleusner, it must be that his translations and use of authorities will be very carefully examined before they are received, and his violent charges of unfaithfulness, quibbling and suppression in others will return upon his own head. I will now advance my argument direct.

Argument—Proof from the Universal Testimony of Pedobaptist Historians of all Denominations.

I introduce my argument, which will be but the testimony of historians, Protestants and Catholics, with the following Historical Examination, which occurred this year, and the vindication of the professor of history. I clip it from a Congregational paper, *The Mirror*, Maine:

"ARE THE BAPTISTS HISTORICALLY RIGHT?—At the anniversary of our Theological Seminary at Bangor, a few days since, the class under

examination in Church History gave some answers which struck me as extremely remarkable. The questions of the professor, and replies of the students, were substantially as follows :

“ Q.—What was the apostolic and primitive mode of baptism ?

“ A.—By immersion.

“ Q.—Under what circumstances only was sprinkling allowed ?

“ A.—In case of sickness.

“ Q.—When was the practice of sprinkling and pouring generally introduced ?

“ A.—Not until the fourteenth century.

“ Q.—For what reason was the change adopted.

“ A.—As Christianity advanced and spread in colder latitudes, the severity of the weather made it impracticable to immerse.

“ The Professor of Church History approved the answers, which faithfully represented his teachings, and none of the clergymen present seemed to call the statements in question. Yet if such are the facts, the Baptists are historically correct, and we as a denomination are wrong, both in our literature and practice.”

Are these answers correct? Prof. L. L. Paine, D. D., who occupies the chair of Ecclesiastical History, in Bangor Theological Seminary, Congregationalist, thus answers for himself :

“ It may be honestly asked by some, Was immersion the primitive form of baptism ; and if so, what then ? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational Seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early Fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree—for example, the question of infant baptism ; but on this one, of the early practice of immersion, the most distinguished antiquarians, such as Bingham, Augusti (Coleman), Smith (Dictionary of the Bible), and historians, such as Mosheim, Gieseler, Hase, Neander, Milman, Schaff, Alzog (Catholic), hold a common language. The following extract from Coleman’s Antiquities very accurately expresses what all agree to :

‘ In the primitive church, immersion was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it.’

"As one further illustration we quote from Schaff's *Apostolic Church* :

'As to the outward *mode* of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form.'

"But while immersion was the universal custom, an abridgment of the rite was freely allowed and defended in cases of urgent necessity, such as sickness and approaching death, and the peculiar form of sprinkling thus came to be known as "clinical" baptism, or the baptism of the sick. It is somewhat significant that no controversy of any account ever rose in the Church on this question of the form of baptism, down to the Reformation. And hence it is difficult to determine with complete accuracy just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as the rule, the other as the exception, until, as Christianity traveled northward into a colder climate, the exception silently grew to be the rule.

"As late as the thirteenth century, immersion still held its ground, as is shown in a passage in the *Summa Theologica* of St. Thomas Aquinas, where the arguments in favor of the two modes of baptism are compared, and the conclusion is drawn that immersion is the *safer* because the more *common* form, (*quia hoc habet communioem usum*). Three centuries later, in the time of the Reformers, sprinkling had become common, and even quite universal; though Calvin speaks of the different forms of baptism in a way which seems to imply that immersion was by no means obsolete. So that Dr. Schaff puts the date quite early enough, we think, when he says that 'not until the end of the thirteenth century did sprinkling become the rule and immersion the exception.' It is to be remarked, also, that this change occurred only in the Western or Latin Church. In the Greek Church, immersion has remained the rule to the present day."

I propose to commence with the historians of the oldest church and come down.

My argument is, That act that was practiced by John the Baptist, by the apostles, and by all the apostolic churches, and which has been perpetuated until this day, must truly represent the signification which Christ intended, and the apostles understood by *baptidzo*.

Apostolic and Post-Apostolic Writers, A. D. 33-100,

John, A. D. 30. "I indeed immerse you in water." Matt. iii. 10.

Paul, A. D. 35 to 60. "Therefore we were buried with him by immersion unto death." Epistle to Rom. iii. 10.

"Buried with him in baptism." Epist. to Col. ii.

R-

nd to have been the com-
nd to him, and which

must have been *very early* written, whoever may have been the author, speaks of baptism as a going, "down into the water." "We go down into the water, full of sin and filth, but we come up bearing Christ in our hearts," is his language.

Hermas, writing about A. D. 95, in the "Shepherd," a work ascribed to him, speaks of the apostles as having gone "down into the water," with those they baptized, "and come up again."

Justin Martyr, writing about A. D. 140, speaks of those baptized, as "washed in the water," in the name of the Father, Son, and Holy Spirit.

Tertullian, writing about A. D. 204, says, the person to be baptized, "is led down into the water, and with a few words said, is *dipped*."

Hippolytus, about A. D. 225, says: "For he who goes down with faith into the bath of regeneration, is arrayed against the evil one, and on the side of Christ. He comes up from the baptism bright as the sun, flashing forth the rays of righteousness."

The Eastern or Greek Church Historians, A. D. 300.

GREGORY, A. D. 360, says: "We are buried with Christ by baptism, that we may also rise with him."*

BASIL, A. D. 360, says: "By three *immersions* the great mystery of baptism is accomplished;" † referring to true baptism.

AMBROSE, A. D. 374, says: "Thou saidst I do believe, and wast *immersed* in water—that is, thou wast buried."‡

CYRIL, A. D. 374, says: "Candidates are first anointed with consecrated oils; they are then conducted to the laver, and asked three times if they believed in the Father, Son and Holy Ghost; then they are *dipped* three times into the water, and retire by three distinct efforts."§

CHRYSOSTOM, A. D. 398, says: "To be baptized and *plunged* in the water, and then to emerge, or rise again, is a symbol of our descent into the grave, and our ascent out of it."||

* Stennett's Reply, p. 144.

† Baronius, Ann. v. Bing. Antiq. b. xi, ch. xi.

‡ Stennett's Reply, p. 144; Bing. Antiq., b. ii, ch. ii.

§ Dupin's Eccl. Hist., ch. vi, v, 2—Orchard's Hist. Bap., p. 43, Nash. ed. 1855.

|| Com. on 1 Cor., Hom. 40, 1.—Bingham's Christ. Antiq.

STOURDZA says: "The church of the West has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign. *Baptism* and *immersion* are identical. Baptism by *aspersion* is, as if one should say, *immersion* by *aspersion*; or any other absurdity of the same nature."

DR. WHITBY.—The observation of the Greek church is this, that *He who ascended out of the water, must first descend down into it.*"

DR. WALL.—"The Greek church in all the branches of it does still use immersion." "All the Christians in Asia. all in Africa, and about one-third part of Europe, are of the last sort, in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if the coldness of the country will excuse, might plead for a dispensation with the most reason of any."—Hist. of Inf. Bap., part ii, ch. ix.

DEYLINGIUS.—"The Greeks retain the rite of immersion to this day, as Jeremiah, the Patriarch of Constantinople, declares."—De Prudent. Pastoral, part iii, ch. iii, 28.

BUDDEUS.—"That the Greeks defend immersion is manifest, and has been frequently observed by learned men, which Ludolphus informs us is the practice of the Ethiopians."—Theol. Dogmat., b. v, c. i, § 5.

SCHUBERT.—"It is the opinion of the Greeks that the true baptism of Christ is administered, not by the application of water in any way, but by immersion, or by hiding the person to be baptized under water."—Instit. Theol. Polem., pars ii, c. iii, 12.

RUSSIAN CATECHISM.—"This they [the Greek church in Russia] hold to be a point *necessary*, that no part of the child be undipped in the water."—In Booth on Bap., vol. ii, p. 414.

The Bishop of the Cyclades, in 1837, published at Athens a book entitled "The Orthodox Doctrine." Speaking of sprinkling he says:

"Where has the Pope taken the practice from? Where has the Western church seen it adopted, that she declares it to be right? Has she learned it from the baptism of the Lord? Let Jordan bear witness, and first proclaim the immersions and the emersions. From the words of our Lord? Hear them aright. Disciple the nations, then baptize them. He says not then anoint them, sprinkle them; but he plainly commissions his apostles to baptize. The word *baptidzo* explained, means a veritable *dipping*, and in fact a *perfect dipping*. An object is baptized when it is completely concealed. This is the proper explanation of the word *baptidzo*. Did the Pope, then, learn it from the apostles, or from the word and the expression, or from the church in the splendor of her an-

tiquity? Nowhere did such a practice prevail; nowhere can a Scriptural passage be found to afford shelter to the opinions of the Western church."—In Bap. Mag., 1849.

(PROF. STUART.—"The mode of baptism by immersion, the Oriental church has ALWAYS CONTINUED TO PRESERVE, EVEN DOWN TO THE PRESENT TIME.")

The Eastern or Latin Catholic Church Historians, A. D. 611.

I now call to the stand seven unimpeachable witnesses—Catholics, and standard historians of their church:

Bishop Bossuet says:

"We are able to make it appear, by the acts of councils and by ancient rituals, that for *thirteen hundred years* baptism was thus administered (by immersion) throughout the whole church, as far as possible." *

Dr. Brenner says:

"*Thirteen hundred years* was baptism generally and originally performed by the *immersion* of the person under water; and only in extraordinary cases was sprinkling, or affusion, permitted. These latter methods of baptism were called in question and even prohibited." †

The venerable Bede, born A. D. 672, and died A. D. 735, and a church historian, says:

"He who is baptized is seen to descend into the font; he is seen to ascend out of the water."

J. Maldonatus, taught in Paris and Rome, author of commentaries, died in 1583, and says:

"For, in Greek, to be baptized is the same as to be submerged."—Com. on Matt. xx, 22, Luke xii, 50.

F. E. De Meyeray (1610–1683), a French historian of great note, and royal historiographer of France, says:

"In baptism in the twelfth century they plunged the candidate in the sacred font to show them what operation that sacrament hath on the soul."

Speaking of the eighth and thirteenth centuries, he says:

"Baptism remained in the Catholic church the same, and was performed by dipping or plunging, not by pouring or sprinkling."—Meyeray's Hist. of France.

* Stennett ad Russen, p. 176.—Booth's Pedo. Ex. ch. 4.

† Hist. Exhib. Bap., p. 806.

Brenard Picart (1663–1733), In “The Religious Ceremonies of all Nations,” says:

“Baptism by ablution, or aspersion, was not known in the first century of the church, when immersion was only used; and it is said it continued so till St. Gregory’s time.”—Relig. Ceremo., vol. ii, p. 82.

A. Bower (1686–1766), author of the “History of the Popes,” says:

“Baptism by immersion was undoubtedly the Apostolical practice, and was never dispensed with by the church except in cases of sickness,” etc.—Hist. of the Popes, vol iii, p. 110.

The Angilcan or Episcopal Church Historians, A. D. 1534.

No names stand higher in the Church of England than these, no authority more unquestionable.

Dr. Whitby says: “And this *immersion* being religiously observed by all Christians for thirteen centuries, and approved by our church, &c.,” referring to the church of England.

Bingham, in his Christian Antiquities, says: “The ancients thought that *immersion*, or burying under water, did more lively represent the death, burial and resurrection of Christ, as well as our own death to sin, and arising again into righteousness.”

In his Origines, says: “As this (dipping) was the original apostolical practice, so it continued the *universal* practice of the church for many ages.”

Dr. Wm. Cave (1637–1713), a learned divine, Church Historian, and chaplain to Charles II., says: “The party to be baptized was wholly immersed or put under water, whereby they did more notably and significantly express the three great ends and effects of baptism.”—Prim. Christ. p. 1, ch. x.

Again: “As in immersion there are, in a manner, three several acts, the putting the person into water, his abiding there for a little time, and his rising up again, so by these were represented Christ’s death, burial and resurrection, and in conformity thereunto our dying unto sin, the destruction of its power, and our resurrection to a new course of life.”

Dr. George Gregory (1754 1808), educated at Edinburg,

preached in Liverpool and London, a miscellaneous and historic writer, says :

"The initiatory rite of baptism was (in the first century) publicly performed by immersing the whole body," etc.—*Hist. of the Ch.*, vol. i., p. 53.

Dr. A. P. Stanley, born 1815, an eminent English scholar, divine and historian, professor of church history at Oxford, Dean of Westminster, chaplain to the Prince of Wales, and also in ordinary to Queen Victoria, says ;

"There can be no question that the original form of baptism was complete immersion in the deep baptismal waters, and for at least four centuries any other form was either unknown or disregarded, unless in case of dangerous illness as an exceptional, almost a monstrous case. To this form the Eastern church still rigidly adheres, and the Byzantine Empire absolutely repudiates and ignores any other mode of administration as essentially invalid."—*Eastern Church*, p. 117.

Again :

"He came 'baptizing'—that is, signifying to those who come to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins. It was in itself no new ceremony. Ablutions, in the East, have always been more or less a part of religious worship—easily performed, and always welcome. Every synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain or basin for lustrations in its court."

Dr. Wm. Wall, M. A., (1645–1727,) vicar of Shoreham, Kent, a writer of note, who published a *History of Infant Baptism* of 1682, pages explored all the voluminous writings of antiquity in search of evidence to support infant baptism, says :

"This (immersion) is so plain and clear by an infinite number of passages, that one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so we ought to disown and show a dislike of the profane scoffs which some people give to the English Antipedobaptists merely for the use of dipping, when it was, in all probability, the way by which our blessed Saviour, and for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says.

"The custom of the Christians in the near succeeding times (to the apostles), being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion."—*Hist. of Inf. Bap.*, Pt. ii., ch. ix., § 2, and its Defence, p. 131.

"What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to *those western parts* of Europe, for it is used ordinarily nowhere else. The Greek church does still use immersion, and so do all other Christians in the world except the Latins. All those nations of Christians that do now or formerly did, submit to the authority of the Bishop of Rome do ordinarily baptize their infants by pouring or sprinkling; but all other Christians in the world, who never owned the Pope's usurped power, *do, and ever did, dip their infants* in the ordinary use. . . . All the Christians in Asia, all in Africa, and about one third part of Europe are of the last sort."—His. Inf. Bap., Pt. ii., ch. ix., p. 376, ed. 3.

Referring to the well known and disputed passage in Irenæus, he says :

"Since this is the first mention that we have met with of infants baptized, it is worth the while to look back and consider how near this man was to the apostles' time. Here is the passage which was written about the year 167 : 'For he [Christ] came to save all persons by himself, all, I mean, who by him are regenerated unto God, infants, and little ones, and children, and youths, and elder persons. Therefore he went through every age; for infants, being made an infant, sanctifying infants,' etc."

The learned Winer says : "Irenæus does not mention it [infant baptism] as has been supposed."

"There is no earlier record, that Mr. Wall could discover, than in the case of Novatian, about the middle of the third century. This man while unbaptized, as Eusebius records (Eccles. Hist. L. VI., ch. xliii.), 'fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay (*en klinu perichuthenta*—i. e., *sprinkled over in bed*, or water *poured all over him*, the word signifies) if that might be termed baptism.' Novatian recovered; and by the following circumstance we have remarkably preserved the view which the Christian church generally took of his baptism : The See of Rome became vacant, A. D. 251. Two persons were chosen to succeed, namely, Cornelius, "chosen by the major part," and this Novation, in a "schismatical way." Cornelius writes a long letter to Fabius, Bishop of Antioch, in which he describes the case of Novatian, and says (as Mr. Wall translates it), "that Novatian came not canonically to his order of priesthood, much less was he capable of being chosen Bishop." Let the reader mark the reason assigned, "For that **ALL THE CLERGY**, and a **GREAT MANY** of the laity, were against his being chosen presbyter; because it was not lawful (they said) for any one that had been baptized in his bed [Greek, as above, *poured over*], as he had been, to be admitted to any office of the clergy.'" Wall's Hist. Part ii. ch. ix 2." Pengilly's Script. Guide to Baptism, p. 77.

Now, notice, with the testimony of the learned Winer and his translation of the record, do I offset and expose the perversion of this transaction by my opponent.

"France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health and in the public way of administering it. There had been some synods in some dioceses that had spoken of affusion without mentioning immersion at all, but for an office or liturgy of any church this is, I believe, the first in the world that prescribes aspersion absolutely. As for sprinkling, properly called, it seems it was at 1645 just then beginning and used by very few. It must have begun in the disorderly times after 1641, for M. Blake, who lived in England in 1644, had never used it nor seen it used.—Hist. Inf. Bap., Part ii., ch. ix.

Speaking of the reign of Queen Elizabeth, from 1558 to 1603, he says :

"It being allowed to weak children (though strong enough to be brought to Christ) to be baptized by affusion, many ladies and gentlemen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in water; especially (as Mr. Walker observes) if some instance really were, or were but fancied or framed, of some child taking hurt by it. And another thing that had a greater influence than this was, that many of our English divines and other people had, during Queen Mary's bloody reign (from 1553 to 1558), fled to Germany, Switzerland, etc., and, coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned; and especially the authority of Calvin and the rules he had established at Geneva, had a mighty influence on a great number of our people about that time. Now, Calvin had not only given his dictate, in his Institutes, that the difference is of no moment whether he that is baptized be dipped all over, and if so, whether thrice or once, or whether he be only WETTED with the water poured on him, but he had also drawn up for the use of his church at Geneva, (and afterward published to the world) a form of administering the sacraments where, when he comes to order the act of baptizing, he words it thus: 'Then the minister of baptism pours water on the infant, saying, I baptize thee, etc. There had been, as I said, some synods in some dioceses of France that had spoken of affusion without mentioning immersion at all, that being the common practice, but for an office of liturgy of any church, this is, I believe, the first in the world that prescribes affusion absolutely.'—Hist. Inf. Bap.

Again :

"So (parallel to the rest of their reformatations) they (the reformers) reformed the font into a basin. This General Assembly (Westminster) (met 1643) could not remember that fonts to be baptized in, had been always used by the primitive Christians long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in the Popish countries) in times of Popery; and that accordingly all those countries in which the usurped power of the Pope is, or has formerly been

owned, have left off dipping of children in the font, but that all other countries in the world (which had never regarded his authority) do still use it; and that basins, except in case of necessity, were never used by Papists or any other Christians whatsoever, till by themselves. . . . So, parallel to the rest of their reformation, they reformed the font into a basin."—Hist. Inf. Bap., vol. ii., p. 368.

"It is no small evidence that infant baptism was not usually practiced in the Greek church during many centuries, because Constantine the Great, the son of Helene, who was a zealous Christian, was not baptized till he was advanced in years."—Hist. Inf. Bap., Part ii., p. 42, sec. 16.

Once more :

"In England there seems to have been some priest so early as the year 816 that attempted to bring in the use of baptism by affusion in the public administration, for Spelman recites a canon of a council in that year: 'Let the priests know, that when they administer holy baptism, they must not pour the water on the head of the infant, but they must always be dipped in the font.'—Hist. Inf. Bap., vol. i., p. 714.

Dr. G. Waddington, a man of learning, and author of works on Church History and the Reformation (1835), says :

"The ceremony of immersion, the oldest form of baptism, was performed in the name of the three persons of the Trinity."—Ch. Hist., ch. ii., sec. 3.

Bishop B. B. Smith, Bishop of the Episcopal church of Kentucky, says:

"We have only to go back six or eight hundred years, and immersion was the only mode, except in the case of the few baptized on their beds at the real, or supposed approach of death. . . . Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic. . . . The bowl and sprinkling are strictly Genevan in their origin—that is, they were introduced by Calvin at Geneva."—Hist. Bap.

Nothing but the utmost disregard for the truth of history and for the common respect of all Christian scholars and Christian men would induce a man to stand up and put the lie in the lips of Bishop Smith and of all these distinguished historians.

The Lutheran Church Historians, A. D. 1540.

I now bring forward a brilliant array of historians, who, belonging to the Lutheran church, if Eld. Ditzler sees fit to question their veracity it will be the first time they were ever doubted.

Dr. J. L. Mosheim (1695–1755), a noted preacher, theologian and historian, filled professorships in Denmark and Brunswick, and was theological professor and chancellor of the University of Gottingen. He wrote about one hundred and sixty works, and says of the first century :

“The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by *an immersion of the whole body in the baptismal font.*”

And of the second century he says :

“The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the Devil and his pompous allurements, *were immersed under water* and received into Christ’s kingdom.”

Also of the fourth century he says :

“Baptismal fonts were now erected in the porch of each church for the more commodious administration of that initiating sacrament.—Maclain’s Mosheim, vol. i., pp. 46, 69, 121.

Dr. J. A. W. Neander (1789–1850), the greatest church historian of his age, and theological professor in the University of Berlin for thirty-eight years, says :

“In respect to the form of baptism, it was, in conformity with the original institution, and the original import of the symbol, performed by *immersion*, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same.”*

“Baptism was originally administered by immersion, and many of the comparisons of Paul allude to this form of administration.”

“In his letter to Judd he says :

“As to your question on the original rite of baptism there can be no doubt whatever, that in the primitive times the ceremony was performed by *immersion*, to signify a complete immersion into the new principle of life divine, which was to be imparted by the Messiah. When Paul says, that through baptism we are buried with Christ and rise again with him, he unquestionably alludes to the symbol of dipping into and rising again out of the water. The practice of immersion in the first century was, beyond all doubt, prevalent in the whole church.”—Appendix to Judd’s Review of Stuart.

Winer, in his lectures, say : “Affusion was at first applied only to the sick, but was gradually introduced for others, after

* Ch. Hist., vol. i., p. 310, also Hist. Plan. and Train., vol. i., p. 222.

the seventh century, and in the thirteenth became the prevailing practice in the West."*

Van Collen, in his *History of Doctrines*, says:

"*Immersion* in water was general until the thirteenth century; among the Latins it was then displaced by sprinkling, but retained by the Greeks." †

Ralph Hospinian (1547–1626), a learned Swiss writer and preacher, who published a *History of the Errors of Popery*, and *History of the Jesuits*, etc., says:

"Christ commanded us to be baptized, by which word it is certain immersion is signified."—*Hist. Sac.*, L. ii, ch. i, p. 30.

Dr. J. C. W. Augusti (1772–1841, a distinguished German author and theologian, and for many years professor of theology in the University of Breslau and Bonn, says:

"The word baptism accords to etymology and to usage, and signifies to immerse, submerge."—Hinton's *Hist. Bap.*, p. 55, Quinter and Snyder Deb., 49.

Augusti, in his *Archæology*, says:

"Immersion in water was general until the *thirteenth century* among the Latins, it was then displaced by sprinkling, but retained by the Greeks." ‡

J. C. L. Gieseler (1793–1854), a German Church Historian, and theological professor in the University of Bonn and Göttingen, says:

"For the sake of the rich, the rite of sprinkling was introduced."—*Ch. Hist.*, Ger. ed., vol. iii. p. 274.

Dr. John H. Kurtz, born 1809, a professor of theology in the University of Dorpt, author of *Manual of Sacred History*, *The Bible and Astronomy*, *Church History*, etc., says:

"Baptism was administered by complete immersion."—See *Hist. of the Ch.*, p. 72, 119, 226, 227, Clark's ed.

"Baptism was performed (third century) by thrice immersing, during which the formula of baptism was pronounced, sprinkling was only common in case of the rich."—*Ch. Hist.*, p. 119.

* *Lect. Christ. Antiq.*

† *Hist. Doct.*, vol. ii, p. 303.

‡ *Archæ.* vol. v, p. 5, vol. vii, p. 229.

Prof. J. Bohmer, a Church Historian of note, who died in 1714, says:

"The place of administering baptism was not the church, but a river, in which people were dipped in the presence of witnesses."—In Ingham's Hand Book, on Bap., p. 141.

Replication.

I can but feel encouraged at the manifest progress we are making. We rapidly narrow the contested points to their last analysis. My opponent has finally fallen squarely back upon his last and only remaining line of defense, his *tingo*, and I will name it "Fort Tingo." I stated in one of my first speeches, when he was reading the definitions from his lexicons, and finding so much sprinkle in them, that he was rendering those meanings which those old lexicographers indicate in Latin, by *tingo*, by "to *sprinkle*" which was not its accepted meaning when they wrote, not the meaning they intended to convey, as every scholar knows. In this respect, Elder Ditzler HAS IGNORANTLY, if not INTENTIONALLY, MISREPRESENTED EVERY LEXICON HE HAS SO QUOTED. The issue is a plain one, and it shall be plainly treated. Forbearance toward this way of dealing with authors, to the misleading of the people, has ceased to be a virtue.

I repeat my charge, that Eld. Ditzler is either ignorant of the use of the Latin verb *tingo*, by all the old Latin Fathers, ignorant of its use by those German lexicographers who give it as one of the primary definitions of the Hebrew verb *taval* and of the Greek verbs *bapto* and *baptidzo*; ignorant of the opinion of all standard scholars; or else, knowing the facts, he is attempting to take advantage of my *presumed* ignorance, and the credulity of his followers.

The simple question now is, *in what sense did Tertullian and all the earliest Latin Fathers use the verb tingo, when referring to the Christian rite?*

I affirm against Dr. Ditzler, that THEY INVARIABLY USED IT IN THE SENSE OF TO DIP, TO IMMERSE, when referring to the baptismal act. Let us ascertain its signification as we have that of

baptidzo by its *usus loquendi*, the ultimate source of appeal in the early Latin Fathers.

Tertullian, the earliest of the Latin Fathers, who wrote A. D. 150–200, uses *tingo* and *mergo* interchangeably, when he unquestionably means to dip or immerse, as there can be no doubt here, for no standard scholar denies that immersion was the sole baptism at this date.

He says that baptism was administered with great simplicity.

“Homo in aquam demissus, et inter pauca verba tinctus.”

“The man being led down into the water, and between a few words immersed.”

Tinctus is a participle from the verb *tingo*. There can be no mistaking its meaning here.

Quoting Rom. vi. 3, in his sermon on the resurrection of the body, he says

“An ignoratis quod quicumque in Christum Jesum tincti sumus, in mortem ejus tincti sumus.

Referring to the commission.

“Et novissime mandans ut tingerant in Patrem, et Filium, et Spiritum sanctum.”

“And last of all, commanding that they should be immersed into the Father, and the Son and the Holy Spirit.

Tertullian, citing from a vernacular version, which must have been the oldest existing Latin version, quotes the commission, Math. xxviii. 19, thus :

Lex enim *tinguendi* imposita est, et forma prescripta. Ite (inquit) docete nationes *tinguentes* eas,” etc., which I translate : “For the law of immersion was imposed and the formula prescribed—Go, he says, teach the nations, immersing them,” etc.

Referring to John iv. 2, he quotes it thus :

“Et non tamen *tinguebat* verum discipuli.”

And yet he did not immerse but his disciples. He quotes the apostle Paul thus :

“Non enim me ad tinguendum Christus misit,” etc.

And the Evangelist—

“*Tinguebantur* (inquit) confitentes delicta sua.”

“They were *immersed* confessing their sins.”

That no one may doubt that *Tertullian* used *tingo* and *mergo*

interchangeably when speaking of baptism, as we do the verb to dip, to immerse as the fancy might strike him or euphony dictate, I give a few other passages.

On the Soldier's crown, ch 3.:

Dehinc ter mergitur, amplius aliquid respondentem quam Dominus in vangelio determinavit."

Then we are three times *immersed*. Answering somewhat more than the Lord prescribed in the Gospel."

Dr. Halley, of England, says: "They did immerse for they seem as if they could not make too much of holy water. With one immersion not content, they observed trine immersion as the sacramental emblem of the Trinity."

One point is established, immersion was the only action known to these fathers, and therefore when they used *tingo* with reference to baptism they no more meant to sprinkle or pour than they did to stain with some dye.

Now what is the testimony of the honest scholarship of every age as to the meaning of *tingo* when used by Tertullian and the Latin fathers and lexical authorities.

Dr. Hovey, President of Newton Theological Seminary says

"Tertullian seems to have used the verb *tingo* or *tinguo* as if it were the vernacular representative for the Greek word *baptidzo*. *Baptist Quarterly* vol. v p. 77.

Mr. Thelwell, B. A. of Plymouth, England, a translator of the writings of Tertullian meets with *tingo* in some of its forms forty-nine times, and only once translated it sprinkle. Dr. Hovey called his attention to the fact, claiming that in no instance does Tertullian use it in the sense of *to sprinkle*. Mr. Thelwell like a true Christian scholar, admits his mistake and assures Dr. Hovey that he will correct it. I take pleasure in quoting his statement, which is as follows:

"That a translation executed like my own, amid the constant pressure of heavy parochial duties in a large town should contain some inaccuracies in spite of all efforts to the contrary is, I think, only natural; and the only honorable course for a man, if he be shown that he has fallen into an error in such a case, is to retract it without reserve. I gladly do so as to 'tinctus.'"—*B. Q. Vol. v.*

How striking the contrast between this distinguished scholar

an Episcopalian, and that of my opponent's dogmatic assertions respecting the true signification of *tingo* when used by the Latin Fathers, and by lexicographers.

From these facts, you all learn this, that in no one instance in all the writings of Tertullian, known to his translators, whatever Eld. Ditzler, who never read the writings of this author may say to the contrary, does he use *tingo* in any of its forms, in the sense of *to sprinkle*.

Prof. Toy, of Greenville Seminary, South Carolina, says :

"The lexicons frequently give *tingere* for *baptizein*. As to this, it is agreed among scholars that Tertullian and other Latin writers use *tingere* always in the sense of *to immerse*."

Prof. Tobey, of Bethel College, Ky., says :

"It seems strange that any one should deny that *tingo* was used with the meaning *to dip*, by the Latin writers."

A Congregationalist, *Ecl. Beecher*, says :

"Tertullian uses *tingo* interchangeably with *mergo* or *mergito* (*to immerse*). As a corresponding Latin term for baptism, Tertullian used *intinctio*. *Christ. Rev.* 1849 p 241."

M. Stuart says, p 146. He [Tertullian] very often makes use of the Latin word *tingo* in order to express the Greek word *baptidzo*"—which, he says, undoubtedly means *to dip*, etc.

This is but some of the proof that might be brought forward to prove that *tingo* was used in the second century to mean *to dip*, *to immerse*. Who denies it? Who can deny it that is at all familiar with their writings? There is not the shadow of evidence that *tingo* was ever used in this century in the sense of *to sprinkle*, or *to pour upon*.

Let us look into the third century. *Cyprian*, who wrote in the third century, quotes Matt. xxviii; 18-20 :

"Ite ergo et docete gentes omnes *tingentes* eas in nomine Patris, &c."

"Go ye therefore and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost.

He quotes it in the same words in his epistle 63.

He quotes Gal. iii, 27, in these words:

"Nam si non mentitur apostolus dicens, quot quot in Christo *tinxistis* Christum induistis, utique qui illic in Christo baptizatus est induit Christum."

Which I translate—

'For if the apostle lies not when he says, 'as many of you as have been

immersed into Christ have put on Christ, then, verily, he who has been baptized into Christ has put Christ on."—*Conant*.

Beza (sixteenth century) renders the Greek term *bapto*, to dip, by *tingo*—*tincta sanguine* dipped in blood—as our translators have it in Rev., xix, 13.

Stokius renders *bapto* wherever it occurs in the New Testament by *tingo* and *embapto*, by *intingo*, e. g.

"Send Lazurus that"—bapte—*intingat*—he may dip his finger in water." Will sprinkle or pour do here? Luke xvi, 24.

"To whom I give the sop, baptas, (G.), *intingenti* (L.), dipping it." John xiii, 26. Will sprinkle or pour do here?

He was clothed with vesture—*bebammenon* (G.), *tincta* (L.), dipped in blood.

He says perfect pass. *bebammanai* is equivalent to *tinctus sum*.

Embapto he defines by *intingo*—to dip in, e. g., "He who shall dip, *embapsas* (G.), *intinget* (L.), his hand with me into the dish."—Matt. xxvi, 23, and he quotes corresponding passages in Mark and John.

Jerome in the Latin vulgate as in all his writings, invariably uses *tingo* as the Latin synonym, of the Greek verb *bapto*—to dip.

I have said there were none of the old ecclesiastical writers but used *tingo* in the sense of to dip, and invariably when they refer to Christian baptism, but that it is frequently used in this sense in the classics.

I will give a few of the many examples to be found in my boyhood's favorite author, as a specimen of the rest.

Speaking of the operation of the Cyclops forging armor, to which I referred in a former speech, Virgil says :

" *alii stridentia tingunt aera lacu;*"

"Others dip the hissing brass in the lake." Can Dr. Ditzler work in his dyeing, staining, or sprinkling, or pouring, or moistening in this passage? Does not this one passage alone demonstrate that *tingo* here only means to dip, to plunge? Have you not understood him to make the impression that *tingo*—not *intingo* for he admits that means primarily to dip in—but

the simple verb *tingo* does not primarily mean to dip—never means to dip? He has staked his reputation as an honest scholar upon it. He has boldly put it forth in his published debate, and his readers so understood him.

But let us look again:

“Ensem quem Dauno ignipotens deus ipse parenti Fecerat et stygia candentem tinxerat unda.”—Æ. xii. 91.

“And had dipped the glowing hot sword, which the fire-potent god himself had made for the Daunian father, in the stygian wave”—i. e., water.

Will stain, or sprinkle, will dye, color, or moisten, possibly give the meaning here? Will any other word than “to dip,” “immerse,” or “plunge,” give that meaning? Put Eld. Ditzler upon his honest scholarship, and demand an answer. If he says yes, no one can respect it, and I will send him to the foot of his class. If he answers no, as he must, to answer correctly, then he must recede from his position.

Celsus somewhere speaks of sponges dipped in vinegar, in these words:

“Spongia in aceto *tincta*.”

Will Dr. Ditzler claim that that should be translated dyed, or sprinkled, stained, or poured upon, tinged, or colored in vinegar? He will not presume to do so, though when he has baptism in sight, he can see nothing in *tingo* but dye stuff or sprinkling. He has, I fear, studied one subject too long.

In speaking of the setting of the heavenly bodies, Virgil, as all the poets, Greek and Latin do—describes it as an immersion in the sea—and their rising, as a rising out of it.

“Tingere se oceano properant soles hyberni.”—Virg. Georg. xi. 481.

“The winter suns hasten to dip themselves in the ocean.”

Will sprinkle, or pour upon, color, dye, or stain, moisten, or bedew, serve any purpose here? And yet *tingo*, primarily, never means to dip!

And I recall this.

“Ni roseus fessos jam gurgite Phoebus Hilero tinget equos, noctemque die labente reducat.”—Vir. Æ. xi. 913.

“Ruddy Phoebus now dips his tired horses in the western deep, and draws the night back, the day gliding away.”

Would Dr. Ditzler, if a teacher in the Vanderbilt, instruct his class to render this color, dye, or stain his horses in the deep? or moisten, sprinkle, or pour them into the western deep, in order to support his cause? Will any present or future professor in the Vanderbilt, endorse Eld. Ditzler's position on this verb? I could multiply similar examples for an hour, but why waste the time? I have given examples enough to satisfy every man who has heard me, or who may read what I have said, except my opponent.

"*Tingo*," Says the learned Grotius, "*properly and generally signifies the same as merso—to dip.*" Is not this sufficiently explicit and authoritative? Will you not regard it as quite equal to the assertion of my opponent, who is intent on making a show of an argument for sprinkling?

Dr. Rice admitted in the Campbell and Rice debate, that *tingo* means to dip, if silence gives consent, for Mr. Campbell claimed and Mr. R. did not deny.

I will now bring forward an authority that my opponent is delighted with, and whose opinions, and even inferences, he never questions, viz:

Dr. Jacob Ditzler, of the Lexington Conference, Ky. In translating a line or two from Ovid, [which by the way he mistranslates] he correctly renders ("*bis flumine corpus tingat*") "twice she dips her body in the stream," [see D. and Wilkes' debate p. 430.] *Tingat* is present tense from *tingo* and why don't he render *tingo* here by stain, color, sprinkle or pour? Why dip here, if dip is not its primary meaning—if it never means dip!

Dr. Ed. Beecher, author of "*Import of Baptism*" says:

"*Tingo* beyond all doubt, means to immerse. In this sense Facciolatus and Forcellinus, in their *Totius Latinitatis lexicon* give *baptidzo* as its synonym, and again with more emphasis—

"But to prove that it means to immerse is needless; no one can deny it."

Dr. Beecher was mistaken—there is one man on this continent who will presume to do so, and I am compelled to say, that man is Eld. Ditzler. I will not say that he intentionally misrepresents this matter, but that he has most egregiously done so in order to support his absurd position that *baptidzo*

primarily means to sprinkle, and that all the oldest versions translated it by verbs that mean to sprinkle. He says this in defiance of the united testimony of all antiquity and of all scholars. Thus, therefore, we are justified in concluding that whenever lexicographers give *tingo* and *intingo* as the primary meaning of the Hebrew verb *taval* or of *bapto* or *baptidzo*, they intend to denote to dip, to dip in—and to represent them as defining it by to sprinkle is to manifestly misrepresent them.

Smith's English Latin Dictionary, Harper & Bros., 1871, gives as the Latin synonyms of our English word to dip, *mergo*, and *tingo*, dip (subs.) *immersion*.

Now give to dip, to immerse, as the proper definition to *tingo*—wherever he has quoted a lexicon giving this as the definition of *baptidzo* or *taval*, and you see that they tell us that “to dip,” “to immerse,” is the proper signification of these verbs—his Schindler, and Leigh, and Stokius, and Castell, “though equal to twenty in one,” all with one voice say “to dip,” “to immerse” is the *primary* and *proper* meaning—“to sprinkle,” never. The figurative meanings—“to moisten,” “to wet,” do not mean “to sprinkle,” and therefore do his cause no good.

Thus we see his last fort is carried, his last shadow of defence taken from him by the concurrent testimony of all scholars:

That *tingo* is used in the sense of “to dye,” “to color,” I have admitted and no one denies, but I do affirm that where used with reference to the act of Christian baptism, or as a definition of *bapto* or *baptidzo*, it invariably denotes immersion.

You heard him quote Calvin as one of the Latin Fathers! Well he wrote in Latin, and was the father of Presbyterianism, but Calvin does not use *tingo* anywhere in the sense of “to sprinkle,” though Eld. Ditzler strives to make the impression upon you that he does—or why does he quote from Calvin at all? Calvin uses it in the sense of baptism merely, and he is such a good witness for us. I will read the whole sentence in which *tingo* occurs, and you will perceive he first states his *opinion* that it, the act, is indifferent—and then states a *fact*, that bears directly upon this question. I have in Latin, but will give the translation, Presbyterian Board, Philadelphia: “W

baptized "*tingitur*" be wholly immersed, *mergitur*, and whether thrice or once, or whether water be only poured on him, is of no importance [who told him so—when Christ commanded him to be immersed?] Churches ought to be left at liberty in this respect [why not then in every thing else that Christ commanded as well?] to act according to the difference of countries [but Christ made no exceptions and what right have we?] THE VERY WORD *baptidzo*, HOWEVER, SIGNIFIES TO IMMERSE; AND IT IS CERTAIN THAT IMMERSION WAS THE PRACTICE OF THE ANCIENT CHURCH."

This ought to be conclusive evidence with all Presbyterians that immersion was the act which Christ commanded for baptism.

For the testimony of the versions, ancient and modern, I refer all to what I submit, in the Appendix that we have mutually agreed to annex at the close of this proposition.

I have something more to say touching Liddell & Scott's Greek Lexicon, which my opponent has so grossly misrepresented.—[*Time out.*

DR. DITZLER'S SEVENTEENTH SPEECH.

GENTLEMEN MODERATORS:—Dr. Graves once more brings up *tingo*. We presumed he was satisfied with it. He says it is “just like *bapto*.” Grant it, then, and is it not ruinous to his cause. Let us have, then,

1. The lexicons on *tingo*—the standards.

Leverett's Freund—best. “*Tingo*, to wet, moisten; *tengo*, *brecho*, *hugraino*, to moisten, to bedew.” Then come derived meanings, “bathe, wash, dip in, plunge, immerse, color, stain, tinge, tint.” That is exactly the order, confirming all my rules on philology. His is the first of critical Latin lexicons.

Take your's I see there, Andrews, “*Tingo*, to wet, moisten, (B) to soak or color, to dye, color, tinge.”

AINSWORTH.—“To dye, color, stain. 2 To sprinkle, to imbrue. 3. Wash. 4. Paint.”

ANTHON.—“Moisten, wet.”

WHITE.—“Moisten, wet.”

2. Let us give a few occurrences of *tingo* in Latin contemporary with apostolic times or thereabouts. “By chance his hounds, led by the blood-stained track (*tincta*).” The ground is sprinkled, stained, with the wounded stag as it runs. Any dip here? “Wet, (*tingere*) the body (*aqua aspersa*) with sprinkled water.” Any dip there? He tells the mode of *tingoing* it, *aspersa*, by sprinkling the water. Yet you say *tingo* is the same as *bapto*. I believe it myself. We could multiply examples. See our citations of it Lou. Deb., pp. 429, 430.

3. That you may see how the Fathers used it, we quote—

1. CALVIN.—“That it is of no importance whether all who are baptized (*tingati*) are immersed (*mergantur*), and that thrice or once, or water is only poured on them.” Inst. Calvin, lib. iv. ch. xv., sec. 19.)

2. Archbishop Sebastian, of Mentz—“Then let the priest take the child in his left arm, and holding him over the font, let him, with his right hand, three several times take water out of the font and pour it on the child's head (*ita quod aqua tingat caput et scapulas*), so that the water may wet (*tingat*) its head and shoulders.” (Wall 577.)

8. Jerome interchanges *conspergo*, sprinkle, and *tingo*.

Here you see that both Calvin and the Catholic Archbishop use "pour water on" as the mode by which *tingo* is effected. We could multiply examples. The above three are surely representative. Where Schindler uses *tingo* it is often where tears and dew fall on the object, and Furst uses *tingo* in his Latin, and defining the same word in German in the same way, uses *benetzon*, moisten. Why do not our opponents look at these facts, and guard against such repeated blunders?

Again we call up some Versions.

III.—JEROME, ITALIA, ÆTHIOPIC.

Vulgate and Itala. 1. Transfer *baptidzo*. 2. Translate *tabhal baptidzo*. 2. Kings v. 14, *lavo*—wash, besprinkle.

3. Translate *bapto*, *aspergo*, (*bebammenos*, *aspersa*), Rev. xix. 13, that is sprinkle.

4. *Tzeva*, baptized by, (1) *Conspergatur*, (2) *Infunderis*, sprinkle, besprinkle.

IV.—ÆTHIOPIC.

1. It has a word for immerse, *maab*, "overflow, immerse." It is never used for baptism.

2. *Bapto* is rendered sprinkle. Rev. xix. 13

3. *Katharismos*, purification, is rendered by baptism. John iii. 25.

4. Renders *baptidzo* by *tamank*, to baptize.

CASTELL.—" *Tamank*, to be baptized, to baptize."

4. Renders *baptidzo* by *mo*, *mio*, "water." It is the same root with *moh*, "sprinkled with water, pour rain, water, juice, liquid, water."—Castell.

V.—EGYPTIAN. Same as the above.

VI.—COPTIC. Third century.

1. *Bapto*, sprinkle. Rev. xix. 13.

2. *Baptidzo* by *tamaka*. See Ethiopic above.

3. *Baptidzo* by *tamash*, applied to affusion, tears. Psalm vi. 6.

VII.—EGYPTIAN. Third century.

1. *Baptidzo* rendered *oms*—water, wash, wet, sprinkle, same root as *amad*.

VIII.—Basmuric. Third century.

1. *bapto*, sprinkle.

2. Transfers *baptidzo*.

IX.—Sahidic. 1. *Bapto*, sprinkle. 2. Transfers *baptidzo*.

X.—Persic. 1. *Gūṭha* is immerse, but never baptize.

2. *Shusta shustidan*, wash, baptize, never immerse or dip.

3. *Suhar, shue*, “give a bath or administer a washing, (*i. e.* pour the water for it,) to fall in drops of water, to distill, to baptize.”

5. It renders purifying, John iii. 25, baptism.

6. *Baptidzo* is rendered by a word used in Exodus ii. 5, where the daughter of Pharaoh went to wash *epi* at the river; and Gen. xviii. 4, with “a little water;” John xiii. 10, washed, *i. e.*, feet. All did not plunge into the same water their feet, it defiled by touch of some needing purification.

XI.—Luther, 1522.

1. *Bapto*, sprinkle, *besprengt*. Rev. xix. 13.

2. *Baptidzo*, *waschen*. Mark vii. 4; Luke xi. 38, etc.

3. *Baptidzo*, *taufen*, baptize, when he and the Germans always baptized by affusion, used it, therefore, exactly as we do baptize, as if transferring *baptidzo*.

XII.—Lusitanian.

1. *Bapto*, *salpacado*, sprinkle. Rev. xix. 13.

2. *Baptidzo*, wash. Mark vii. 4, etc.

3. *Baptidzo* transferred.

XIII. and IV.—Italian and French. Wash, transfer, where the ordinance occurs as Christian baptism.

SUMMARY ON VERSIONS.

1. For the first fifteen hundred years after Christ no version rendered *baptidzo* dip or immerse.

2. Nearly all—all the best—render *bapto* by sprinkle.

3. Wherever they render baptize by a word of any mode, by modal words, in every case it is a word of affusion.

4. All the earliest and best, save Itala and Vulgate, translate *baptidzo* by words meaning to sprinkle—these two, Itala and Vulgate, transfer, but render Chaldee of baptize by sprinkle, as well as *bapto*.

XV.—VERSIONS.

1. The two oldest manuscript Bibles in the world, Sinaitic and

Vatican, about A. D. 325, translated *baptisontai* by *rantisontai*, sprinkle themselves for baptize themselves. Mark vii. 4. The copyists, learned Greeks, knew it was by sprinkling, hence translate it instead of transferring, as it was Jewish, traditional baptism, and always by sprinkling. *Baptidzo* applies to many modes.

2. Seven others, ancient copies, have it sprinkle.

3. Euthymus, a learned Greek of the 4th century, has it the same. Dr. Graves asked why it was translated sprinkle, *rantidzo*, if *baptulzo* meant sprinkle? *Baptidzo* means to sprinkle, and applies to sprinklings, but like so many words we have seen and one, *tingo*, we just saw, it applies to other processes also, is a far more extended word in meaning than *rantidzo*; hence it is reduced by these translators to one definite mode there. They would not allow any substitute for *baptidzo* in Greek, as the word for baptism is a Christian rite.

And Furst is a now wild infidel of Germany. What was their favorite Gesenius, but half infidel, half transcendentalist and rationalist? Where is the proof of Furst being infidel? He has done more for philology and for the better study of the Bible in Hebrew than any man since Buxtorff and Castell, two hundred years ago.

But the Doctor thinks they have big pools in the Syriac church somewhere, and that points to immersion. Now, 1. *We adduce the proof of all we introduce as argument.* Have you noticed that? The Doctor tells you this and that, and *nine cases out of ten* we refute it *whenever* he introduces his proof or it is at hand. All our authorities are in hand. But we showed

1. That the Syriac lexicons were all against him, and the application of his big pool.

2. All the versions are against it. Catafago, like Castell (must I repeat it the twentieth time), uses *amad*—spells it in English just that way—whose only definition is “the being wet with rain.” That is secular, daily use. So Castell defines it, having natives of the East to help him, and two native lexicons of the ninth and tenth centuries as a foundation, both in Syriac while it was a living language.

3. A big pool twelve or eighteen hundred years after Christ is late in the day to tell what was ordained in the Commission.

4. We saw that the Syriac Council, discussing *amad* as to the proper person of the verb, incidentally twice use sprinkle. We quoted it once; put it in evidence.

5. We saw that Syriac writers of the third and fourth centuries call shedding tears, baptizing, shedding blood, baptizing.

6. We saw that they held that John caught some of the water that flowed down Christ's body when he was baptized, and it was divided out among the twelve apostles for baptizing. This showed (1) that they believed the apostles baptized by affusion. (2) That Christ was so baptized. We have the Syriac works for all this. It is copied in the Louisville Debate.

7. Better than all, the version made in the apostles' age sustains it all, and shows that they used their Syriac words for baptize where the clearest cases of sprinkling and pouring are named, falling of tears and rain on objects, while they translate *tabhal*, Hebrew for baptize, by sprinkle. They translated sprinkle, baptize, and baptize, sprinkle. Surely that shows what they believed.

We have adduced all the proof needed on the age of the versions of the Peshito. We quote one sentence from an ancient Syriac writer, Bibliotheca Orientalis Assemani, tom. iii, p. 212. "But the rest of the Old Testament (books) and of the New Testament were translated with great pains and accuracy by Thaddeus and the other apostles." There is no shadow of proof against this. Were we disposed, and were it necessary to urge it, we feel perfectly able to vindicate this as the correct view. All agree it is the best, the purest, the oldest, the most literal of all versions of the Bible extant. How came it to be so unless by apostolic aid?

He reads those old, unreliable products of Barnabas, put in the middle of the second century by all the best historians now, and admitted to be in great doubt as to when and by whom written. They amount to nothing, and say not a

about immersion. The first Father that names "mer-
is Tertullian—trine immersion—to absorb the grace of
illy out of the water. He admits perfusion, sprinkling,
atedly we have shown.

Novatian's baptism is up. But you surely know it is
lsely reported in immersion books. It does not say, as
note it, "if that can be termed baptism." It reads: "If
(*ei ge ohrae*), it be proper (or becoming) (*legein*) to say
ch a person (*ton toionton*) (masculine gender, referring
man himself—one as wicked, possessed as held they
be, with the devil—so it says) could receive it"—that
ism. Deny that reading if you dare, and say *ton toionton*
to baptism as its antecedent. It declares of baptism, he
ceive it (*elaben*). If the doubt was on the mode, as he
became a bishop, headed a sect claimed by Baptist
ionists as a Baptist, why did not they immerse him?
ery fact that he never was immersed, nor the mode
oned, is proof enough that all the church admitted
ling as baptism, superstitious as some were becoming,
to mode, but the quantity of water used. And he
they poured it all over him in bed, where he was sick,
e as near immersion as possible, as he was too low to
go immersion! Isn't that rich? Just think of it, hav-
leluge of water on a man in bed, who is too delicate, too
ie to be put in a trough of water! Would not the wet
kill him at once? Alas for dip!

remembering that Origen, Basil, Clemens Alexandrinus,
190, all vindicate pouring and sprinkling as baptism, as
Fathers, then a number of others we gave, and Ter-
as a Latin, as also Cyprian, 251, Jerome, the learned
tor of the Vulgate, fourth century, commenting on
l xxxvi, 25: "Then will I sprinkle clean water upon
ays, "So that upon those who believe and are converted
rror, I might pour out the clean water of baptism." In
d, Tertullian quotes where the apostles' feet were
l by Christ, Cyprian, Jerome, Origen, and Latin and
Fathers too numerous to be quoted now, quote this
and Isaiah xliv, 3, "Pour water on him that is thirsty,"

as proofs that Messiah would baptize. They always appeal to such verses for their authority to baptize. Would it not be strange for learned men to quote Num. xix, 13, "Water of sprinkling;" Ezek. xxxvi, 25, "Sprinkle clean water upon you," to prove the right and authority to immerse? Yet, the Fathers of the first four centuries do this constantly. Not only so, but Clemens Alexandrinus, A. D. 190, calls "sprinkling one's body with water" the likeness of Mosaic baptism. We read it as it is in a former speech, [12th]

He thinks I made a mistake about Tertullian. No, no; no mistake yet. In all these matters we are careful. We render the Latin of the writers just as they intended. Some use their words a little differently from others. It requires much familiarity with the old Fathers of the first few centuries to know just what they did mean, and a mere reference to a lexicon of classic Latin is liable to deceive, since they do not define the monkish Latin of late ages at all. Some few come down to Augustine, fourth century, on a few words.

Once more we quote the lexicons on the Hebrew word for baptize, viz: *tabhal*, and give the root force of the word.

Tabhal—baptize—*baptidzo*.

1. *Tabhal* is translated by *baptidzo*. LXX. 2 K. v. 14.
2. *Tabhal* was and is used by Jews for proselyte baptism.
3. *Tabhal* is rendered by the Seventy by *bapto* generally, often.
4. The Targums translate *rachats*, wash, pour, by *tabhal* at times.
5. *Tabhal* is the oldest occurrence of baptize by 1000 years.

I. Lexicons on *tabhal*, *tebhal*.

1. Schindler. *tabhal*, tinxit, intinxit immersit, moisten, dip, immerse ita lavit, ut res non mundetur, sed tantum attingat humorem vel tota, vel ex parte, baptizavit. Thus to wash, as the object is not purified, but merely touches the moisture in whole or in part, is to baptize.

2. Stokius: tinxit. intinxit immersit, ut attingat, humorem ex toto, aut saltem, ex parte, moisten, dip, etc., as it merely touches the liquid in whole or in part.

3. Leigh's "Crit. Sac.:" *tinxit*, int. *immersit*, ita *lavit*, ut res mundetur, sed tantum attingat humorem vel toto, vel ex parte, baptizavit. Moisten, dip, immerse; thus to wash, as an object is not purified, but merely touches the liquid in whole or in part, is to baptize.

4. Castell, equivalent to nineteen lexicographers, nay twenty Kimchi, whom Gesenius, the favorite immersion lexicographer on Hebrews, called the classic lexicographer, says the same, centuries ago said it. Castell defines as the *tinxi*, only with more pains and fullness, *moisten*, *dip*, *immerse*. But he lets us know what the *dip* implies, *intinxit* enough moistening, hence "dips or dabble" he gives as its English, the dipping (*intinctio*) merely touches the object to liquid in part or in whole, (*con* and *tango*, to touch.) He shows that in later times, (posterior,) it was (among Rabbins,) to immerse, but not always."

5. Buxtorff, the elder one, tells us likewise it is merely sprinkled by the water," or touched. He uses a word that answers to touch and sprinkle both, (*contingatur ob aqua.*)

FURSTIANUS.—"Regare, tingere, perfundere, immergere, moisten, sprinkle, immerse.

After Lex. Ger., by Same.—To moisten, wet, to sprinkle; regare, tingere, before, to dip, to immerse. The fundamental signification of the stem is, to moisten, besprinkle."

Let us now test the root meaning of this word. *Bal* is its first syllable. Now, whatever meaning constantly reappears with the root, is its primary meaning.

THE ROOT OF TABHAL.

The root suggested by Gesenius, is *tab*. His Thesaurus Heb. Lois. 1835-6, and Heb. Lex. by Robinson) give *tab* as root.

Gesenius.—"The primary syllable, *tab*, depth, immersion. Compare Heb. *diup*, Eng. deep, Ger. *tief*; also Goth. *daufen*, Ger. *taufen*, Eng. dip, *dup*to and softened *deuo*."

Again :

Temal, prim. immerse."

Rabbi Wise endorses Gesenius, who puts it "dip wholly or wholly," he says, which spoils all for them.

1. Gesenius, Essay on Helps to Philology in Bib. Repos., 1833. G. M. Stuart, Arabic, 1st of all, etc. Why all this Aryan (no Semitic) helps?

2. Where in the Bible, does *tabhal* express depth, or a deep thorough immersion? Nowhere.

3. He puts *tab—deuo*—sprinkle, moisten. How of that?

4. Where can he find *tab* in any Semitic tongue expressing depth or immerison? Not once.

Let us examine a few words with *tab* as root.

1. "*Natab, Stillavit gutta*, shed drops." Lexicons generally.

2. "*Shatab*, Ethiopic. *Distillavit guttu*." Same as the other.

3. *Ratab. kudrainin maderaceri*, (Gesenius,) to wet, moistened with rain (Job xxiv. 8), also with juice."

4. "*Nataph*, root, *tab*; To drop, fall in drops, distill, Arab., watering, irrigating. (Gesenius.)

5. "*Tsuph*, root, *tsaph—i. e. tab*. To pour, to pour out, irrigate."

6. "*Shataph*, root, *tab*. To gush or pour out." (Gesenius and others.)

7. "*Tsob—i. e, tab*. Arabic, *tsaba*. (Freyta, Gesenius, etc.) To pour, pour out (fudit, effudit.)"

Now what becomes of Gesenius' suggested root? It crushes him.

Bal is the true root of *tabhal*, as Furst shows.

1. We have seen that the universal law of language is, to increase in strength, words.

2. That the process is from sprinkle, to dip, etc.

3. *Bal* is clearly the root of *tabhal*.

Then [1] *bal la*, Hebrew and Arabic.

Freytag.—"To moisten, and especially to make wet by sprinkling or light affusion of liquids."

2. Gesenius.—"To moisten, make wet by affusion of liquid, sprinkle."

3. Schindler.—"Sprinkle."

4. Leigh.—"Sprinkle."

5. Castell.—Same as Freytag.

(2) *Phaphal*, root, *bal*, Gesenius. Buxtorff, Ges., Castell, all "sprinkle" (conspersit).

- (3) *Balal*, the root is *bal*. "Sprinkle." See my first speech.
- (4) *Naphal*, *bal* is the root. Terginus, "*effundo*." Castell, "pour out."
- (5) *Shaphal*, *bal*, the root. "To flow, to pour. Furst, Ar., "to rain, &c,"
- (6) *Abal*, *bal* is the root. "Rain." Ar., moisten."
- (7) *Bal*. Rain.
- (8) *Bul*, *ball* the root. "To flow, stream forth copiously, to moisten."
- (9) *Mabal*, Arabic, *ma-bal-a*. "To flow copiously, to moisten.
- (10) *Ya bal*, *bal* the root. "To flow, to stream. (Furst.)
- (11) *Wa-bal*. "To pour rain, to rain copiously, etc."
- (12) *Ya-bal*. "To flow, stream, to pour, drop down, moisten." (Furst.)

Here now, after examining the only two syllables, the only two possible roots, both destroy the immersion theory. It demonstrates further the absolute truth of what I had the satisfaction of discovering in Greek, Arabic and Syriac, that sprinkle was the primary meaning of each of those words for baptize. What Furst was doing in Hebrew across the waters, I had the honor of doing in Syriac, Greek and Arabic, yes, on an infinitely broader basis than he, we had demonstrated that the whole philology of language demonstrated this great truth, that the process in all languages was from sprinkle to dip, overwhelm, immerse, never reversing the law. Wherever the *bap* is, says A. Campbell, there is the dip. *Bap* is the root syllable, the stem word in all the forms of *bapto* and *baptidzo*. So *bal* is the root syllable, stem, of all these twelve words in Hebrew, all being as nearly related to baptize, (*tabhal*) as *bapto*, *baptistæ*, *baphæ*, *baptisma*, *baptismos*, etc., are to *baptidzo* in Greek. Hence you see affusion, moistening by dew, drops of water, etc., run through all those words of the same root. Hence sprinkle is the primary meaning of baptize in Hebrew as well as Greek.

But once more the Doctor shrinks under the fearful weight of Furst. Why does he not attack Buxtorff, Castell, Stokius, Schindler, Kimchi, Leigh—all these who essentially assert

the same—that *tabhal* even when it is to *dip*, it “merely *touches* the object *to* the liquid?” Is not *that* as damaging as *Furst*? The truth is, this great German occupies such a dazzling height on the supernal throne of elevated scholarship and criticism—has ascended such a magnificent pyramid of his own building—has earned such a glorious fame, that the height thereof so bedazzles our opponent in his groveling depths below, that his eyes are holden—bedimmed with the fog and mists of error, and walled so, that he can never realize the position of independence and learning to which the greatest philologist of this century arose.

After the dose we administered to Dr. Graves in the last three speeches, we cannot expect him to be in the sweetest temper and coolest frame of mind. It makes a chronic patient wonderfully sick to dose him so strongly. But it is the only remedy for a long seated disease, sometimes. So bear up, Doctor, though we probe deeply, heal closely, salt and pepper profusely and bleed you as closely as the old son of Hippocrates did in Gil Blas.

My lectures over the Southwest hurt. My “big books” hurt. Stokius hurts. All hurts. Syriac hurts. Hebrew hurts. Yes, and they will hurt on. We will ply the lash on error till we whip it to its den.

He puts it mildly indeed that now he makes me say that A. Campbell, Dr. Graves, etc., did not give all that Schleusner said. That would be silly. What I did say was that, Dr. Graves, both in his lexical citations, July 4, 1868, and during this debate, left out *the very words and texts* that I omitted, with this difference: I gave *the* signs of omission. My opponent, and all of us, know the omitted words had nothing to do with the real meaning of Schleusner. I gave *every word* of his definitions. This he dare not deny. But Dr. Graves omits: 1. These very words that I omit. 2. He omits the explanation Schleusner gave, that *baptidzo* does not occur in the New Testament in the sense of dip, immerse, plunge, but in the sense of wash, cleanse, purify, and this by any of the modes—pouring, sprinkling, immersing.

3. Dr. Graves omits the word “pour forth” in Schleusner.

How now does he excuse himself? He says: "We only proposed to give what he [S.] declares to be the primary and proper definition of *baptidzo*." Indeed! That is not the case. In the same chapter or article, you use these words: "Observe that *not one* of these Pedobaptist authors and lexicographers gives sprinkle or pour as a definition of *baptidzo*." In last week's paper, "*The Baptist*," by Dr. Graves, he asserts: "Thirty-two Greek lexicons define *baptidzo*, to dip, plunge, or immerse, and NOT ONE OF THEM defines it to pour or to sprinkle." Now, we have seen that all the great standards give sprinkle or pour, or both, save the abridgments of Stephanus, born under immersion rule. Yet he never gives dip as a meaning at all. He never gives immerse as a Bible meaning. He gives wash, cleanse—*abluo, lavo*—as its only New Testament meanings. But Passow, Suicer, Stokius, Schleusner, Schneider, Rost and Palm—*twenty-five* authorities define it sprinkle or pour, or both. Schneider, a great German, 1819, gives its *general* meanings as equivalent to *brecho*—sprinkle, shed forth. Passow gives its *general* meaning as "sprinkle upon, pour upon." Leigh, its primary, as wash—or any mode whatever. Rost and Palm give—"generally to sprinkle upon, pour upon."

Stokius tells us that though in his estimation it meant dip, immerse, yet by a metalepsis, it come to mean "to wash, to cleanse, because anything is accustomed to be dipped or immersed in water, that it may be washed or cleansed, although, also, the washing can, and generally is, effected BY SPRINKLING THE WATER. Mark vii. 4; Luke xi. 38. HENCE it is transferred to the sacrament of baptism." Then follow a lot of texts in Matthew, Luke, etc. Now look at his facts. Because it came to mean to wash, then wash by sprinkling, and because it was "*accustomed to be done by sprinkling the water—adspergendo aquam*." Hence it is transferred to the sacrament of baptism, and he cites a host of texts in the gospels for *that* use of it. Beza argues the same way exactly. So does Witsius, Terretinus, Vossius and Suicer. Yet *all* of them hold to affusion. Beza held that John "poured" the water on them. Witsius, Terretinus, etc., held that Acts xi. 41, and in the baptism of Cornelius, Paul, Lydia, the Jailor—all was by

affusion. So they declare, as we quoted them, already. Yet they argued exactly as Stokius and Schleusner do. [See the full quotations of Stokius and Schleusner in my first speech, 28, 29, 30]. Then Stokius tells us of its metaphorical application. "Metaphorically, it designates the pouring out of the Holy Spirit upon the apostles and other believers * * * *since anciently* the water was copiously poured upon those baptized, or they were immersed deep in the water," etc. Here its *metaphorical* use is where it applies to the *Spirit*, that *basel* on its *literal* use—pouring water copiously on those baptized. Now, where is the metaphorical about *sprinkling* and *pouring* water on people? Where is the metaphor? It is simply a most daring effort to befog your minds and suppress the clear record of facts. What does he offer to overcome this? He cites, under the noun, a word never used by Christ of this ordinance ordained in the commission—never used in apostolic preaching, a single time as to the ordinance of Christian baptism—a *later* word than *baptidzo* by five hundred years and more; and Stokius, defining it, is far less full here, as he had just defined the older and far more important word—*baptidzo*—the only word used by him for his ordinance of baptism—he then uses the words quoted by Dr. Graves; *and not a text cited in the Bible in that connection* to show it was a New Testament use—the immerse. On the contrary, he tells us when it came to mean "to be washed or cleansed," hence it was transferred to designate the first sacrament of the New Testament.

He then tells us they call it "*initiatio*," "namely baptism; which they call the initiation, in which those to be baptized were formerly immersed into water, though at this time the water is only sprinkled upon them etc," I give Dr. Graves' rendering. See his last speech, as well as 15th. Now here when they immersed "formerly" who does not see that he alludes to the ages after the apostles? It was in the days when they used the term "*initiate*." Who reads of 'initiation' in the New Testament baptism? Under *baptidzo*, Christ and the apostles' ONLY word in ALL cases of baptizing or *commanding* or *practicing* it, we see S. says it was "*by sprinkling the water*." *because* they poured it on copiously, from *that* use of it, it came

to be applied to the *Spirit* descending on the people. Now what fearful suppressions, what torture to record and truth is resorted to by controversialists to get rid of those damaging facts? Here S. tells nothing of "*they* call it initiation" and all that jargon of the dark age immersionists.

Every man can see that Dr. Graves is simply stung to fury when he tries to fix on me the idea suppressing(?) He wants to joke really.

And now comes again Schleusner. We exposed Dr. Graves enough in our last two speeches or three, God knows. Indeed we pity him. Our friends know it. It hurts him so badly we hate to do it. But duty compels.

Dr. Graves re-asserts that I do not rightly interpret Schleusner. Now it is only a question in this case of understanding an author. Dr. Wilkes and I, both took the same view so far as *this* part omitted by him, by me, by A. Campbell, Ingham and Dr. Graves is concerned. I was the first who ever gave these lexicons in full to the reading world on this question. My full exposure of Dr. Graves' view, is in speech 15th., and need not be repeated. I add this, in view of Dr. Graves' additional blunders. Dr. Graves says: *tabha* [immerse] is used in the two [Psalms lxviii. 5, ix. 6.] referred to in the sense of *to destroy by overflowing*; and Schleusner declares that in *this* sense, *i. e.* 'to drown, to perish by the submersion,' it is never used in the New Testament.

He is endorsed by Drs. Varden, Talbert, Breaker, and Boyce "one of the ripest scholars of this age." Boyce writes a letter endorsing Dr. Graves's position. All right. Now for the form.

Here is the *real* test of *accuracy, judgment* and *criticism*. I ask no help but that of Truth. But if I fail, Drs. Horn, Pritchett, Prof. Newman, Elder Cox, will come to my aid—Bros. Bailey and McFarland will not desert, while I've tried Dr. M. R. Jones before.

My friends, to appreciate the trap Dr. Graves has fallen in, the snare he is caught in, you must know that the Psalms are *chaptered and versed differently* in Hebrew to what they are in English. Schleusner refers to Psalms lxviii. 5, and ix. 5, as

the places where in Symmachus an unknown translator translates *tabha* by *baptidzo*, I have all these Versions. Now it so happens that in Ps. ix. 6, *James' version*, "*destructions*" are named as coming on people. Hence Dr. Graves has been led to look at that as the *tabha*, and renders it "to destroy by *overflowing*." "Hence they *perish* by submersion." What are the facts?

1. Dr. Graves and his aids blunder into the ditch exactly as those *tabha* immerses. The places in *our version* where this *tabha* occurs are Psalms ix. 15. "The heathen [*tabha*—Greek of Schleusner—*baptidzo*] are sunk down in the pit they made." No one *perishes* here. It is simply calamities and pits they sink into. The other is Psalms lxxix. 2, in *James' version*, "*sink (tabha)* in deep mire." Here is no submersion—no going clear under, no *dip*, no *perishing*. Here then these men blunder all the way through, and become victims of *tabha* themselves. *Zalha* never means anything but immerse—never in all the Bible. It never means dip. No lexicon ever so defined it, and they would have been false if they had. It never applies to overflowing. In *neither* case given by Schleusner does the objects *perish*—die as the effect of *tabha*. So all their smoke is cleared away. Now then they make S. say in the sense of *tabha*, *baptidzo* never occurs in the New Testament, but it does *very frequently* in Greek writers, *e. g.* Diodorus Siculus, of the overflowing of the Nile, etc. Now it so happens that *baptidzo* NEVER occurs in any Greek writer known, in the sense it does in these two Psalms. Where does it mean "sink down into a pit"—"sink in deep mire," referring to inextricable troubles and sorrows? Nowhere in "Greek writers." Hence these men make the Greek critic speak like an ignoramus, and say what would convict him of egregious ignorance. But this is not the only vexatious trouble in which they are involved. They say that it means *baptidzo* does occur in the New Testament in the sense of *tabhal*.

But 1. In no instance in all the Bible does *tabhal* immerse, envelop or cover up the object.

2. All great lexicographers tell us even when it means dip, (*tingo*) "it MERELY TOUCHES the object to the liquid in part or in whole." It never envelops or puts the object under the

element. So this ruins their position. They insist "hac" must refer to the *last* word, *tabha*, because in *classic* Latin especially where two such words as *hac* and *illa*, or *hoc*, *illud* occur, the *hic*, *haec*, *hœc*, refers to the latter. But (1) this is in classic use. (2) It is not rigidly followed, but often reversed. (3) The common Latin often reverses, as Selden does. See speech 15, 4, 4. It makes Selden say what is false and absurd.

Let us construct a sentence and apply this rule of theirs.

Tertullian uses *tingo* as we do baptize, the Germans *taufen*, and under *tingo* he places as species of it *perfun-do*, *adspergo*, *lavo*, *mergo*. But in this sense, *in hac autem*, etc., it never occurs in Ovid, Virgil or Horace. Or I say, *tingo*, to baptize, administer baptism, and answers to *baptidzo* in Matt. xxviii, 19 and to *taufen*, Luther's Version, Matt. iii, 16; Luke iii, 16-21, but in this sense it never occurs in Virgil, Horace, etc., but does very often in Cyprian and the Christian Fathers, etc. To what must the word "this sense" refer? Certainly to *both* baptize and administer baptism, the whole meaning. Hence "hac" refers to a united meaning—to the definitions as *one*, not to the references. In no book on earth making a definition with mere references, and *not one* of *them* defined, could it be held as interpreted by those men.

To further their cause, in speech 15 he changes the punctuation, leaves out a very important word, and thus helps to conceal the sense. In his last he drops "*autem*," to help conceal it further, adds a word that is not in S., and thus seeks to destroy the sense.

Here is Schleusner: *Baptidzo*, properly.—I immerse or dip, I plunge into water, from *bapto*, and answers to the Hebrew *tabhal*, 2 Kings, v, 14, in the Alexandrian version, and *tabha* in Symmachus. Ps. lxviii, 5, and in an uncertain one, Ps. ix, 6. But in this sense it never occurs in the New Testament," etc.

Clearly this tells us *baptidzo* does not occur in the sense of dip, immerse, in the New Testament. If it were still in doubt, he dissipates it by showing that from his view *baptidzo* meant dip or immerse in water in classic Greek, and *thence* came to

mean *wash, cleanse*, so he urges and says. It then means *wash, cleanse*. So says S., hence applied to baptism.

He then quotes where a number of manuscripts read *sprinkle* for baptize, and they include the two oldest Bibles in the world, in Mark vii, 4. Thus he shows this washing was by sprinkling also, as well as by immersing. Then he tells us it is "to administer to, give to one copiously, to pour forth," etc.

Finally, all that old school of writers who urge exactly the same argument S. does on *baptidzo*, some naming *tabhal* also, Beza and Suicer, *e. g.*, when they come to tell of Apostolic baptism tell us it was by pouring, etc. Beza is far less favorable to our side, seemingly, when defining his ideas of how it means to wash. Yet he held that John also baptized by "*pouring*." So of Witsius, Stokius, etc.

The testimony of Stokius is that because, by a *metalepsis baptidzo* means *wash, cleanse*, and *because* the cleansing and washing *was actually* performed "by sprinkling the water," and this sprinkling the water for purification or cleansing was practiced by Jews for centuries, Mark vii, 4; Luke xi, 38, *because* they were accustomed to *thus* cleanse, "hence, (*hinc*) because of *this fact*, it (*baptidzo*) is transferred to the Sacrament of baptism." Hence "*metaphorically* it designates the pouring out of the Holy Spirit."

Why this *metaphorical* use? Why does *baptidzo* thus occur in the Gospels, and Epistles, and Acts? Hear him. "Since anciently the water was copiously poured upon those baptized or they were immersed deep into the water," etc. Now when S. bases his *metaphorical* use of *baptidzo*—"pour out" ON THE ACTUAL FACT THAT THUS THEY BAPTIZED PEOPLE BY POURING WATER ON THEM, to try to jumble and garble *that* with metaphor, is just worthy of the cause that mistates *all* authorities, misquotes all lexicons, misconstrues all facts that stand in the way of their heated distempers and fanatic intolerance. He admits Schleusner means the same, and so do we, and thus we pass in the record.

Dr. Graves quotes Barnabas, and Hermas next, thus: "Barnabas, supposed to have been the companion of St. Paul, &c.,"

and "Hermas, writing about A. D. 95, in the "Shepherd," works "ascribed" to those, say—what? Not a word about dip or immerse. But look at the dates given *these* apocryphal mythic writers. Paul's day and A. D. 95 was still in John's day. Does even Dr. Graves *believe* they lived then—the Hermas and Barnabas *here* quoted? Hear Dr. Graves, in a note on these very men, Orchard's History, p. 13, where Orchard gives A. D. 92, and Barnabas as "Paul's companion"—hear Dr. Graves on that—"I am not willing to endorse the above two fathers as orthodox or as THE COTEMPORARIES of the Apostles." All writers who have a decent respect for fact now place them far down in the second century and as most foolish and ridiculous writers and dreamers, especially Hermas. We have quoted Tertullian enough—Dr. Graves has made no attempt to reply.

He has produced his authorities. All fail. He has not—he cannot produce a case of baptism by dipping a person once into the water, or immersing him, and immersing him as Baptists baptize before the *fourth century after Christ*. He can't find a case of baptism by three immersions till Tertullian, and he dates him A. D. 204 in his last speech. Superstitions and superstitious ideas of the efficacy of water are held by Tertullian that are revolting. Yet he tells us also baptism was "a single sprinkling of water" on the subject, He uses *adspergo*—sprinkle, *perfunco*, sprinkle, *lavo*, "wash. besprinkle," *tingo*, "moisten, wet—equivalent to Greek *hudor* and *raino*, sprinkle—sprinkle with water, and *mergo*, *mergito*—sink, plunge, for baptize. Dr. Graves renders him thus:

"Tertullian, writing about A. D. 204, says, the person to be baptized is let down into the water, and with a few words said is *dipped*."

Now let down in Tertullian is *mersus*—rendered *dip* and immerse constantly by Dr. Graves in this debate. The word he renders "dipped" is *tingo*, always used by Tertullian for baptize, even, as a rule where he uses *adspergo* and *lavo* and *mergo* to describe it. The truth is, Tertullian is here describing the superstitious way of putting a person quite neck deep—*mergo*—sinking, mersing him, and then while thus mersed in water to soak the grace of God into him—to "imbibe" it as Tertul-

lian says, the *baptism* “*tingo*” is entirely separate as an ordinance from the soaking he gets, merged in water. In many cases *if not all* at that time, the baptism was performed by sprinkling his head as he thus stood in water. At last they got to “ducking” their heads under, and *thus* began immersion—three times ducking their heads. And *these* are the allusions to *descending into* the water by the monstrously superstitious Hermas. In my possession are all the old Syriac Rituals in Assemani Bib. Orientalis, four folio volumes of Syriac—in which, in the dark, superstitious ages which Bar-Hebræus celebrates, quoted by Dr. Graves, speech sixteenth, they stood people in the water for an hour or so, parading, singing, praying over them, then baptizing them after having mersed them in water for an hour or two. But it was not the baptism. They would then baptize them “standing in the water.” Hence, Gesenius Thesaurus says “*amad* among the Syrians was baptize, *because* (*quod*) they stood in the water who were baptized.” Schindler says the same—“For he stood in the water.” They thought *amad* in Syriac, from this way of baptizing, was the same as the Hebrew—a mistake. All ancient Syrians held that Christ stood in or by the Jordan and was baptized by pouring as He stood. Alas for immersion as the *only* mode!

I will here remark that in my debate with Dr. Wilkes, I had an edition of Wesley’s notes, very old, that had not the words “by immersion” in it on Rom. vi., 5, owned now by Rev. J. R. Dempsey, Ky., but when I saw the other editions all had it, I promptly published the fact in a number of papers to do justice to all parties, as well as when my reporter made several mistakes in names—quoting Bloomfield, Olshausen and Kuinel just the reverse as I quoted them in one or two places, I was the first to detect and publish a correction. I was some 330 miles from where the work was done—proofed in enormous haste and a few such errors went uncorrected. Hence I never issued a 2d ed. myself, though Dr. Wilkes did.

Mr. President, Dr. Graves has put it in evidence that he has ransacked the U. S. for helps and facts on this proposition. No stone is left unturned by him. But all is vain. If truth

were on his side he would not have to toil, and torture, and twist as he does. He tells us we must take the first meanings, yet on Hebrew he has not taken the *first* meaning of a single lexicon of the great standards, nor the *second* as *they* explain themselves. He never takes the first meaning of *lavo*, never. He never takes the first of *louo*, nor of *amad*. Why this inconsistency. By his rule we can make sprinkle and pour always mean immerse. *Vazah* sprinkle in Hebrew is defined moistened, wet. He makes those the effect of immersion. *Hudoi* water, *raino* sprinkle—sprinkle with water he makes “bathe” that is “immerse!” *Fundo* pour means bathe also; hence *immerse*. *Perfundo* means *bathe* also, hence “immerse.” *Chuthoo* to pour, means to “bathe,” hence pour is immerse. How easy it is to prove immersion!! *Zeq* and *brecho* sprinkle, shed forth as tears, to rain, means “to bathe”—hence it is immerse. How easy it is to prove immersion.

You have seen how often he tried to put Leigh on his side. Over and again he quoted what this one, that one, another one said, as if it was Leigh. Thus all Baptist books have been doing. Yet in not an instance was it Leigh, but an immersion theologian quoted by Leigh so as to present *both* sides while he defined it as we showed for affusion. You see how he used Alford on Syriac, Castell’s lexicon; how he expressed *astonishment* that I should claim that Terretinus, Lightfoot, Alford, etc., etc., sustained affusion!! While in points almost innumerable we have exposed him, *not once*—NO, NOT ONCE has he found where we were unfair or misinterpreted an author. Truth needs no dodges or turns, or suppressions. Judge ye then, of the right.

But we now have at last his effort to meet our Hebrew argument, and *such an effort!* It simply amazes us. He takes up *tabhal* (*tabal*). Note well, and let us see the degree of accuracy he exhibits: for, dear friends, many of you, no doubt, are perplexed as to who is correct where such charges and differences occur; you want to know the truth. Now notice who is exposed and stands corrected—who not. You have already seen me correct Dr. Graves on scores of issues, and he stood corrected. *Not once have I been found incorrect and*

exposed. Look at the exposures I made in the last two speeches. They are simply fearful. It must still go on.

On *tabhal*, Dr. Graves (speech 16) says it “signifies to dip, to immerse, and is the term as generally used to express the act of putting *under*,” etc. Dr. Graves and I, are committed to this rule—that lexicons are reliable only to the extent that they are supported by the texts—the citations they give or can cite, to support their definitions. *Tabhal* occurs only sixteen times in the Bible. *In not a single instance does it put the object under any element*—submerge it. Joseph’s coat was *tabhaled*, “baptized with the blood of a kid.”—Gen. xxxvii, 31. All the facts show the garment was sprinkled with the blood. So the old Peshito translates it—*phalphael*—to sprinkle.* The Septuagint translates *tabhal* here by *moluno*. Dr. Graves says “Let it be remembered that *moluno* no more means to ‘sprinkle’ * * * than *bapto* or *baptidzo*.” Were we to grant that, it helps not his cause, if for no other reason than this—it *does* mean ‘to sprinkle!’ Passow renders it “sprinkle” *besprengen*. Rost & Palm render it sprinkle. So do Donegan, Liddell & Scott, yea, the immersionist lexicographer, Stephanus, says of it: “*Primitiva notio est CONSPERGERE*† *the PRIMITIVE meaning is TO SPRINKLE.*” Yet Dr. Graves would tell us it does not mean to sprinkle. Examine Leviticus iv. 6, 17; xiv. 6, 49–53, where this word occurs, and you will see it does not immerse any object. The bird that was *tabhaled*—baptized “with the blood of the slain bird”—so it is in Hebrew—had not its head, wings and tail even touched with the blood. But Buxtorff, Stokius, Leigh, Schindler, Rabbi Kimchi, the nineteen renowned lexicographers in Castell, *i.e.* twenty-five of the greatest Hebrew lexicographers ever known till Furst, tell us *tabhal* when it is *dip*, “*merely touches* the object to the liquid.” [See my fourth speech, p. 87–88.] Furst defines *tabhal* “to moisten, to wet, to sprinkle, to immerse.” He is the prince of Hebrew scholars and immersed all Gentile converts.

* Buxtorff, folio lexicon, *phalphael* conspersit, Castell: conspersit Gesenius: conspersit.

† Thesaurus, vol. v. p. 623.

But he is an honest critic, and the most studious ever known.

But to see how reliable Dr. Graves' criticisms are, he says *tabhal* means to "overwhelm." Now,

1. Not a lexicon or authority on earth ever gave it such a meaning.

2. No text on earth gives any countenance to such a meaning. Baptists are so loose in language that with them "dip," "overwhelm," "immerse," "plunge," are all one! Nor did we ever see a Baptist—certainly none of their scholars would do so—render *tabhal* "overwhelm."

He cites the washing of Naaman, II Kings, v, 10, 14, as a case of dipping, because James' translators render *tabhal* dip, in v, 14.

Benedict, the Baptist Historian, quotes the old Baptist Historian, Ivimey's Hist. Eng. Baptists, vol. 1, 138–140, thus, of the years 1616 to 1633, in England, "immersion being incontrovertibly the *universal* practice in England at that time," p. 337. [See my third speech also, p. 64.] They render it dip.

Now, 1. The command was to wash or purify himself seven times—*rachats* in Hebrew, *louo* in Greek. Lev. xiv, 7, gives us the law. "He shall sprinkle upon him that is to be cleansed from the leprosy *seven times*, and shall pronounce him clean."

Did the Prophet *violate* God's law? This he could do and did do, standing "in the Jordan;" as truly as an army encamped *en* by the fountain, or as the 3,000,000 stood still *in* the Jordan.

2. No lexicon or authority that ever existed gives dip or immerse as a meaning of *rachats* or *louo*—wash.

3. Josephus, a high priest in Apostolic times, *interchanges* wash, *rachats*—*louo* with *sprinkle*. See page 106 of speech 5th.

The best Greek lexicons in the world give us sprinkle and pour as meanings of *louo*, including Galen, the oldest native Greek lexicographer in the world, Stephanus, and the English present edition of Liddell & Scott.

4. Not only is "shed forth," "pour," the primary force of *rachats*, But the Septuagint, so extolled by Dr Graves, trans-

lates *rachats* by *cheo*, "to pour," but never does any version render it "dip." Where now the *mode* of this washing?

5. All ancient Versions, Peshito, Itala, Vulgate, Jewish, Chaldee, Arabic, etc., render it—*tabhal* in verse 14—by *wash*—*secho* in Syriac, *rachats* in Jonathau, the Jewish translator, *louo* in Latin Versions. Hence the whole voice of antiquity, and all scholarship unite in the fact that it was not immersion.

6. In the next place, it is a physical impossibility for him to have dipped himself in the sense of dipping the whole person; for he would be fully shoulder deep or quite so, ere he could or would dip. It would only be his shoulders, arms and head he would dip therefore.

7. He was to *wash*, not dip. Such was the command. *Baptizo* and *tabhal* mean to wash and sprinkle, and harmonize with the above, while *rachats* and *louo* never mean "dip," and hence the facts harmonize not with *dip*, here.

Dr. Graves says the "most learned Rabbins tell us that invariably in the Hebrew purifications where *rachats*, 'to wash,' is spoken of, either of the clothes or of the person, the whole body must be immersed in water." They do no such thing. No Rabbi on earth says so. Maimonides we quoted, speech 8th, p. 173—4. No mode was required. The words to express that washing were:

1. *Rachats*, primarily meaning "to pour out, to drip," and translated *pour* (*cheo*) by the Version used by the Apostles—Septuagint.

2. *Kubas*, which is "wash," and no lexicon ever made gives it "dip" or "immerse."

3. *Shataph*, "to pour," "wash," "a pouring rain," Gesenius. "A rain-gust," Furst. I Kings xxii, 38, it is used where the King's chariot is *washed*. No immersion appears in all this.

4. *Tabhal* is used, and already examined. Primarily it is "to sprinkle."

5. Maimonides and the Rabbins of the dark ages, tell us it was only for extraordinary pollutions that they thus thoroughly washed. For all ordinary washings, about one-fifth a pint sufficed. Pocock, Leigh, Buxtorff, Lightfoot,

and Castell, all prove this from the Rabbins. Pocock took more pains on that point, among the ancient Jews, examining Maimonides' collections beyond all other scholars. Thus melts away all the positions of Dr. Graves. Try your hand again, Doctor, and don't fret so much.

Dr. Graves now quotes Mark i. 9, *eis ton Jordanen*. Does he not know it is not *eis* there? *Eis* occurs in Mark i, 5, with reference to Christ, but not in i, 9.

The Doctor says "there were two other versions made between the latter half of the first and the middle of the second century." What means this? No critic we ever heard of dates them earlier than the last half of the second century. But that is early enough for a fine version. He says of these Greek Versions—"both of these translate *taval* invariably by *bapto* and *baptidzo*." They do no such thing. Dr. Graves flouts out much about scholars, controversialists, etc. Why does he blunder so? Neither of these versions translates *tahhal* by *baptidzo*. So many blunders in one assuming so much is inexcusable.

At last he ventures, after long waiting, corresponding, and imploring, calls for help from Dr. Varden, Prof. Toy, etc. Well, he is backed by the Baptist learning of America, then, as I understand him to assume here. Very well, I'll call Prof. Austin, Bishop Tarwater, Dr. Dockery, and others into our counsel to-night, and wo to Dr. Graves then! Meantime I will pursue my argument.

We feel sorry Dr. Graves is so peevish. He says all our ado over versions is to show the extent of our familiarity with the language. We presume the Doctor is joking, however. Anyway, he will get over his wrath ere long, we hope. We know Jordan is deep water for him now, if he did quite dry it up in his first speech.

His first dash at Syriac is a repulse. He says "it has been held by a few, until recently, that Christ spoke Syriac, but the most prominent of the class, Dean Alford, frankly gives it up as untenable." Now, what will you think when we tell you this is an outrage on every principle of fact. Alford says not

Syriac. But in the mean time, what does he do with all the other versions? He is so excited, he can see nothing now but the Syriac. We will expose his perversions of it speedily. But how does he dispose of our facts on all these points? He simply omits them as he did the laver and most of our facts.

When he says *tzera* is never used to translate *baptidzo* in the Syriac, we presume he means—in the Peshito; for it often translates *baptidzo* in Syriac. He comes to the lexicons. Now does not Dr. Graves hold that *the first meaning is the primary one*? Has he not fought on that line all the way through? Then look at the facts. From his own list not a lexicon gives dip or immerse first. Bernstein is only a glossary. The great Castell gives “*amad*, PRIMARILY, to wash, to baptize. DERIVATIVELY (Aphel) to immerse,” and in no place in the New Testament does it thus occur. Yet Dr. Graves, though I loaned him my Castell for some twenty-four hours, leave out the word “primarily,” and “derivatively” as Aphel is a derived meaning and a derived form. Oberleitner puts it the same way—“derivatively, to immerse.” [See speech seventh.] Dr. Graves makes Michælis say, *amad* comes from “*ghamat*, to immerse.” I have Michælis, where that note occurs, and he *does not* say so. He suggests its possibility. He defines it exactly as Castell, not using “primarily,” but “to wash, baptize, *derivatively*, immerse.” That it is the same, even Dr. Graves puts Gutbier as saying *immerse*!! Not a word of it. It is simply baptize. Had he meant “immerse,” would he not have said “immersit,” instead of “baptizavit?” Now see from this how the Doctor forces matters against all the facts.

Dr. Graves is equally unfortunate in citations. He cites the places where the noun is applied to Siloam where people washed. Did people use Siloam as “a *scimming-pool*?” After the crushing and unanswered facts of my fifth speech on the laver, the Doctor means it as a joke when he cites Mark vii. 4 as immersion. He *will* indulge in jokes often. Well, it enlivens debate. In this however, he cites Num. xxxi, 23, rinse, wash it with water—literally “ye shall bring it to the water,” i. e. to be washed, and he renders this *plunge*! When did the Hebrew “go bring.” mean “immerse,” “plunge?”

And he cites Bar—Hebræus, a writer of the thirteenth century, as the language was expiring, as quoting Job xli. 1, where the Leviathan plunges in the depth of the sea. 1. That is not *dipping*. The Leviathan is already *in the depths* of the sea. He is not dipped. He is already immersed. So *amad* only washes him. Dr. Graves equally misstates Bar Ali and the rest. Bernstein's Glossary is written only on *one* Syriac writer—Bar—Hebræus of the thirteenth century. It is quoted from a second-hand authority who garbles and misquotes all who differ from him.

It has been claimed that one place is found where *amad* the Syriac word in the New Testament for baptize means to immerse, or necessarily implies it. Gotch quotes it to that purpose, and Wilkes. * “And that yet, at a small river, that same head of them should be subject to be bowed down and baptized in it.” The Syriac is “*with it*” i. e. its waters. I give Gotch's own rendering. As this is admitted to be the strongest text that Gotch, Wilkes or Graves could adduce for immersions in Syriac, let us analyze it.

1. He was baptized *not in* but “*at the river.*” † Hence it was not immersion.

2. If his *body* was *immersed*, why only speak of his *head* as baptized, or receiving its waters?

3. No one bows his head simply to be immersed—the body is placed under the element.

4- The figure of Ephraim Cyrus is, that as the waters of the sea when in billows, calmed down under the Savior's feet, so now, *his* head bows for the water of an “insignificant stream,” to be poured upon it.

5. All ancient records, pictures, and the few Syriac lexicons that thought *amad* meant *to stand*, represent that Christ *stood* while being baptized, the water being in those pictures represented as poured upon him.

In an ancient council of the Syrian church, we read that the question of the gender of the verb and the consequent form

* Bible Question, 130; Lou. Debate, 577.

† Le nahro.

to be used, was discussed, *verbs* have gender in Semitic languages—when they say: “when he baptizes, even with the invocation of the holy Trinity, and with an ablution of natural water, immersion, or *sprinkling*, it is not true baptism “unless the proper word is used also.”*

“If, when he baptizes, he uses that [form of *amad*] for the present imperative . . . immersion in natural water, *washing* or *sprinkling*, with the invocation of the holy Trinity.”†

This is the Latin rendering of the Assemani.

Thus we see that the strongest texts they can select fail to support them, but do support us.

And now what can Dr. Graves answer to these suppressions in his quotations? Has he any respect for his own rules? None whatever. He tells us the first definition of an author is the *primary* meaning and the *only* literal, proper one. Yet he finds no lexicon on earth that gives dip or immerse as a first, second, or third meaning of *tingo*, yet he *always* renders it dip or immerse. He never saw a lexicon that gives dip, or immerse as the first meaning of *amad*, yet he puts it always to immerse.

He tells us Gotch is an Episcopalian! Does he not know that he is the President of their Baptist College at Bristol? If not, let him look at Cramp's Baptist History, p. 581. Call this Baptist an Episcopalian!

But Dr. Graves seeks to impress the people with the idea that I hold that *amad* means “*to stand*.” Dr. Graves, it is bad to suppress the word “*primarily*” in Castell, and “*derivativ*” forms. It is bad enough to so quote as to leave all you quote in the *extremest* doubt, but *this* is *too little*. Do cheer up, hold up your head, and do better. As to Horne's views, they are nothing as compared with any one we quoted, as he is a mere servile compiler, of great value, I admit, but not an independent critic of equal merit with any of them.

As to Dr. Graves' quotation of Bar Ali, we call for t

* Bibliotheca Orientalis, Romæ, 1719 tom. iv. 250, “ablution immersione, vel *aspersione*, etc.”

† Ibid, in aquam naturalem immersio *ablutio aspersio*.

original. After suppressing so much from Castell, who is in my hand; translating Gutbier whom I have, as he does, and as no immersionist ever dared do before, dodging Michælis and misstating him as he does, we call for the papers in this case, and for the original Glossary of Bernstein, though of almost no importance, since twelve hundred years after the Apostles, is a *little late*. We call also, for the original on Hebrews vi., 2. We deny that the Syriac reads that way. Now let him give us the Syriac, then we will test it.

He quotes Bernstein's little Glossary as giving "dipped" three times. *There is no dip* in Bernstein. He does not give dip a single time. The meanings he gives are "sink, be sunk," applying it to cases of sinking in the sea, an arrow penetrating the head, &c., and the day sinking, going down. Where is the day? Who says the day dips? What jargon! But all this is in an inferior author, defining the word as it was used in *one* writer *the last representative* of Syriac as it died, twelve hundred years after its vigor had passed away. And *this* is all he can do for Syriac!! But we have more to say on this Glossary of the dark ages. It was when the Syrians and Arabs were so mixed, that Bar-Hebræus and Bernstein here confound the Arabic *ghamat* immerse, plunge in a sword, arrow, etc., with *amad*, wash. Now against all this we showed the following:

1. *Amad*. CASTELL, equivalent to twenty-one Lexicons on Syriac, gives—"Primarily, to wash, baptize. Derivatively, immerse." This is no *Bible* Syriac. It is supported by the *earliest*, golden age of the language. Graves is twelve hundred years too late.

Arabic, same word used for baptize—"To be wet with rain. To sprinkle, be sprinkled, bedew, sprinkle with water, (rain, dew.*)" This is supported by citations supporting it. Native Arabs of greatest culture assisted in making it.

2. CATAFAGO, a great scholar in Arabic—lived in Arabia and Syria sixteen to eighteen years, in his Lexicon defined by him in English—"to be wet with rain." That is his *whole* definition of "*amad*." He talked and read Arabic as we do English.

3. SCHAAF gives "*wash*" as the first meaning. Its noun, *lic*, Castell, and Oberleitner give no dip or immerse as a meaning of baptism.

4. GUTBIER does not give dip, immerse, or plunge for *amad*.

5. GESENIUS does not give dip or immerse, &c.

6. MICHÆLIS—*amad*, to wash, baptize. *Derivatively*, (*Aphel*) to immerse. Schaaf could find no place where it meant immerse, save Num. xxxi, 24, so of Castell. This is equivalent to *twenty-six* Syriac lexicons ALL against you.

As Dr. Graves seeks to conceal the facts under "*bathe*" where wash occurs, we will show the deception here also. Even in the case of Susanna i, 15, 17, he says it was "*bathe* or immerse one's self." Now, she called for *balls of soap* that she might "wash herself." Do we use soap in mere bathing or for *washing*?

Again, wherever the Spiritual washing is referred to—same word being used—how will it read to say, Is. i, 16, "*bathe* you?" Ps. li, "*Bathe* me thoroughly from mine iniquities, bathe me and I shall be clean?" But you can see what his "*bathe*" is.

He renders *hugraino*, *sprinke with water*, by "*bathe*." Liddell & Scott under *chutta*, from *cheo* pour, by "*water for washing or bathing*."

It was because it was poured on. The noun form of *louo* wash, which Dr. Graves renders *bathe*, is compounded with the noun of *cheo*, to pour, "a water-pourer," for the servant who poured water on those who "bathed." Also, he is called "water-sprinkler," in Greek. Yet Dr. Graves tells you *all these* "ARE IMMERSIONS!!! Liddell & Scott also render *chuthoo*, a verb whose stem or root is *cheo*, by "to wash, bathe anoint;" anoint, because the oil was poured and the water was poured.

In ALL cases where *lavo*, *louo*, *nipto*, *pluno*, *rachats*, etc., are *modal*, it is either sprinkle or pour. Yet he tells you it is "*bathe* or immerse!!!" Bathed in tears is "immerse, by metaphor," so all is "immerse" with him.

Now what has he done? We both appeal to lexicons here
 1 they crush his position. Castell and Catafago both sup-

port sprinkling downright—"wet with rain," they both give, "sprinkle, bedew," etc., etc., repeated over and again.

We appeal to texts and authorities. Dr. Graves finds *not one* that uses *amad* for immerse, though he even brought up Leviathan from the deep. We saw where *baptido*, Judith xii, 7, baptized *epi taes pagues*—AT the fountain of water. Guards of soldiers were set over these fountains, ch. vii, 7, etc. The Syriac reads, "*washed* herself at the fountain," Conant dishonestly rendering it immersed. Susanna *washed*. The Greek is *louo*, wash. One Syriac reads *secho*, wash. Another reads, *amad*, wash. We gave them, speech 7th. We quoted the ancient councils using sprinkle under *amad*. We cited ancient Syrian traditions about using water caught in small vessels, divided out as an element with which to baptize. All these facts stand against the vain efforts of our opponent. On *tzeva* and *Tzabeans*, the Doctor is so lame and feeble, we take pity on him, and simply refer the lover of truth to our facts, speech 7th. As to Dr. Varden's big pool "in the third century," no such pool then existed. No Baptisteries existed till in the fourth century in connection with any church. That is a well established fact. So that falls to the ground.

As to the present time, and for several centuries, all three modes have been and are practiced. The testimonies of this are too patent to need citation. The very fact that councils should say "whether by ablution, [*i. e.*, pouring], immersion or sprinkling," is sufficient there. Chapin, Dale, Chapman, Thompson, a Presbyterian tourist in the East, all give so many proofs of affusion among the Greek and Syrian churches, that quotations are useless. Our facts are of the earlier days, from the Apostles on. We care little for what mere barbarians, besotted with superstition and ignorance as the present Syrians are, as well as Greeks, say, though they practice all three modes. Apostolic practice is what we want. The whole body of early Syriac shows it was by affusion. The fact that Dr. Graves fights against the early date of the Syriac so hard, shows he knows it to be against him.

He says the Syriac of Rom. vi, 4, supports his position. Not a word of it. The Syriac tense there, is both *present*, and

preterite as the sense may determine, and *has not* the Syriac sign for preterite that is used when it wishes to express the real past tense. It is rendered *were* by Murdock who only had begun to study Syriac six months, he tells us, when he made that translation. Poor preparation was that. Better get back and render sprinkle, pour, water—sprinkle, by bathe again, Doctor.

Now with regard to the excellency and antiquity of the Peshito—

I will quote Dr. Graves sober, against Dr. Graves after rubbing up against poor Ewing so much. Dr. Graves said [Appendix to M. Stuart on Baptism, p. 245], “it was made *in the very country where the apostles lived and wrote, and WHERE BOTH THE SYRIAC AND GREEK WERE CONSTANTLY USED AND PERFECTLY UNDERSTOOD.*” He adds—quoting it from Judd, the great Baptist—“it was executed by those who understood *and SPOKE both languages PRECISELY as the sacred writers THEMSELVES understood and spoke them.*” Thus wrote Dr. Graves, a few years ago, copying Dr. Judd “by permission.” Dr. Graves, were you writing as a “controversialist” *then or now? When were you aiming at the right of the matter?* It was made in the centre of Syriac learning, as all scholars hold, and where the Syriac was pure, unmixed. Hence, being made there by the most accomplished scholars of the church, it was *universally* adopted—used by all Syrians. Paul and Thaddeus spent much of their time in the very region where it was made. Had it been made at any date later than the apostolic age, it would not have been at once *unanimously* accepted by *all the opposing sects* of the Syrian church that appear in ages immediately after the apostles. All Syria held it to be of apostolic date.

And now what is the result? Our opponent is fallen, crushed. All his dodges and charges fail. He has spent nearly a day fighting over *two* Hebrew words that I, in common with him and all writers, omitted, as we *all* always have done, till I led the way in giving texts. He has done this too in mere wrath because I exposed his suppressions and those of their church,

where the issue was—did lexicons give sprinkle, or pour?—not a question of opinion, but of fact.

Notice now—

1. All philology is with me. He never has even attempted a reply here.

2. For hundreds of years *bapto* the *primary word* whence *baptizo* got its meaning, was to sprinkle, moisten, never dip for *five hundred years*.

3. It still meant sprinkle as well as stain, color, dye, dip in later Greek, and the world of ablest scholars—Origen, Irenæus, Hippolytus, the Syriac, Itala, Jerome, Sahidic, Æthiopic all translate it sprinkle. Not a word has he to say in reply, while he and *all* immersionists are committed to the position that it has the same meaning, though different use, as *baptizo*.

3. Our facts showed that the primary meaning of *baptizo* was sprinkle. For centuries it meant sprinkle, and never immerse till *Greek underwent a tremendous "change,"* as his beloved Liddell and Scott's lexicon tells us; *then*, in its *corrupt age*, it came at times to mean immerse.

4. We showed that *no lexicon on earth* gives any author as using it in this sense till Polybius, Plutarch, etc. The critics, as well as all sense, agree that, by *primary* meaning is meant, the meaning "*the inventors of the language* affixed to the word."

5. We demonstrated that it never means *dip*, mainly proving it by the greatest immersion authors.

6. We demonstrated that it was the law of language to descend from sprinkle through all the meanings *bapto* and *baptizo* have, but NEVER to reverse this course. This one single argument forever crushes out the whole immersion theory.

7. We demonstrated affusion from the Laver argument.

8. All versions of antiquity till the sixteenth century, made from the original, completely crush our opponent with remorseless force, and sustain us. No wonder Dr. Graves writhes. It places a Caucasas on the heart of the immersion god, whose insolence has known no bounds.

We wonder not that they writhe. But the truth shall come. You have assailed our people for years. Know then, that the days of Pompey are ended. We will conquer a peace. We have all the facts, all the means to crush out this haughty and arrogant assailant, Immersion, and we will do it.

Once more, to show you the reliability of Gotch, whom Dr. Graves almost exclusively relies on in Syriac, I quote his words. —“Of native words employed, the Syriac, Arabic, Æthiopic, etc., *all signify to immerse.*” Let the student of truth turn to my seventh speech, p 147–150, and twelfth, p 275–279. We select just one word now that in the Arabic translates *baptidzo*, *baptisma*, and *baptismos*, all in the New Testament. It is *gasala*, [see p 150].

1. No Arabic lexicon in the world renders it dip, plunge or immerse.

2. All render it wash—*lavo*. Castell gives it, “To wash, to cleanse, etc. To be sprinkled with water, to wash diligently, wash off the limbs, be sprinkled, to sprinkle! [See his Latin, p 150.] Now, what need we say more on these points? We submit the facts to a candid world with perfect confidence.—
[*Time out.*]

DR. GRAVES' EIGHTEENTH SPEECH.

Replication.

MR. PRESIDENT:—Since my next speech is to be my last, and in that I must press all the proof that I am permitted to get before the people in support of this proposition, and as it is customary to give a summary of the argument, I shall now reply to my opponent for the last time on this question, and will observe as much order as it is possible in noticing a speech that is order-confounded. I have read several first-class discussions, but never have I seen a disputant so chop up his speeches, so continually repeat himself, discuss what has been said to-day awhile, and then go back to re-open issues we discussed the first day of the debate—then others, the second and third. He seems to have become dissatisfied with everything he has attempted to do, and I am not at all surprised, but only so that he should imagine that he could retrieve his “lost cause” at this late hour, and in the way he has chosen to do it, by sound and fury, by laying aside all the measures of calmness and dignity that he has heretofore observed, and descending to language and manner that would disgrace a third-rate pettifogger in a magistrate’s court.

He has dignified much of his three last speeches as “doses!” Well he knows better than any one the stomach of *his* people, for nobody else swallowed them. This audience came here to listen to a dignified discussion, and not to buffoonery.

1. You have heard his reply to what I advanced upon the true definition of *tingo*, when used by the Latin Fathers and with reference to baptism, and by the lexicographers when defining *taval*, *bapto*, *baptidzo*, and you heard the testimony of the ripest scholars of this age, that it means to dip, the act of the dyer when he dips to dye or color anything, and from this fact it came finally to mean to dye, to color, then to stain, moisten. All scholars know and admit this, and as Dr. Beecher says “No

man can [in truth] deny it." Whenever Eld. Ditzler therefore translates it by "to sprinkle," when lexicographers give *tingo*, *intingo*, *merso*, *immergo*, as the primary definition of the Hebrew verb *taval*, or the Greek verbs *bapto*, *baptidzo*, or the Syriac *amad*, he most grossly *perverts these authors*, and he does it ignorantly or intentionally, nor can he escape the alternative.

With the figurative uses of *tingo*, I have nothing to do. They belong not to this discussion. His "Fort Tingo" yields to the first shot, and all his whole argument on versions falls with it. He can get no sprinkle out of any of them without the help of *tingo* perverted to mean to sprinkle.

2. With respect to Oriental versions, besides the Syriac which I have noticed, *i. e.* the Ethiopic or Abyssinian, Amharic, Armenian Ancient and modern, Georgian, Coptic, Sahidic, Arabic, Persian, I will read from the Appendix to my edition of "Stuart, on Baptism," and for which I have condensed Mr. Judd's *able* article on versions :

ETHIOPIC OR ABYSSINIAN.—It is generally agreed that the ancient Abyssinian version in the Gheez, or dialect, appropriated to religion, should be dated as early as the introduction of Christianity into the empire, that is, rather earlier than the middle of the fourth century. This version translates *baptidzo* by *tamak*, which Castell says agrees (*convenit cum*) in signification with *tava* ; and this he defines *immersus, demersus, submersus, fixus, influxus fuit; to immerge, demerge, submerge, fix, infix*.

AMHARIC.—The version in the Amharic, or common dialect of Ethiopia renders *baptidzo* by the same word, *tamak*, as the ancient Ethiopic, or Gheez. The Amharic version, published by the British and Foreign Bible Society, in 1822, was made by Mr. Abraham, a learned Ethiopian, under the superintendence of M. Asselin, the French Vice Consul at Cairo.

ARMENIAN, ANCIENT.—The Ancient Armenian version is universally ascribed to Miesrob, the inventor of the Armenian alphabet, and the patriarch Isaac, at the end of the fourth, or early in the fifth century—See Horne's Introduction, vol. ii. p. 208. This version translates *baptidzo* uniformly by *mugurdel*, which is also employed in 2 Kings v. 14, where Naaman is said to have *dipped* himself in the Jordan. This word, according to Father Pascal Aucher, signifies "to baptize; to wash by plunging into water;" and it is applied to both persons and things—See Dictionary of Armenian and English, by Father Pascal Aucher, D. D. Venice, 1825. Also Dictionary of the Armenian language, by Mekitar Vartebed. Venice, 1749.

ARMENIAN, MODERN.—The modern Armenian version employs the same word as the ancient Armenian in translating "*baptidzo*," and its derivatives. The Russian Bible Society, and the British and Foreign Bible Society, have printed and circulated editions of both the ancient and modern Armenian Scriptures.

GEORGIAN.—The Georgian version, which, according to the tradition of the Greek church, was originally made in the eighth century, by Euphemius, the Georgian, and founder of the Iberian or Georgian Monastery, at Mount Athos, employs the word, *nathlistemad*, as a translation of *baptidzo*. For the meaning of this word, I have no access to the appropriate lexicons, but would refer the reader to the authority of the learned Mr. Robert Robinson, author of "The History of Baptism," who states that *all* the ancient eastern versions render the Greek word *baptidzo* in the sense of dipping.—See Rob. Hist. Bap. p. 7. London, 1790.

COPTIC.—The Coptic was the ancient dialect of Lower Egypt. During the first ages, the Christian Scriptures were read by the churches of Egypt, in the original Greek. The Coptic version has been supposed by some to have been executed in the second century. This, however, is not certain. The learned Louis Picques in Le Long, Biblioth. Sac. pars. i. p. 287, refers it to the fifth century. This version translates *baptidzo* by *tomas*. For the meaning of this word the reader is referred to the authority of Mr. Robinson, as above; and also to that of the Baptist Mission Committee, who in a recent official document addressed to the Committee of the British and Foreign Bible Society, and relating to the subject of translations, expressly mention the Coptic as rendering *baptidzo* in the sense of *immersion*—See Annual Report of the Eng. Bap. Miss. Society, for 1844, p. 32.

SAHIDIC. The Sahidic version, or that in the dialect of Upper Egypt, appears, from the arguments adduced by Dr. Woide, to have been executed at the beginning of the second century. It is unquestionably one of the oldest versions in existence; and is esteemed of the utmost importance to the criticism of the Greek Testament. This version I have not seen. For the manner in which it renders *baptidzo*, the reader is referred to the authority of Mr. Robinson, as above.

ARABIC.—There are several Arabic versions of the New Testament, supposed to have been principally executed between the seventh and eleventh centuries, after this language had supplanted the Syriac and Egyptian. There are likewise more modern translations into this language. The Arabic versions render *baptidzo* usually by *amad*, *tzabag*, or *gatas*. "Amad," according to Schindler, "signifies the same in Arabic as in Syriac, baptizatus, in aquam immersus, tinctus, lotus fuit;" *to baptize, immerse into water, dip, bathe*; Castell, "ut Syr. baptizare," the same as the Syriac, *to baptize*; Schaaf, "tinxit baptizavat," *to dip, to baptize*. "Tzabag," according to Castell, is "tinxit panem imbuet (Isa. lxiii: 4), immersit manum in aquam, baptizavit (per immersionem);" *to dip, as bread in sauce, to dye, to immerse, as the hand into water, to baptize by immersion*.

"Gatas," according to Schindler, is "natavit, urinavit, mersit, submersit, immersit, sub aquam, baptizavit;" *to swim, to dye, plunge, submerge, immerse into water, baptize.*

If, therefore, these lexicographers are to be trusted, Elder Ditzler is evidently mistaken in supposing with respect to the Syrian *amad*, that the signification "to immerse," is unsupported by the analogy of kindred languages.

PERSIAN.—The Persian translations of the New Testament are all quite modern. The most ancient is the one by Simon Ibn Joseph Al Tabrizi, a Roman Catholic, made about A. D. 1341, and including only the four Gospels.—See Le Long, *Biblioth. Sacr. Pars i*, p. 269. Another version of the Gospels, by Lieut. Colonel Colebrooke, was published at Calcutta in 1804. A version of the entire New Testament in Persian was completed in 1812, by Meer Seyd Ali, under the superintendence of the late Rev. Henry Martyn, which was subsequently printed at Petersburg, Calcutta and London. The Persian designates the ordinance of baptism by *shatanah*, *ghushl*, and the derivate of *amad*. The two former express *ablution*; the last has the same meaning in the Persian as in the Arabic.

TRKISH.—A Turkish version of the New Testament, by Dr. Lazarus Seaman, was published at Oxford in 1686; and in the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky, interpreter to the Porte. This manuscript remained at Leyden unpublished, till Dr. Pinkerton, having ascertained its value, recommended it to the British and Foreign Bible Society, at whose expense the New Testament was published in 1819. This version designates the act of baptism by the derivate of *amad*, the same word that is used in the Arabic and Persian, and expressing the same sense.

TARTAR.—The Orenberg Tartar, published a few years since by the Russian Bible Society, and which is the only Tartar version I have seen, translates the word in question by *amad*, following the Turkish and the Arabic.

HEBREW.—The first Hebrew version of the New Testament was made by Elias Hutter, and published in his Polyglot New Testament in 1541. Several versions have since appeared. Hutter's version, as well as the one by the learned Mr. Greenfield, accompanying Bagster's Polyglot, renders *baptizo* invariably by *taval*, *to immerse*. The version executed for the London Society for meliorating the condition of the Jews, transfers the Greek word.

Ancient and Modern Western Versions.

LATIN.—Numerous translations of the Scriptures were made into the Latin language, at the first introduction of Christianity, while the Greek was perfectly understood, although it was being gradually supplanted by the Latin language. The most important of these, and the one which have acquired a more extensive circulation than the rest, was

usually known by the name of the *Itala*, or old Italic, and was unquestionably executed in the early part of the second century. This version adopts the Greek word *baptidzo*. Let it be remarked, however, that the Greek, although the Latin was gradually supplanting it, was at this time understood and used as a general language over Italy, Persia, Syria, and Egypt, and indeed throughout almost the whole world.* Add to this, that the earliest ecclesiastical writers, and perhaps the very authors of this version, were of Greek origin. Under these circumstances, it cannot be thought surprising that this word should have passed from one language into the other. Its meaning, however, was as definitely settled and as well understood in Latin, as in Greek usage; and the construction that they employed shows most conclusively that it was accepted in the sense of immersion; for in some of the most important MSS. that remain of the Italic version, as the Codex Vercellensis, and Codex Veronensis, the verb in question is often, and in the last-named Codex almost invariably, construed with the accusative case. E. g. Matt. 3: 6, cod. Vercel. "et baptizabantur * * ab illo in Jordanen;" cod. Veron. "et baptizabantur * * * * danen;" and were baptized by him into the Jordan; v. 11, cod. Veron. "baptizo vos in aquam;" I baptize you into water: v. 13, cod.

* "L'usage de la langue Grecque, qui etoit repandue chez toutes les nations, les rendit d'abord moins necessaires. On lisoit le originaux du Nouveau Testament presque dans tous les lieux du monde. Les Eveques de Rome etoient souvent Grecs d'origine, comme on le connoit aisement par leurs noms, et leur langue etoit devenue fort commune en Italie. Les Perses, les Syriens, les Egyptiens, entendoient cette langue, depuis que les Capitaines d'Alexandrie, le Grand l'avoient repandue. Origine, Clement d'Alexandrie, Denys, Theophile Cyrille, Eveques de la ville d'Alexandrie, en un mot, les grands hommes que l'Egypte produse dans les premiers siecles, ecrivoient tous en Grec. Cette langue avoit passe jusques chez les Getes et les Sarmates, quoi qu'on l'y prononcat tres durement: c'est Ovide qui nous en assure."—Basnage, Hist. de l'Eglise, 1, 9, 3.

"The common use of the Greek language which had been so generally diffused among all nations, made it a matter of little importance whether [in translating the Scriptures into the vernacular, particular words were transferred or translated]. For in almost every country throughout the world, the people were able to read the New Testament in its original tongue. The Bishops of Rome were often native-born Greeks, a fact which their names very readily attest; their native language, moreover, had very generally diffused itself throughout Italy. The Persians, the Syrians, and the Egyptians had cultivated the Greek tongue from the time of the Captains of Alexander the Great, who first introduced it. Origen, Clement of Alexandria, Denys, Theophilus and Cyril, Bishops of the City of Alexandria—in a word, those distinguished men that Egypt produced in the first centuries—all wrote in Greek. This language had reached, even as far as the "Getes" and the Sarmatians who, it is said, pronounced it very harshly: it is from Ovid that we learn this fact."—Basnage, *Hist. of the Church*, 1-9-3.

Veron. "Tunc venit Jesus a Galilæa ad Johannem ut baptizaretur ab eo in Jordanen;" *then came Jesus from Galilee to John, that he might be baptized by him into the Jordan.* Compare also John i, 26, and Mark i, 5. See Evangeliarum Quadruplex, ed J. Blanchini, Rome, 1749. Nor can it have escaped the notice of the intelligent reader, that the Latin Fathers were accustomed to use *baptizo* synonymously with *mergo*, *tingo*, etc. Thus Tertullian, De Bap. c. 10, quoting Matt. 3: 11, represents John as saying that he dipped [*tinguere*] the people unto repentance, but that one should come after him, who would dip [*tingueret*] them in the Spirit and fire. Now Tertullian, in quoting the Evangelist's words, could not have substituted *tingo* for *baptizo*, unless the two words had been synonymous. Indeed, Prof. Stuart, p. 362, acknowledges that the Latin as well as the Greek fathers, plainly construed *baptizo* in the sense of immersion. It appears, then, that the early Latin translators and ecclesiastical writers adopted this word, because it was already in familiar use, and was as universally understood to signify immersion among the Romans, as among the Greeks. The Latin versions, therefore, are as decisive for immersion, as are the Oriental ones. And, although the Greek language gradually fell into disuse among the Romans, this word having been once adopted, was, as a natural consequence, perpetuated by the general use of the Latin Scriptures, and their necessary influence upon the choice of ecclesiastical terms, till at length it came to be used to the almost entire exclusion of the equivalent vernacular expressions. Almost all the Latin interpreters, whether Catholic or Protestant, have followed the earlier translators in the adoption of the Greek word. Some of the most recent and best, however, translate *baptizo* by an appropriate Latin term. Jaspis, an eminent German scholar and critic, in his version of the epistles, renders it either by *immergo*, *to immerse*, *tingo*, *to dip*, or some equivalent expression. Prof. H. A. Schott, in his critical edition of the Greek Testament, accompanied with a Latin translation, renders the word in all cases by *immergo*, whether relating to the Christian rite or not.

From these facts, we are authorized to translate *baptizare*, whenever it is used by a lexicographer as the signification of *baptizo* or *amad*, by *to immerse* or *to dip*.

GOthic.—The Gothic version was made from the Greek, about the middle of the fourth century, by Ulphilas, a celebrated bishop of the Mœsogoths. As the author was educated among the Greeks, he was undoubtedly fully competent to his task. Unfortunately, however, this important version has not come down to us entire. Only a mutilated copy of the four gospels, and some fragments of the epistle to the Romans, remain. This version, as far as appears, renders *baptizo* in all cases by *daupyan*, *to dip*. Cases not relating to the Christian rite exhibit the same principle. Thus, Mark. vii, 4 is rendered, "And when they came from the market, *si daupyad*, unless they dip, they eat not; and many other things there be, which they have received to hold, as *daupinina*, the dippings of cups, and pots, and brazen vessels, and couches."

GERMAN.—A German translation from the Latin Vulgate, by an author now unknown, was first printed in 1466, and underwent several subsequent impressions before the appearance of Luther's inestimable and much-admired translation, which was published in detached portions at various intervals, from 1522 to 1532. The Catholic versions by Detenberger and Emser appeared soon after that of Luther, and in 1630, that by Caspar Ulenburg. All these versions translate *baptidzo* by *taufen*, a dialectical variation of the Gothic *daupyan*, and signifying to immerse. Luther says: "The Germans call baptism, *tauff*, from depth, which in their language they call *tieff*; as it is proper that those who are baptized be deeply immersed."* The author of the "Glossarium Universale Hebraicum," referred to above, represents the Ger. *taufen* as corresponding in form and signification with the Sax. *dippan*, Eng. *dip*, etc. Gesenius, as already quoted above, classes it with the Goth. *doufan* [daupyan], Ital. *tuffare*, and other words signifying to dip,—and which he considers as identical in regard to form with the Heb. *tava*, to *d p*, to immerse. Dr. Knapp, Professor of Theology at the University of Halle, speaking of the meaning of the word *baptism*, says: "To *baptisma* from *baptidzein*, which properly signifies to immerse, (like the German *taufen*) to dip in, to wash by immersion." In another place he says: "It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed." See Knapp's Theology, translated by L. Woods, Jr., vol. 2, pp. 510, 517.

GERMAN-SWISS.—The version in the German-Swiss, or Helvetic dialect, originally made by John Piscator, between the years 1602 and 1604, and subsequently revised by several divinity professors and pastors of the Helvetic churches, translates *baptidzo* by *taufen*. The version by Jo. Henr. Reizius, first published in 1703, uses *taufen* in cases relating to the Christian rite, explaining it in the margin by *eintauchen*, the common word for immersion. In Mark vii, 4, it translates *baptidzo* by *eintauchen*, to immerse, and the noun *baptismos* by *eintauchung*, immersion; and so in Luke xi, 38. In Heb. vi, 2 and ix, 10, *baptismos* is translated by *tauffe* in all the versions I have seen.

JEWISH-GERMAN.—The Jewish-German translation published a few years ago by the London Society for promoting Christianity among the Jews, likewise uses *stauffen* in translating *baptidzo*.

LOWER SAXON.—The Lower Saxon translates the word in question by *taufen*. This version was executed under the direction of John Bugenhagen, and, according to Le Long, was printed in 1524–30; but according to

* "Primo, nomen Baptismus Græcum est: Latine potest verti *mersio*, cum immergimus aliquid in aquam, ut totum tegatur aqua; et quamvis ille mos jam absoleverit apud plerosque (neque enim, totos demergunt pueros, sed tantum, paucula aqua perfundunt) debebant tamen prorsus immergi, et statim retrahi. Id enim etymologia nominis postulare videtur. Et Germani quoque baptismum, *tauff* vocant, a profunditate, quam *tieff* illi sua lingua vocant, quod profunde demergi conveniat eos qui baptizuntur." Works, vol. i, p. 336. Jena, 1556.

Horne, 1533-4. See Le Long Biblioth. Sac. P. ii, p. 247. Horne. Int. vol. ii, p. 229.

BELGIAN.—A Belgian or Flemish translation made from the Latin vulgate, was printed in 1475. Another was executed from Luther's German version, for the use of the Protestants, in 1560. A new translation however, was executed from the original, by order of the Synod of Dort, and printed in 1637. This translation has been much admired for its fidelity. The Belgian versions translate *baptidzo* by *doopen*, which is a dialectical form of the word *taufen*, and signifies *to dip*.

DANISH.—The earliest Danish version was made from the Latin vulgate. The next was executed from Luther's German version, by command of Christian III, king of Denmark, and printed in 1550. It was subsequently revised and corrected by order of Frederic II, in 1589. The version in present use was made from the original Greek, by John Paul Resenius, and at the command of Christian IV. It was first published in 1605-7. See Le Long, Pars. ii, pp. 287, 288. Horne, vol. ii, p. 229. The Danish translates *baptidzo* by *dobe*, which is a dialectical form of the Goth. *diaupyan* and the German *taufen*, and signifies *to dip*.

SWEDISH.—The Swedish version was originally made from Luther's German translation, and printed at Upsal in 1541, by the command of Gustavus I, king of Sweden. This was afterwards revised and conformed to the original text in 1703, by the command of Charles XII. See Le Long, Pars. ii, p. 296. Horne, vol. ii, p. 230. The Swedish renders *baptidzo* by *dopa*, a dialectical variation of *lobe*, and signifying *to dip*.

WELSH.—The Welsh translation of the New Testament was originally made by order of Parliament, and first published in 1567. This was revised and corrected by Wm. Morgan, bishop of Llandaff, in 1588. During the reign of James I, the Welsh version underwent a further examination and correction by Dr. Parry. This corrected version, which was published in 1620, is the basis of all subsequent editions. See Horne, vol. ii, pp. 258, 259. The Welsh translates *baptidzo* by *bedyddio*, *to immerse*. For the original derivation and meaning of this word, the reader is referred to the authority of Edward Lhuyd, A. M., a learned Welshman, and a very distinguished antiquarian, in his *Archæologia Britannica*, under the word *Baptisma*. The following is the substance of his remarks: "*Bedydd*, the Welsh word for baptism, is derived from *suddiant*, a British word which is well known to signify dipping, or immersion; and the verb of which is *soddi* or *suddo*. The word for baptism in the Cornn-British dialect, is *bedzhidhian* (*bedsuddian*), the affinity of which, with the Welsh word *suddiant*, must be obvious to every one. This Cornn-British word *bedsuddian*, points out the origin of the Armorican word for baptism, *badudhiant*, (*badudhiant*), which is doubtless no other than *bedsuddiant*, whose correspondence or synonymy with the Welsh word *suddiant* is equally clear and certain with that of the aforementioned Cornn-British word. By a comparison of these Armorican and Cornn-British words, we are led unavoidably to conclude that *bedsuddiant*, or *bedsuddiant*, must have been the original word for baptism in the British language, and that

from which the present Welsh word *bedydd* sprung. In time, this ancient British word, like many others in all languages, underwent some change by abridgment or contraction. It was originally *bedsuddiant* or *badsud-diant*; and whatever may be said as to the precise meaning of the prefix, the word itself unquestionably signified immersion; for the word *suddiant* has always amounted to that as fully as any word in any language could possibly do." See Article *Baptisma*, in Lhuyd's Arch. Brit. Comp. Vocab. ed. 1707; or a translation of the same, in Dr. Richard's answer to Rev. B. Evans on Baptism, pp. 16, 17, ed. 1791.

SLAVONIAN.—The Slavonian or old Russian translation of the New Testament was made from the original Greek in the ninth century, by the two brothers Cyril and Methodius. It was first printed in 1570. The Russians, being a branch of the Greek church, practice immersion in all ordinary cases; but the ceremony of making the sign of the cross upon the candidate in connection with immersion, had come to be regarded in the time of Cyril and Methodius, as the more important ceremony of the two, and absolutely essential to the ordinance. Hence, among the Russians this rite is technically designated from the "crossing," and not from the "immersion." Their version therefore, does not in fact translate *baptizo* at all; but substitutes the term *krestit*, to cross; as Matt. iii. 5, 6, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were *crossed* by him in Jordan, confessing their sins," v. 11. etc. "I indeed *cross* you," etc. This is greatly to be regretted; for such a technical designation of the rite banishes entirely from view the ordinance of Jesus Christ, and substitutes in its place a tradition of men; and every version constructed upon this principle, though not in the least degree hostile to immersion, not only sanctions, but is calculated to perpetuate a piece of gross superstition and folly, that had its birth among the early corruptions of the man of sin. [This meaning of *krestit* is stated upon the authority of a Russian gentleman, whose education and rank are a sufficient guaranty for its correctness.]

RUSSIAN.—As the Slavonic is no longer understood among the common people, a translation of the Scriptures into modern Russ was made by M. Gluck, a Livonian clergyman, and printed at Amsterdam in 1698. As the Russian language has undergone considerable changes since that time, the Emperor Alexander in 1816, directed the Synod of Moscow to prepare a new translation. The New Testament was accordingly completed in 1822. See Horne, vol. ii, p. 266. The modern Russian employs *krestit*, in the same manner as the Slavonic. Several other nations in northern and eastern Europe, which are related to Russia either by language or religion, appear to have constructed their translations upon a similar principle.

3. Eld Ditzler goes back again to the Syriac. He says nothing that I need reply to. I refer all to my treatment of the subject in a former speech.

The Syrians always, from the first, immersed, and their de-

scendants do still immerse as do all the Oriental Christians, and this settles the whole matter. The words they applied to the act, must mean the act they performed, unless, as with the Germans a change of the rite can be proved.

4. He returns to *taval* (Hebrew) again, and makes Schindler, and Stokius, and Leigh, say that *taval* means primarily "to moisten," when they give *tinxit, intinxit immersit* "to dip," "to dip in," "to immerse," as its real physical sense, and Faustianus, whom Dr. Beecher quotes as undoubtedly using *tingere* in the sense of "to dip," my opponent makes him say "to sprinkle!" I only mention this to express my—I cannot say astonishment, after my knowledge of his treatment of Schleusner and Stokius, for I can no longer be astonished at what he is capable of doing—indignation at such palpable perversion, accepted as learning by his people who do not know the language.

5. This rehash of Furst's philological fancies is simple nonsense. This is not the place to discuss the question, what is the true root of *taval*, *tab*, or *bal*? For lack of better material, he entertained you with a controversy between Gesenius and Furst! It is simply an insult to your understandings, and I pass it. Whether the root of *taval* be *tab*, or *bal*, the verb was never used by the Jews in any other sense than "to dip," "to immerse," to cover all over, and so with *baptidzo*, whatever its root, it never did mean in the Greek language anything else than "to dip," "to immerse," to cover all over, and Eld. Ditzler has never given us the shadow of proof, of authority, save his bare word, that it ever did.

6. I can only regret the persistency with which my opponent misstates me. He compels me to be very plain and severe. I reaffirm with emphasis that I have given the testimony of forty lexicons, among them all that are considered upon either continent standard authorities, and *every one gives* "to dip," "to immerse," as the only primary and real signification of *baptidzo*, and I therefore affirm that this is its only real meaning. I again reaffirm that the figurative are not the real meanings of the verb. It is not true, though an angel from heaven should assert it, that "all the great standards give to sprinkle or pour," as a

literal meaning of *baptidzo*. Nor is it true that *one* Standard Greek Lexicon gives "to sprinkle," or "to pour," as a real literal meaning? Let my opponent produce one, let him produce any author who declares he has ever seen one. I say let him now here before you, and before this proposition, bring it forward or no longer repeat the misstatement. If he fails to do so, he virtually confesses he has stated what he nor any other man is able to prove. Baptists are justified in saying with Dr. Carson, with Anthon and Stuart, that no Greek Lexicon on earth gives any other meaning than "to immerse," or its equivalent, as the literal, real signification of *baptidzo*.

7. Beza, a Presbyterian, and the first scholar of his age, and successor of Calvin, and whom Eld. Ditzler never mentions but to misrepresent, says emphatically, "Christ commanded us to be *baptized*; by which word it is certain immersion is signified." Neither does the word *baptidzo* signify to wash except by consequence, for it properly signifies to plunge into, for the sake of "coloring" or "dyeing." When he makes you believe that Beza teaches that *baptidzo* means "to sprinkle, never "to immerse," in the New Testament, he treats Beza as he does Schleusner, and his other authors. I refer all to my argument from the admissions of eminent Pedobaptist authors, for what Witsius, Turrentin, Vossius, Suicer, really do say.

8. My opponent makes another lame attempt to defend his treatment of Schleusner, but still the stern fact stands to convict him of the bald, palpable perversion of an author, that is unprecedented in the annals of controversy. He says that I, forsooth, in the year 1868 left out the very words he suppressed. It is true I did, *but I did not put a palpable falsehood into the lips of the author*. I did in no sense misrepresent Schleusner's primary definition of *baptidzo* nor its use in the New Testament, but Eld. Ditzler makes him say that in the sense of "to dip," "to immerse," *it is never used in the New Testament*, AND SCHLEUSNER DOES NOT SAY THIS. This is the single issue, and this I have *proved*. No scholar can or ever will question it.

Eld. Ditzler, to make his author testify against Baptists, actually SUPPRESSES A PART OF A SENTENCE, where the unfinished

part is a reference to another verb. Sometimes translated by *baptidzo*, having another sense than *taval* generally has in which sense this *latter*, *baptidzo*, is never used in the New Testament—says Schleusner—but Elder Ditzler, by suppressing this part of the sentence makes him say in the sense of *taval* to immerse it is never used in the New Testament!!

I know that this must be settled by scholars; those acquainted with Greek and Latin. And so confident am I that no scholar can, or ever will question the construction I have given, that I am willing for it to go to the record. Schleusner never did say what Eld. Ditzler makes him say, that *baptidzo*, in its primary sense of to dip, to immerse, is never used in the New Testament, but he did say, that in the sense that *tava* is used in the passages referred to—to drown, to sink down so as to perish, it is never used in the New Testament.

By a statement in his last speech, Eld. Ditzler has clearly discovered his real ignorance of the notation of the Psalms alluded to by Schleusner. He says: “Now it so happens that in Psalm ix. 6 *James’* ‘*destructions*’ are named as coming on the people.” The place in our version where this *tabha* occurs is Psalm ix. 15! Now, I have had nothing to do with his Psalm ix. 6, nor ix. 15, NOR ARE THESE THE PASSAGES SCHLEUSNER REFERS TO; and *Eld. Ditzler, it appears, knows no better!!* Every scholar knows that the notation of the Psalms in the Hebrew and Septuagint do not correspond with our English version, and it would have been well for Eld. Ditzler to have sought some information on that subject before talking about my blundering into a ditch. In the Hebrew, the motto of the chapter is recited for the first verse. Hence Psalm ix. 6 quoted by Schleusner is ix. 7, which my opponent, not knowing, of course has not examined, but he tells you he finds “destructions” in the sixth verse, and declares that I look at that as *tabha!!* Who is in the ditch here? In the other Psalm quoted as lxviii. 5 in Schleusner, it should be lxix. 2 to correspond with our version and the Hebrew. The tenth and eleventh Psalms were united in the Septuagint so that Psalm
 “ **came xi.**, etc., and thus Psalm lxix. of Septuagint is

Psalm lxviii. of our version. The figure 5 in Schleusner is evidently a misprint, for 3, and 3 of the Hebrew corresponds to verse 2 of our version. *Tabahte* is the Hebrew word in this verse, which signifies *to sink deep*. The verb at the close of the verse translated overflow, means to sweep away as with a flood of rushing water. Here is a sense in which Schleusner wishes to say that *baptidzo* is never used in the New Testament.

So of Psalm ix. 6 (Heb. 7) the Hebrew word translated by *baptidzo* in the gloss of the unknown writer is derived from *shuha* which signifies to settle down—as Proverbs ii. 18, her house sinks down *shuhah into death* (el maveth). In *this sense* the great Schleusner wishes to say and *does* say in his lexicon that *baptidzo* is never used in the New Testament, but Eld. Ditzler, by suppressing an important and explanatory part of a sentence forces him to say, that in its proper signification, of to dip, to immerse—answering to *taval* in 2 Kings v. 14, where Naaman dipped himself in the Jordan—it is never used in the New Testament! Let these facts go to the record and be decided by the verdict of impartial scholarship with the facts respecting Stokius.

Touching Hermas and Barnabas. They are placed in the First Century by standard writers who refer to them. I have no time to discuss the matter. I referred to their testimony, touching the act of baptism in their day, whether they lived in the First or, as Eld. Ditzler claims, in the Second Century. Though their style is highly metaphorical, yet no man can impeach their testimony as to the *act* of Christian baptism—it was by immersion only, in their day.

As the Elder is so hard upon Hermas because of this testimony, and upon me for introducing them as belonging to the First Century, I will inform him what his own church teaches about them and when they lived. I read from *Ruter's Church History*, published by the M. E. Church, who places them in the First Century, and says :

“The Pastor of Hermas is generally allowed to be genuine, and it is also probable that it was the work of that Hermas who is spoken of by St. Paul, though some have ascribed it to a certain Hermas, or Hermes, brother to Pius bishop of Rome, who lived in the succeeding century.

The work is entirely allegorical, consisting of visions and similitudes. Like all works of this nature, it is extremely unequal as a composition, and I confess but little satisfactory to my judgment. It was however in high estimation in the early ages, and is spoken of as Scripture both by Irenæus and Tertullian."^a—Ruter's His. of the Church, p. 39.

It is no matter what my own private opinion may be, this is what his, Eld. Ditzler's, church holds and teaches, and what it is *his* duty to believe.

Should I attempt to reply to his description of baptism in Tertullian's day, I feel that I should insult the good sense of this audience. Any one who can believe what he says about it—well, I will say there is nothing too monstrous or absurd for the faith of such an one. Never have I seen the manifestations of such recklessness of statement as my opponent is exhibiting as this proposition is drawing to a close.

It has been brought to light that Methodists have a spurious edition of Wesley's Notes on the Gospel, which they circulate extensively, in which Wesley is served as Eld. Ditzler serves Schleusner, a *part of a sentence* being suppressed, and according to the statement of Eld. Ditzler, he never saw a correct edition of Wesley's Notes until his debate with Mr. Wilkes! Rev. J. R. Dempsey, Ky., (why did he not give the P. O.?) should produce that spurious edition, and let the world know who got it up, if his church by her Book Concerns did not, let us know who did. I call for the book.

13. He still insists that Leigh defines *baptidzo* to mean to sprinkle. I can only refer you to his testimony given under lexical authorities—that's the unvarnished testimony of Leigh whatever Eld. Ditzler may say.

14. My opponent says that "in points almost innumerable he has exposed me"—i. e. misquoting and misstating authors.

Mr. President, the rules by which we are governed, forbid my replying to this statement as it deserves. I will content myself with this—when my accuser rises again let him specify just one instance, or let his silence convict him of stating what he knows to be false. I challenge him to point out one instance where I have misquoted, mistranslated or misrepresented

^a De Pud. 10.

an author in this discussion. I am determined these statements to my detriment shall not go upon the printed page unchallenged—harsh as it may appear in me. He says whenever he has corrected me, I have stood corrected—let all see who will stand corrected now—stand self-corrected by his own silence.

Elder Ditzler makes a square issue with me before you, touching the proper signification of the Heb. verb *taval*, for you see he is back again upon *taval*; he don't say all he has to say when he is on a subject, and then leave it, but he flies back and forth to it like a weaver's shuttle.

He says "*taval* occurs sixteen times, [a mistake of one,] in the Bible *and not in a single instance does it put the object under any element.*" Now it happens that everyone can decide between us on this issue—to the law and the testimony.

1. Lev. iv, 6, and the priest shall dip, *taval*, his finger *in the blood*," while the finger was in the blood was it under or within any element? I think a child can answer.

2. Lev. xiv, 6, "and shall dip, *taval*, the living bird in the blood of the bird that was killed over running water etc."

Eld. Ditzler presumes to say that the bird God commanded to be dipped in this blood and water, "had not its head, wings and tail even *touched* with the blood"!! Who told him so? Buxtorff, Stokius, Leigh, Schindler and every lexicon of the Hebrew language tells him that the literal and true meaning of *taval* is to dip, to dip in, immerse. If Moses obeyed the command he did dip the *entire bird* into the blood of its slain fellow mixed with water, and every Jewish commentator declares that nothing less than an entire dipping would meet the requirements of the law and that it was accustomed to be done. The Misnah says that the very wings to the extreme tips and the tail were to be so bound as to be dipped into the blood and water. *

So much for his statement of a plain fact. Then let the devout Christian consider the requirements of the type. It required two birds to represent the work of Christ as two goats.

* Ebr. Concord, part p. 64 No. 318.

were requisite preparatory to the day of atonement to typify Christ as the sanctifier and Sin-bearer of his people. One goat was burned without the camp to typify the satisfaction that Christ was to make to the divine law for sin, and the scape-goat, on which the sins of the people were laid, was sent away into the wilderness to signify that Christ was their Sin-bearer, to bear away their sins from them forever.

So was the slain bird a type of Christ, and of his shed blood and the *living* bird dipped in blood and water was a type of Christ bathed in his own blood and sufferings—not a few drops slightly touching some parts of him, but a complete immersion, an overwhelming in them. Christ compared his sufferings and death to a baptism—literally *immersion*, when he said “I have an *immersion* to undergo and how am I straightened until it be accomplished, Luke xii, 50. The living bird must have been wholly immersed in the blood and water, to have been a type of Christ suffering in his whole nature, body and soul, that he might when released, bear our sins away from us as far as the east is from the west.” To say there was no more than an eggshell full of the water and blood, is simply irreverent—there must have been sufficient spring-water taken in the vessel for the immersion of the entire living bird with the cedar wood and hyssop, or the command could not have been obeyed, nor the rite have been a type of Christ.

3. The third instance is in the 51st. verse of same chapter, and refers to the same ceremony—the living bird was certainly by the verb *taval* put under, or within the element.

4. “The fourth place where *taval* is used is in Num., xix, 18: “And the clean person shall take hyssop and dip it into the water.” Had the Jews taken *water* and sprinkled it *upon* the bunch of hyssop, they would have violated the law. There was an immersion here.

5. The fifth instance is in Ruth., ii, 14: “And Boaz said unto her at meal time, come thou hither and eat of the bread and dip thy morsel in the vinegar.” Adam Clark admits the act to have been an immersion. He says: “*Vinegar*,” a kind of acid sauce used by the reapers to dip their bread in, which

both cooled and refreshed them." They dipped that they might *soak* their bread in the sauce.

6. The sixth instance is in Ex. xii, 22. "And ye shall take a bunch of hyssop and dip it into the blood." The bunch, or head of the hyssop bough was dipped into the blood, not the blood sprinkled upon it.

7. The seventh occurrence of *taval* is in Deut. xxxiii, 24. "And let him dip his *foot* in oil." Here the foot of Asher was to be immersed in, not simply touched, moistened with—oil, indicating abundance, the latter act would have indicated scarcity.

8. The next instance is in Ezek. xxiii, 15: "Exceeding in *dyed* attire." Here King James' translators have rendered *taval* by dyed—the effect for the cause—while the Holy Spirit says *dipped* attire, which indicates that their attire had been dipped in order to color it.

9. The ninth instance is found in Job, ix, 31: "Yet shalt thou *plunge* me in the ditch." As a thorough defilement is indicated here, he must have been wholly covered with the filth of the ditch.

10. The next occurrence of *taval* is Lev. ix, 9: "And he dipped his finger *in* the blood." The *finger* here, not the hand or body, must have been introduced *into the element blood*, which was an immersion of the part named.

11. The next we meet with is in 1 Sam., ix, 27: "And he [Jonathan] put forth the end of his rod, that was in his hands, and dipped it in the honeycomb." He did not dip the whole rod, but the *end* of it, and was not the end introduced within the element, honey?

12. 2 Kings, v, 14: "Then went he [Naaman] down and dipped himself seven times in Jordan."

Eld. Ditzler now declares that the prophet violated God's law for the purification of leprosy if he commanded Naaman to dip in the Jordan "!" that the law was "He shall sprinkle upon him that is to be cleansed from leprosy seven times, and shall pronounce him clean." He assumes then that the prophet commanded him to go and *sprinkle himself* seven times

into the Jordan! and that Naaman did so, but never dipped himself into its waters once! I will say that I have met with temerity and recklessness in disputants before, but never with the equal of this! Let his be the glory or the *shame* of being the first man, known to me, who ever denied, with the inspired record staring him in the face, that could not, in Hebrew or Greek, more clearly express the act of immersion—that Naaman went down and dipped himself in the waters of the river Jordan! I refer all to what I said in my sixteenth speech on this case, and I have nothing to modify. I pass this case, calling your attention to a discussion of an authority infallible with my opponent. In his debate with Mr. Wilkes, when considering the case of Judith, Eld. Ditzler declared that the force of the Greek forbade the idea of immersion in the case, since the text was "*epi tes peges*" at the fountain. Mark his words, "were it immerse, it would at least be, *eis ten pegen*, accusative case with *eis* into, not *epi* at," p. 483.

Now in the case of Naaman the Greek text is precisely as he says it should be to indicate an immersion. "*Ebaptizeto eis ton Jordanen*," and now he scouts the idea of an immersion in the passage!

But he offers an issue and I meet it squarely—i. e., *that by sprinkling alone the purification of leprosy could be consummated*.

To make out his case, he treats God's word as he does Schleusner, *gives but part of the law!* He gives only the 7th verse of Lev. xiv. Now read the 8th:

"And he that is to be cleansed, shall *wash himself in water*, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day that he shall shave all his hair off his head and his beard, and his eyebrows, even all his hair shall be shorn off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean."

Does this look as if a simple sprinkling of himself seven times with water, was all the law required? Is a part of the truth the truth? Is not, in the language of law, *suppressio veri, suggestio falsi*?

I have quoted Dr. Altling, Dr. Meyer, Kitto and Maimonides, to show that wherever *rachats* was used to denote the washing of the person, or the "flesh" of a person, that it in-

licated an entire immersion, and that in the law, where the clothes were required to be washed, it called for an immersion, not only of the clothes, but of the body of the person, to complete the cleansing. The prophet commanded him to bathe himself seven times, and the Hebrew text says he *tavalized*, dipped; and the Greek text says he *baptized*, immersed himself; but Eld. Ditzler declares in the face of both, and of all authorities, that he only *sprinkled* himself! It is useless to reason. Then he says that "it is [was] a physical impossibility for him to have dipped himself—in the sense of dipping the whole person; for he would be fully shoulder deep, or quite so, ere he could or would dip!"

I will not answer him according to his folly—but ask him for the sake of others—for his brethren are chargeable with the same puerility all over our land, when God commanded the priests to dip their feet in the Jordan, was it a physical impossibility? Did they not dip them by stepping into the water until they were covered by it? Then Naaman dipped the lower part of his body by wading into the river and the rest of it by immersing it under the water.

I have, I fear, only dignified his objections by noticing them. Let us look at the remaining places where *taval* occurs.

13. Second Kings viii. 15. "He took a thick cloth and dipped it in water and spread it on his face so that he died." A child would not question that the cloth was indeed dipped into the water, and before it was taken out, it certainly was within the element.

14. Gen. xxxvii. 31. "And they took Joseph's coat and killed a kid and dipped the coat in the blood." The Greek version says, dyed it, but dyeing is the *effect* of the dipping.

15. Josh. iii. 15. "The feet of the priests that bore the ark were dipped in the brim of the Jordan." Were not their feet within the element water, in this case? If there is another instance it does not now occur to me.

Now against his position I submit these fifteen cases, in every one of which a clear instance of immersion is indicated, that you may decide from them what reliance you can place upon his

assertion that "*in not a single instance does "taval" put the object under any element."*

You have just heard Eld. Ditzler assert that the three million Israelites stood still in Jordan! To show you with what accuracy he reads the word of God, for it would be in violation of courteous debate to charge him with an *intentional* perversion of it—I will read the whole passage in which the expression is found.

"And thou shalt command the *priests* that bear the ark of the Covenant [four of them] saying. When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan." Josh. iii. 8.

In verse 17 any one can see how the priests obeyed.

Now, if Eld. Ditzler thus unblushingly perverts the word of the God of heaven and earth, what are you not warranted to believe he will do with the productions of men? It is in this way he has treated his lexicons and authorities, so that I have been forced all along into constant impeachments of his honor and fair dealing. He scarcely speaks five minutes without being guilty of this very thing. Why, sir, in the next breath after saying that the thirty thousand stood still in Jordan, he tells you emphatically that "*eis ton Jordanen* does not occur in Mark i. 9 as I say it does but in verse 5!" Must I let this pass unnoticed, and so stand convicted of error?—for not one in one thousand who read our debate will turn to look for themselves, but will take his word. He tells you that I have stated what was not so when I stated that *eis ton Jordanen*, occurs in Mark i. 9.

Now, Mr. President, what must you think when I tell you that the phrase *eis ton Jordanen* OCCURS NOWHERE ELSE IN THE NEW TESTAMENT, EXCEPT WHERE I SAID IT DOES IN MARK i. 9!! Let every Greek scholar pause and examine for himself. The motive that could induce Eld. Ditzler to deliberately make such statements, I cannot conceive. I will not here charge him with *mistaking* as to a matter of fact, for he could not mistake it, but I do charge him with boldly *misstating a plain matter of fact*.

My time does not permit me to notice and expose many other similar statements—the scores of similar statements—that

marked the rest of his speech, by which he seeks to break the force of my argument and put me in a false light. I must trust the rest to the record, knowing that the fairminded reader will examine what I have said, and not my opponent's representation of my position and statements.

Eld. Ditzler asks with great emphasis if I do not know that Dr. Gotch is the President of Bristol College, England, as though this was proof of a misstatement, when I said he was an Episcopalian. It is only a proof of the statement of Dr. Stock of England, that our brethren over there were filling their colleges with Pedobaptists to the great detriment of the denomination. Dr. Gotch is an Episcopalian, nevertheless, unless he has changed his views lately.

He sees fit, for present effect I suppose, to flatly contradict my statement that according to the Jewish Rabbins, where *rachats* is used with reference to washing the *flesh* or the *clothes*, the immersion of the whole body is meant. Well, so distinguished a scholar as Dr. J. Alting (Presbyterian), says: "The verb *rathatz* or (*rachats*), he washes, is frequently used either alone or with the addition of the word *flesh*, and the whole *flesh*, which is baptism, * * * * whence the Jews observe that whenever a command occurs for washing the *clothes*, the washing of the whole body is either added or understood."—*Opera, Tom. iv. com. in Epis. ad. Heb. p. 220.*

He declares to you that "*no Rabbi on earth says so.*" Was not Maimonides a Rabbi? Davenport says of him,—"*one of the most celebrated of the Jewish Rabbis who is called the 'eagle of the doctors' and 'the lamp of Israel,' was profoundly versed in languages and in all the learning of the age.*" Is he not competent to testify, and will the simple word of my opponent suffice to impeach him? What does he say? "Wherever washing of the *flesh* and washing of the *clothes* are mentioned in the law, nothing else is meant but the dipping of the whole body in a confluence of water; and that if he dip his whole body except the tip of his little finger, he is still in his uncleanness etc." "No mode is required" says my learned friend! There is *nothing but mode required*—a dipping of the whole body!!

He also questions my reference to the Syriac in two in-

part is a reference to another verb. Sometimes translated by *baptidzo*, having another sense than *taval* generally has in which sense this latter, *baptidzo*, is never used in the New Testament—says Schleusner—but Elder Ditzler, by suppressing this part of the sentence makes him say in the sense of *taval* to immerse it is never used in the New Testament!!

I know that this must be settled by scholars; those acquainted with Greek and Latin. And so confident am I that no scholar can, or ever will question the construction I have given, that I am willing for it to go to the record. Schleusner never did say what Eld. Ditzler makes him say, that *baptidzo*, in its primary sense of to dip, to immerse, is never used in the New Testament, but he did say, that in the sense that *tava* is used in the passages referred to—to drown, to sink down so as to perish, it is never used in the New Testament.

By a statement in his last speech, Eld. Ditzler has clearly discovered his real ignorance of the notation of the Psalms alluded to by Schleusner. He says: “Now it so happens that in Psalm ix. 6 *James’* ‘*destructions*’ are named as coming on the people.” The place in our version where this *tabha* occurs is Psalm ix. 15! Now, I have had nothing to do with his Psalm ix. 6, nor ix. 15, NOR ARE THESE THE PASSAGES SCHLEUSNER REFERS TO; and *Eld. Ditzler, it appears, knows no better!!* Every scholar knows that the notation of the Psalms in the Hebrew and Septuagint do not correspond with our English version, and it would have been well for Eld. Ditzler to have sought some information on that subject before talking about my blundering into a ditch. In the Hebrew, the motto of the chapter is recited for the first verse. Hence Psalm ix. 6 quoted by Schleusner is ix. 7, which my opponent, not knowing, of course has not examined, but he tells you he finds “*destructions*” in the sixth verse, and declares that I look at that as *tabha!!* Who is in the ditch here? In the other Psalm quoted as lxviii. 5 in Schleusner, it should be lxix. 2 to correspond with our version and the Hebrew. The tenth and eleventh Psalms were united in the Septuagint so that Psalm xii. became xi., etc., and thus Psalm lxix. of Septuagint is

Psalm lxviii. of our version. The figure 5 in Schleusner is evidently a misprint, for 3, and 3 of the Hebrew corresponds to verse 2 of our version. *Tabahte* is the Hebrew word in this verse, which signifies *to sink deep*. The verb at the close of the verse translated overflow, means to sweep away as with a flood of rushing water. Here is a sense in which Schleusner wishes to say that *baptidzo* is never used in the New Testament.

So of Psalm ix. 6 (Heb. 7) the Hebrew word translated by *baptidzo* in the gloss of the unknown writer is derived from *shuha* which signifies to settle down—as Proverbs ii. 18, her house sinks down *shuhah into death* (el maveth). In *this sense* the great Schleusner wishes to say and *does* say in his lexicon that *baptidzo* is never used in the New Testament, but Eld. Ditzler, by suppressing an important and explanatory part of a sentence forces him to say, that in its proper signification, of to dip, to immerse—answering to *taval* in 2 Kings v. 14, where Naaman dipped himself in the Jordan—it is never used in the New Testament! Let these facts go to the record and be decided by the verdict of impartial scholarship with the facts respecting Stokius.

Touching Hermas and Barnabas. They are placed in the First Century by standard writers who refer to them. I have no time to discuss the matter. I referred to their testimony, touching the act of baptism in their day, whether they lived in the First or, as Eld. Ditzler claims, in the Second Century. Though their style is highly metaphorical, yet no man can impeach their testimony as to the *act* of Christian baptism—it was by immersion only, in their day.

As the Elder is so hard upon Hermas because of this testimony, and upon me for introducing them as belonging to the First Century, I will inform him what his own church teaches about them and when they lived. I read from *Ruter's Church History*, published by the M. E. Church, who places them in the First Century, and says :

“The Pastor of Hermas is generally allowed to be genuine, and it is also probable that it was the work of that Hermas who is spoken of by St. Paul, though some have ascribed it to a certain Hermas, or Hermes, brother to Pius bishop of Rome, who lived in the succeeding century.

DR. DITZLER'S EIGHTEENTH REPLY.

GENTLEMEN MODERATORS:—As to Schleusner, we again ask the gentleman what did we suppress in the Louisville Debate? Only two Hebrew words and the three passages cited by Schleusner, but not quoted or defined. He quarrels with us here for quoting Hebrew, there he complains because we did not quote enough Hebrew when solely on Greek. But as we showed:

1. I read that part at Louisville—all, but neither I, nor my opponent, took the very unscholarly and absurd view of it that Dr. Graves does. We know that leaving out the references changed not Schleusner's meaning.

2. Dr. Graves always left out the same, and so did Elder Wilkes, A. Campbell, Ingham, and all.

3. By Dr. Graves' absurd interpretation of Schleusner's lexicon, he makes him say positively that *baptidzo* never means "immerse" in the New Testament. That, we showed, in a former speech.

4. To do this, he mistranslates *et* (and), changes the punctuation, and thus garbles the author.

5. We showed that Dr. Graves left out all this part that now is so important, and left out the word "pour," and that was the issue—did it ever mean pour? and quoting Schleusner he leaves that out, and declares in the same article that none of these authors gives sprinkle or pour! How does that look? Nay, quotes Passow among those who do not give "sprinkle or pour," though he gives "sprinkle" twice, and "pour upon" under *baptidzo*—yea, as the general meaning. Schleusner believed it was not modal in force, and applied to all our modes—sprinkle, pour, immerse—and used only in New Testament in sense of wash, cleanse, as applied to the rite of baptism. Hence, *baptismos* was "washing, purification, cleansing—*lotio*, *purgatio*, *ablutio*"—and the first definition of the other noun is

baptism, then immersion, etc. As to *hac* it refers to the definition he gave—immerse, dip, plunge—as one in meaning. A child could see that. Selden says, “*sive haec, sive illa*”—Lund. ii, 780, as often writers do, not regarding classic usage—utterly destroy this little conceit also. The more the Doctor says, the more he exhibits the fact, that in interpreting old Latin Fathers and writers, he is handling edged tools with which he is not familiar and gets cut. He has not learned that primitive does not mean first, even. He will learn by examination that Paul, Heb. vi. 2, uses the plural form of the word *baptisma*, the word in noun form for baptism in the New Testament. Doctrine of baptisms—they were plural. Why, by his position there were three in the apostolic church, and two continue yet, aside from the Spirit, as the baptism with fire he makes hurling them into hell—so baptism with water and into hell still continues, that makes two. Eph. iv. 4, one baptism refers distinctly to the oneness of spiritual influence. One baptism—that by which all are “born together in the [spiritual] likeness of his death,” all thus “baptized into one body by one spirit.”—1 Cor. xii. 13, a baptism, a circumcision, “made without hands.”—Col. ii. 11–12.

Tertullian's words are on record. For baptize, he uses these words: 1. *Baptidzo, tingo, adaspergo, perfundo, lavo, mergo, mergito*. That crushes Dr. Graves. Does he use *mergo* several times? He uses *adaspergo* and its noun four or five times (sprinkle), and on different occasions, as well as *perfundo*, sprinkle, while his *mergito* looks to three dips and a world of superstition. I need not waste time re-quoting on *tingo*. Except Ainsworth, who does not give dip nor immerse, and does give sprinkle, all the standards give *tingo*, “moisten,” “wet,” as the first meanings, and equivalent to three Greek words, *tengo*, applied to tears, and *deuo brecho*, applied to tears and rain mostly in all Greek—often in the Bible—and *hugraino*, “sprinkle with water,” from *hudor*, water, and *raino*, to sprinkle. Now, a word that all the standard lexicons, even his own lying there, thus define, he declares is “synonymous with *bapto*.” That is just so much aid to us.

As for Grotius, he was so prejudiced that Wall convicts him

of gross perversion of the facts, and his opinions on religious matters are always to be carefully examined into, ere received. He is not reliable on baptism at all. He says when he came to Syriac, I went off on Arabic. He stated distinctly that *amad* was the same in both. I held on to both. We know the Arabic has this advantage over all Semitic languages. 1. It is the only one that still lives. 2. It has a vast amount of literature, and hence from these two facts we are in no doubt or trouble as to the meaning of any Arabic word any more than over an English or German word. It is the main aid here, as all Oriental critics agree. I used the Arabic and Syriac together from the first.

As to Anabaptists, they were so called because they re-baptized all who joined them from the other party. These matters belong to future propositions.

He says, Tertullian says, "some say it will do," that is, sprinkling. Nothing of the kind. He is discussing whether the twelve apostles were baptized. "Others make the suggestion, forced enough, clearly, that the apostles then served the term of baptism when they, in their little ship, were sprinkled," etc. We read it all before. Now why did they recognize this (*alii*) others—leading theologians in that day—in trying to find out *where* the apostles were baptized—if *baptism was immersion*—how on earth could they suggest, and say, here is when they were immersed—the day they (*adpersi*) were sprinkled, when the storm dashed the waves against the little ship, and the spray *flew over them*? But Dr. Graves says not this, and he does say that. We say Tertullian here shows that in his day sprinkle was as readily and promptly recognized as baptism as *mergo* three times repeated. Nor did the Doctor give my quotation at all! It is strange how he does turn and twist.

Finally, on lexicons in Latin. You notice they all, save Furst, begin with *tingo*, or *tabhal*, and with *immersit* generally. Now, the same is the case with more accurate ones on *bapto*, though they do not end with immerse so habitually. Now, these same lexicons on words that do properly mean to immerse in Greek, Hebrew, Arabic, always begin with "*immersit*."

On *tabha*, that does mean to immerse, and they all use immerse promptly every place it occurs in the Bible. But we have eleven encyclopedias, all favoring the one or two he quoted. Indeed! Did he tell you how those works are generally gotten up? Did he tell you an immersionist wrote that article? Baptists watch the water question all the time. In others of them, men are hired to write, do it for a living, turn off all the matter they can. We have never deemed one of them worth looking into on this question, where close, laborious pains are demanded.

He brings up the Catholics. Now does he not know that they have used that question most unfairly? I admit he can quote from Bossuet and a few Catholics of that stripe, sentences favoring his side. But

1. He ought to know that they wrote those false statements solely and alone to encourage the fanatical Anabaptists, to inflame their zeal, animate their courage, and stimulate their passions, that civil war might desolate England and Germany, and give civil powers the pretense, and the Pope with them, of suppressing and exterminating Protestantism. The Baptists boast their want of sympathy with Protestantism. They avow themselves not Protestants. So do these Baptist books I have here. Now, it was the cunning of these priests to urge on to extremest excesses these Anabaptists, encouraging them in many ways, as they had no fear of them, as the learned and steady Presbyterians and Independents were the parties in England, the Lutherans in Germany, that they dreaded. So, likewise, in England, in the civil wars in the seventeenth century, Catholic priests, with authority from Rome in their boots, were taken, pretending to be extremest Independents in Cromwell's day, so as to drive Protestants into every excess, that re-action might come on, and the Catholic House of Stuart restored, which actually did take place, 1660. But

2. While their praise is shame, no intelligent Catholic will tell you that they claim that the Catholic church asserts the right to change the ordinance in the sense you assert it for them. Archbishop Kendrick, of Missouri now, whose work on baptism I have examined, urges that Paul, Luke, Mark,

etc., in the New Testament use *baptidzo* and its nouns for affusion, and argue on it as M. Stuart, Wall, Alford, and others do, that it is used there for sprinkling and pouring. He quotes the Fathers on through centuries to the same purpose, from the earliest reliable ones on. Now how could the Catholic church assert the right to change as you represent them, when they hold sprinkling, etc., to be apostolic? Now, they simply mean this, the church holds all three modes as apostolic. She holds that as immersion became the main mode through what we call the dark ages, she had the right to change the practice to affusion, as both were Scriptural in her estimation.

So Wall, etc., held that either was Scriptural. In both volumes here before us Wall proves to his own satisfaction that *baptidzo* and its nouns were used, Hebrews ix. 10, Mark vii. 4, 8, Luke xi. 38—e. g., Judith xii. 7, Serach xxxi. 24, (35, 24 English of Eccles.) for baptism by sprinkling, that it applied to affusion as well as dipping, in the New Testament. We can read it if you deny. Now, how could such men believe as you represent in the face of these facts? It is true Wall animadverts on Calvin, and deplures the small amount of water used in baptizing; but he proves that *baptidzo* applied in the New Testament to sprinkling most pointedly. It is true also that Wall, as a zealous churchman, believed that but for Presbyterian influence, the mode of dipping would have kept Baptists from leaving the Episcopal church. He was, as many "churchmen" were, willing to compromise, dip still, as for centuries they had done, if Baptists would agree to infant baptism, and so strengthen the establishment. All these feelings entered in, with a goodly hatred of Calvin and Presbyterians, whose influence was so much greater than that of Baptists'. They hoped to placate the Baptists, not Presbyterians.

It is a poor show to have to fall back on such crotchets to aid the cause that is so dear to Baptists.

Now, sir, we call your attention prominently again to this point. We are nearly through with five days' debating on the mode of baptism. He told us the first day that it was a reproach to Christ, or to us, that this discussion should have

to take place, as if discussion did not exist on pardon, regeneration, church government, etc., as well as baptism; and surely they are of more importance in our eyes. Now we assert, just the course he has pursued is the cause of all this strife and trouble on baptism. How has he met the points we have brought up? Why, he tells you I was two days in the lead. I knew that, I was a whole century ahead for that matter. He has dashed here, run yonder, and what has he accomplished? He began with philology himself, a solid hour spent, and only about three, if over two, minutes in adducing anything on baptism, three authors, one a Baptist, two of them out and out immersionists, that ended his speech, running over time, five minutes. We accepted the laws of interpretation, but not his way of applying by a great deal. We relied on philology, to settle the meaning of *baptidzo* ere we made application, just as workmen dress a stone all to the square, then fit it in its place. We expected beautiful work here. But me! when he saw my mailed Greeks, a Spartan band, in serried ranks bristling along the whole front of his works, to our utter surprise, he spiked his own cannon, and, with all his forces, made the swiftest time on record for Jordan and Enon. We soon overtook him there. He took his stand on *en* and *eis*, planted himself on them. But he slipped up on *eis*, and lost *en* in the struggle. We showed that they settled nothing at all. *Eis* occurs often in Bible Greek, even where verbs of motion occur, where water and Jordan occur, and yet simply means to, at, on. Kuhner, than whom a greater critic on Greek never lived, tells us *eis* is to express "in the direction whither." "In general, (it is used) to denote the reaching a definite limit. Buttmann: *eis*, to, into, in answer to whither." Liddell and Scott's lexicon tells him its "radical signification is direction towards, motion to, on, or into."

Scripture shows this to be true, as well as classic usage. "The sons of the prophets came *eis*; to the Jordan and cut wood." 2 Kings v. 4. We gave a number of passages to show this fact. Yet he boldly asserts it is into, its primary is into, in the face of every principle of the science of language.

You must, to accept his say so, shut your eyes as to facts. He appealed to *en*, and emphatically declared that *en* was as much—as often *in* in English as *in* was *in* in our tongue. We quoted many places. Let us repeat some:

From Exodus xxix. 2, to Num. xxxv. 25, “with oil,” in our version occurs forty-one times, “mingled with oil,” “anointed with oil,” the words being interspersed constantly with “poured the oil upon,” etc. Yet in the Greek it is *en* every time, not once omitting the *en*, *en elaiō*, “with oil.” See Ex. xxix. 2. 40; Lev. ii. 4–7; ix. 4; xiv. 10, etc.; Num. vi. 15; vii. 13, 19, 25, 31, 37, 43 49, 55, 61, 67, 73, 79; xv. 4, 6, 9; xxviii. 5, 9, 12, 13, 20, 28; xxxv. 25, “anointed with the holy oil,” the high priest. This is enough. Not once do I find it expressed even by the simple *elaiō*, as we might expect, yet every time it is *en* “with.” This forever settles the fact, that while *en*, expressive of locality is often equivalent to our *in*, *by*, *at*, yet whenever it indicates instrumentality, it is always *with*. But all agree that in the washing and “baptizing with water,” “with the Holy Spirit,” locality is not thought of or expressed at all, but instrumentality. We not only see, then, that *en* is perfectly consistent with affusion, as the pouring oil forty-one times consecutively shows, and Ezekiel kept it up (*en*), but points to affusion emphatically.

So likewise in cleansing a house, sprinkling it *en to hamiatī*, with the blood of the bird, and *en to hudlatī*, with the water, etc. People were fed in the cave (*en*) with bread and water. We could cite hundreds of examples. We showed all this, hence of course his argument was utterly destroyed. He had, as yet proved nothing at all. His wild dash at dative of *wherein* and *where*. Why, what had that use of the dative to do here? It was not a question *where* was the Spirit of the fire with which Christ was to baptize the people? nor, where was the water? for he had told us where were the places of baptism. It was solely of these elements as the means—the instrumentality of their baptism—*with* water, *with* the Spirit, *with* fire they were to be baptized. Even if it had been location it served not his cause. People stood still *in* Jordan, “came up out of Jordan,”—that implied that they went *eis*, *into*, Jordan, were “in the

midst of Jordan." Joshua iii. 8, iv. 8, 16-21, and Elijah, dwelt *in the brook*." Cases of this kind are numerous. Hence nothing is as yet proved. He went to Romans vi. 4, assuming that it was water baptism. We showed it was not. He relied wholly on the word *bury*. We showed it was a spiritual burial into death to sin—a strong term indicating entire death to sin. We showed that the term in Greek and English is used in Jeremiah, xxii. 19, "buried with be burial of an ass"—where the party was left above ground—no covering up, no interment. Hence it proved nothing. He fell back on the word *plant*. We showed that it was never used in Scripture for *interment*, or covering up, the Greek term. It applied to planting trees, vineyards, engrafting together, to be *born* together. Hence it was a beautiful allusion to our being engrafted together in the death of Jesus—which was crucifixion, not a death under the water—and hence, by this we are crucified with Christ—always delivered *eis* into death, 2 Cor. iv. 10-12.

Failing on all points, the Doctor waxed desperate with imagination, and struck wildly in the air, hoping an awkward, aimless lick would do more execution than studied blows. He attacked Furst, Ewing, lexical authorities, and made an assault on my use of classic Greek in one, as to *dip*. But he failed here badly. As to attacking the centre of my position, he never even made a *feint* that way.

Meantime we made—unchecked—our entire philological argument from beginning to end on Greek, as to *baptidzo*, 1. The lexicons—all with us, 2. Immersionist authorities of highest repute, all bore down on the immersion theory with crushing weight, that fearful record of devastating facts he has never noticed. 3. We appealed to the classic use and it perfectly established sprinkle as the primary meaning of *baptidzo*. 4. We appealed to the laws and principles of language, by the laws established to find *derivatives* and *primitives*, and they with infallible certainty, pointed out and demonstrated sprinkle as the primary meaning of *baptidzo*. These facts he has passed by in silence. We turned to the ancient Versions. These have been used by immersionists with great force and persis-

tent zeal, but we showed they had used them as they had the lexicons. They sustained affusion with one voice from apostolic times to the sixteenth century. Their voice was one unanimous and emphatic assertion of affusion as the only apostolic practice. There was no uncertainty in the sound. It was not involved in any kind of doubt. It was emphatic.

We turned to the Hebrew. 1. The lexicons were a unit for us. They at once ranged themselves along with the Greek and Syriac lexicons. 2. We appealed to the original text, "the ultimate authority;" and like the Greek, it sustained the utmost of the lexicons. 3. We appealed to the root, the stem syllable, that gives the tone, is the key to the primary and fundamental signification of the word. It was sprinkle.

We appealed to the Greek Fathers, Origen, Irenæus, Basil, Hippolytus, Euthymus, Clemens Alexandrinus, all, all sustained sprinkling as baptism. They supported pouring water on objects as modes of baptism. We turned to Tertullian, Cyprian, Jerome, Julianus, Augustine, they all supported affusion for baptism.

We presented the Laver, we gave its history, dimensions, height, uses, laws, all from the Bible. We showed that for fifteen hundred years every Jew baptized himself. It was a telling record. It goes to mankind in this great debate. It was a record for affusion all the way through. Any one of the arguments we have adduced defeats the Doctor's proposition. He has not met a single one of our arguments. We appeal to the record. How crushing, then, how grinding, yea, grinds to powder and thinnest dust, all his arguments, unearths every position in which he hid, and leaves him to the pitiless force of inexorable logic and the crushing weight of invincible truth.

He attacked Furst, the great German Rabbi, the pride and glory of Jewish scholarship, and Leigh, of Leipsic, with a bitterness not becoming the Doctor's reputation. If the Doctor prefers to live in the learning of the dark ages, or in its mere twilight, when the grammars, and lexicons and helps to learning were crude and full of defects, he can do so; but to so bitterly assail those great thinkers who press on into newer

and grander fields, is not the better course. We tell him now, immersion will go to the wall. It is doomed. The facts are all with us, and all the world cannot meet them. It is only a question of time.

On the contrary, he clung to Liddell and Scott as death to its victim. They took him under special charge. Anthon, the immersionist Episcopalian, and Drisler worked up the case, they threw "pour upon" out. It is good now. No, they throw "pour" out of his definition of *luo*, full brother of *baptidzo*. Now it will do. No, "dip repeatedly" as a first meaning won't do. Out it goes. Now we can rest. No, no; no immerse in it yet. We must have that in. So they change it again. And so they keep on tinkering at it from year to year. It shows how one-sided, short-sighted their leaders are, and how hard to get right even from their own stand-point. Dr. Graves has tried hard to invalidate the Syriac version also.

But here again he failed. 1. We quoted Drs. Judd, and J. R. Graves, and Gale, three distinguished Baptists, squarely against our opponent. 2. We quoted Origen, and the whole Oriental church against him, where not a single argument can be brought against its apostolicity, but masses can be for it. 3. We quoted a host of the greatest Oriental scholars, immersionists and all, who hold that it was made in the apostolic age, so early, too, that the three or four last books written, Revelation and Jude—e. g., being written after the Syriac version was made, were not in the old Syriac canon. It is with these massive volumes of truth that we go before the world, and challenge their respect for the mode we prefer, because it alone is apostolic.—[*Time out.*

DR. GRAVES' NINETEENTH, CLOSING SPEECH.

MR PRESIDENT.—I concluded my last speech with the testimony of the standard historians of the Lutheran church. I will now continue with those of the Presbyterian church, the Congregational, and the Methodist, with the admissions of the most learned scholars and commentators of these denominations, and conclude my argument with the important testimony of the cyclopedias, when my proof will all be before you, and a brief summary of my argument will close the discussion of this proposition on my part. It is by facts, and not by declamation, or assertions, that this question must be settled.

Testimony of the Historians of the Presbyterian Church.

J. G. Altman (1697–1758), a Swiss historian and divine, also professor of moral philosophy and Greek at Berne, says:

“In the primitive church persons to be baptized were not sprinkled, but entirely immersed in water, which was performed according to the example of John the Baptist.”—On 1 Cor. xv. 29, sec. 8.

Dr. Philip Schaff Ph. D., born 1819, educated at the Universities of Zubingen, Halle and Berlin, professor of theology at Mercersburg, Penn., author of History of the Apostolic Church, History of the Christian Church of the First Six Centuries, and about a dozen other works of much value, says:

“The usual form (in the apostolic church) of the act was immersion, as is plain from the original meaning of the Greek, *baptizein* and *baptismos*.”

“Immersion, and not sprinkling, was unquestionably the original, normal form (of baptism). This is shown by the very meaning of the Greek word *baptidzo*, *baptisma*, and the analagy of the baptism of John, which was performed in the Jordan (*en*), Matt. iii. 6, compare with 16, also, *eis ton Jordanen* (into the Jordan), Mark i, 9; furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea, 1 Cor. x. 2, with the flood, 1 Peter ii, 21, with a bath, Eph. v, 36, Titus iii, 5, with a burial and resurrection, Rom. vi, 4, Col. ii. 12; finally, by the general usage of ecclesiastical antiquity, which was *always immersion*, as it

is to this day in the Oriental, and also in the Græco-Russian churches. pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.—Hist. Apos. Ch.. n. 568.

J. A. Turretin (1671–1787), professor of Church History at Geneva, and who published five vols. on church history, says:

“And indeed baptism was performed in that age and in those countries by immersion of the whole body into water.”—Com. on Rom. vi. 3, 4.

P. A. Limborch, a scholar of note and professor of theology in the University of Amsterdam, (1670), author of complete system of Divinity, History of the Inquisition, Commentator, etc., says:

“Baptism, then, consists in washing or rather immersing the whole body into water, as was customary in the primitive times.”—Syst. Div., 3, v., ch. xxvii., sec. 1, on Rom. vi. 4.

“The apostle alludes to the manner of baptizing, not as practiced at this day, which is performed by sprinkling of water, but as administered of old in the primitive church, by immersing the whole body in water, a short continuance in the water, and a speedy emersion out of the water. . . . Baptism is a figure and mark of our spiritual burial, for by that immersion into water, and continuance under the water, which represents a burial, baptized persons express their being buried to sin.—Com. Rom. vi. 4.

Let all notice that what Stokius means by “*formerly*,” is what all other Historians mean by “of old,” “anciently,” “in the primitive church,” and not as Eld. D. may claim, a few hundred years ago.

F. Spanheim, a scholar, and author of a work on Church History, who died 1701, says:

“This rite of immersing and of bringing out of the baptismal waters was common and promiscuous in the apostolic age, hence the apostle alludes to it as a rite common to all Christians. Rom. vi. 4, Col. ii, 12.”—Disput. De Bap. pro. Martius p. 16.

“To be baptized is denominated by Paul a being buried, according to the ancient manner of baptizing; for immersion is a kind of burial and emersion, a resurrection, to which the apostle alludes Col. ii. 12. So Christ being baptized, went up out of the water, Matt. iii, 16. The same is related concerning the Æthiopian eunuch, Acts viii. 38.”—Dubiorum Evang., Pt. iii. dub. xxiv. sec. 2.

“In the primitive church immediately subsequent to the age of the apostles, this (immersion) was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period is, that it was, in a case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities

in proof of it. . . . It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent; the practice of immersion continued even unto the thirteenth or fourteenth century. Indeed, it has never been formally abandoned, but is still the mode of administering baptism in the Greek church and in several of the Eastern churches."

"The first baptistery or place appointed to baptism of which any mention is made, occurs in a biography of the fourth century, and this was prepared in a private house."—Ancient Christ. Ex., ch. xix., sec. 10.

Testimony of the Historians of the Congregational Church.

Dr. James Murdoch (1776–1856), a graduate of Yale College, professor of languages in the University of Vermont, also of rhetoric and Church history in the Theological Seminary of Andover, and author of many valuable works and translations of various books from other languages, says:

"The baptisteries were properly buildings adjacent to the churches, in which the catechumens were instructed, and where were a sort of cisterns into which water was let at the time of baptism, and in which the candidates were baptized by immersion."—Eccl. Hist., vol. i. p. 281. Note 16.

The recent testimony of Prof. Paine, of the Bangor Theological Seminary, I gave in opening my historical argument, to which the reader is referred.

Testimony of the Historians of the Methodist Church.

Methodists are fully committed to the testimony of Mosheim, the great Lutheran Historian, since his history has been republished in this country for years by their Book Concerns, and it is made the historical text-book for their young ministers. Mosheim, we have seen, says, without qualification, that in the first and second centuries baptism was administered by the apostolic and primitive churches by a total immersion of the believer in water. Sprinkling, with infant baptism, salt, chrism, the cross, sponsors, etc., that crept in in the third and fourth centuries, were innovations.

Gregory & Ruter's history appeared in 1833. Martin Ruter was the President of Augusta College.

First Century. "The initiatory rite of baptism was usually performed by immersing the whole body in the baptismal font, and in the earlier periods of Christianity was permitted to all who acknowledged the truths

of the Gospel, and promised conformity to its laws."—Gregory & Ruter's Church History, p. 34.

Second Century. "Baptism was publicly performed twice a year. The catechumens (or probationers for baptism) assembled in the church on the great festivals of Easter and Whitsuntide; and after a public declaration of their faith, and a solemn assurance from their sponsors that it was their intention to live conformably to the Gospel, they received the sacrament of baptism. This rite was performed by three immersions, and the body was divested of clothes. In order to preserve decency in the operation, the baptismal font of the women was separated from that of the men, and they were as much as possible attended by the deaconesses of the church. Baptism by aspersion was permitted to the sick; and in cases where a sufficient quantity of water for immersion could not be procured. The sign of the cross was made use of in this rite; and a solemn prayer was uttered on consecrating the baptismal water. Confirmation immediately succeeded the performance of this rite."—Gregory & Ruter's Church history, p. 53.

The reader will notice that the single immersion was the only act known in the first century, and that trine immersion, practiced by those churches that were lapsing into the apostasy, came with other and manifold innovations, and Tertulian confesses it was more than the Scriptures required.

An abridgment of this history was published in 1840 by the Northern Book Concern, New York, under the name of Ruter's Church History, which continues to be one of the Society's standard publications. Now, all mention of how baptism was administered in the first century is suppressed! Why?

Under the second century I find this:

"Baptism was publicly performed twice a year. The candidates for this ordinance assembled in the church on the festivals of Easter and Whitsuntide; and after a solemn declaration of their faith, and an assurance that they renounced the pomp and vanities of the world, and that they were determined to live conformably to the Gospel, they received the sacrament of baptism. This rite was administered without the public assemblies, in places prepared for the purpose, and was performed by an immersion of the whole body in the baptismal font. (Mosheim's Eccl. Hist.) It was also performed by aspersion or sprinkling. The sign of the cross was made use of in this rite, and a solemn prayer was uttered on consecrating the baptismal water."—Ruter's Church History, p. 41.

It will be seen that authority is given for the practice of immersion, but none for the unwarranted assertion that it was also performed by aspersion or sprinkling. But this act originated with those who invented "signing with the cross,"

“consecrating the baptismal water,” “sponsors,” “god-fathers,” which Ruter admits were human inventions.

Argument from the Testimony of Cyclopedias.

I now produce a body of unsectarian witnesses, the encyclopedists. Religious cyclopedists I will reject, for they are sectarian, and therefore liable to be prejudiced. Literary and scientific, or national, cyclopedias are more likely to be unbiased by partisan zeal. What do they say of the meaning of *baptidzo* and the practice of the primitive churches?

1. The Edinburgh Encyclopedia says :

“In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordained, and, to express more fully his change of character, generally assumed a new name.”

“It was not till 1311 that the legislature in a council held at Ravenna, declared immersion or sprinkling to be indifferent.” “In this country (Scotland), however, sprinkling was never practiced in ordinary cases before the Reformation. From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized by the established church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling, and twenty-four voted for immersion; and even that small majority was attained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly.”

Speaking of ancient baptisteries, it says :

“Baptistry, in ecclesiastical writers, a place in which the ceremony of baptism is performed.” “Baptisteries were anciently very capacious; because, as Dr. Cote observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time, and then, the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise.”

2. Brand's Cyclopedia says :

“Baptism (Greek, *bapto*, I dip), was originally administered by immersion, which act is thought by some necessary to the sacrament.”

3. Chamber's Cyclopedia says :

“Baptism, in theology formed from the Greek *baptidzo*, or *bapto*, I dip, or plunge.” “Some are of opinion that sprinkling, in baptism, was begun in cold countries. It was introduced into England about the beginning of the ninth century.”

4. National Cyclopedia : “The manner in which the rite was performed appears to have been at first by complete im-

mersion." In regard to the early custom of the English church, it says: "It was the practice of the English, from the beginning, to immerse the whole body."

5. The Encyclopedia Britannica describes the process of changing from the primitive custom. It says:

"Several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva, and other places, baptism was administered by sprinkling, they thought they could not do the church of England a greater service than by introducing a practice dictated by so great an authority as Calvin."

6. Rees' Cyclopedia says of baptism: "In primitive times this ceremony was performed by immersion."

7. Penny Cyclopedia.—"The manner in which it was performed appears to have been at first by immersion."

8. Encyclopedia Metropolitan.—"We readily admit that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the most ancient practice of the church, of immersing the body, which has been expressed by many divines, is well worthy of being considered."

9. Encyclopedia Americana.—"Baptism (that is, dipping, immersing, from the Greek *baptidzo*), was usual with the Jews even before Christ." "In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel with the words which Christ had ordered, and to express more fully his change of character, generally adopted a new name."

10. The Encyclopedia Ecclesiastica says:

"Whatever weight, however, may be in these reasons, as a defence for the present practice of sprinkling, it is evident that during the first ages of the church, and for many centuries afterward, the practice of immersion prevailed."

Here is the testimony of ten literary and historic standards, the ablest and most trustworthy in our language. They were not written for sectarian purposes, to defend anybody's dogma, nor in the interest of any party or sect, but as scientific, literary and historic standards for all classes, parties and peoples, aiming only at facts, truth. They all agree as to the practice of the apostolic church, corroborating just what all the dictionaries assert, that baptism was immersion. They also tell us that sprinkling was gradually introduced, first in

the case of the sick who could not leave their beds, and that in from one thousand to thirteen hundred years after Christ, it came into general use in Germany, France and Great Britain. Can we rely upon their testimony? If not, upon whose testimony can we rely? Ought not their testimony alone to be conclusive?

Argument from the Testimony of the Most Eminent Pedobaptists.

BECKMAN.—“Baptism, according to the force of its etymology, is immersion, and washing, or dipping.”—Exercit. Theol., Exercit xvii.

BUCANUS.—“Baptism, that is, immersion, dipping, and, by consequence, washing. Baptistery, a vat, or large vessel of wood, or stone, in which we are immersed, for the sake of washing. Baptist, one that immerses, or dips.”—Inst. Theol., loc. xlvii., quæst. i.

ZANCHY.—“Baptism is a Greek word, and signifies two things; first, and properly, it signifies immersion in water, for the proper signification of *baptidzo* is to immerse, to plunge under, to overwhelm in water.”—Opera tom. vi.

VITRINGA.—“The act of baptizing is the immersion of believers in water. This expresses the force of the word.”—Aphor. Sanc. Theol. Apho. 884.

HOSPINIAN.—“Christ commanded us to be baptized, by which word it is certain immersion is signified.”—Hist. Sacr. b. ii. c. i. p. 30.

VOSSIUS.—“*Baptidzein*, to baptize, signifies to plunge. It certainly signifies more than *epipoladzien*,” etc.—Dispu de Bap. Disp. i. thes i. Also, baptism “is done by a trine immersion”

“That the apostles immersed when they baptized there is no doubt.”—Disp. on Bap. Dis. i. § 6.

MAGDEBURG CENTURIATORS.—“The word *baptidzo*, to baptize, which signifies immersion into water, proves that the administrator of baptism immersed, or washed, the persons baptized in water”—Cent. i. b. ii. c. iv.

IKENIUS.—“The Greek word *baptismos* denotes the immersion of a thing, or a person, into something, either with a view to expiation, or for washing and cleansing”—Disser. Philol. Theol. Disser. xix.

DEYLINGIUS.—“The word *baptizesthai*, as used by Greek authors, signifies immersion and overwhelming. Thus we read in Plutarch (*baptison seauton eis thalassan*), Dip yourself in the sea, like as Naaman (in 2 Kings v. 14) who baptized himself seven times in Jordan, which was an immersion of the whole body. So Strabo.”—Obs. Sac. pars iii. obs sec. 2.

GURTLERUS.—“To baptize, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. - - - The thing commanded by our Lord is baptism—immersion in water.”—Inst. Theo. cap. xxxiii. sec., 108–115.

REISKIUS.—“To be baptized signifies, in its primary sense, to be immersed.”

BISHOP BOSSUET.—“To baptize signifies to plunge, as is granted by all the world.” “It is certain that St. John the Baptist baptized no other way than by dipping—and his example shows that to baptize a great number of people, those places were chosen where there was a great deal of water.”—See Stennett’s Answer to Russen, p. 174.

WALÆUS.—“The external form of baptism is immersion into water, in the name of the Father, of the Son, and of the Holy Spirit.”—Enchiridium p. 425.

Dionysius Petavius, speaking of the church’s pretended power to alter or to impose, says :

“And indeed immersion is properly styled *baptismos*, though at present we content ourselves with pouring water on the head, which in Greek is called *perichusis*.”—Dogm. Theol. 1. iii., de peni., cap. i., sec. 11.

CATTENBURGH.—“In baptism the whole body is ordered to be immersed.”—Spicil. Theol., 1. iv., c. lxiv., sec. ii., 22.

This is what I maintain. If *baptidzo* signifies to sprinkle upon, then the whole body is to be sprinkled or poured upon, and not the head or face only.

BUDDEUS.—“The words *baptidzein* and *baptismos* are not to be interpreted of aspersion, but always of immersion.”—Theol. Dogm. 1. v., c. i., sec. 5.

Bishop Taylor teaches that Scriptural baptism is “not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Savior.”

TYNDALE.—“The plunging into water signifieth that we die and are buried with Christ, as concerning the olde life of sinne, which is Adam: and the pulling out againe signifieth that we rise againe with Christ in a newe life.”—Obe. of a Chris. Man, p. 143, edi. 1571.

SELDEN.—“In England of late years I ever thought the parson baptized his own fingers rather than the child.”—Works, vol. vi. col. 2008.

DR. OWEN.—“The original and natural signification of the word *baptidzo* imports to dip, to plunge, to dye.”—In Dr. Ridgeley’s Bod. Div., ques. clxvi.

DR. WHITBY.—“Baptism, therefore, is to be performed not by sprinkling, but by washing the body.”—Com. on Matt. iii. 16.

DR. PORSON.—“The Baptists have the advantage of us. *Baptidzo* signifies a total immersion.” (The substance of a conversation with Dr. Newman.) See Dr. N. on Baptism, p. 20.

ESTIUS (Roman Catholic and Chancellor of the University of Douay).—“The immersion and emersion performed in baptism are a kind of representation of death and resurrection.”—Com. on the Epls., on 1 Cor. xv. 29.

ARNOLDI (Roman Catholic).—“BAPTIDZEIN, to immerse, to submerge. It

was, as being an entire submersion under the water, since washings were already a confession of impurity and a symbol of purification, the confession of entire impurity and a symbol of entire purification."—Com. on Matt. iii. 6.

G. BIRD—"It can scarcely be disputed that immersion of adults is the only form of baptism of which we find any traces in the Scriptures."—On the Angl. Church, p. 69

SHOLZ—"Baptism consists in the immersion of the whole body in water"—On Matt iii, 6

FRITSCHER—"That baptism was performed, not by sprinkling, but by immersion, is evident not only from the nature of the word, but from Rom. vi. 4."—Com., on Matt. iii. 6.

AUGUSTI—"The word 'baptism' according to *etymology* and *usage*, signifies to immerse, submerge," etc.

RHEINHARD—"In sprinkling, the symbolical meaning of the ordinance is wholly lost."—Ethics, vol. v., p. 79.

DR. CHALMERS—"The original meaning of the word baptism is immersion."—Lect on Rom. vi, 4.

MEYER—"Immersion, which the word in classic Greek, and in the New Testament, everywhere means."—Com. on N. T., on Mark vii. 4.

OLSHAUSEN—"The elements of repentance and regeneration, united in the sacrament of baptism, and prefigured by immersion and emersion (see Com, at Rom, vi, 3, etc.,) were separate from one another in the latter practice of the church when infant baptism came into use"—Com., on Acts xvi, 14, 15

DR. STIER—"The perfect *immersion* is not accidental in form, but manifestly intended in the *baptidzein eis*."—Words, etc, vol. viii, p 306.

CONYBEARE AND HOWSON—"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."—Life and Epistles of St. Paul, vol. i., p. 518.

ARCHB. SUMNER—"John was baptizing, i. e. immersing in water, those who came to him for this purpose, 'confessing their sins.'"—Exp. Lec., on John i., 19-28.

NEANDER—"John's followers were entirely immersed in the water."—Life of Christ, p. 55.

DR. LANGE—"John administered the rite of submersion." "His idea of repentance exceeded, in the outward requirements of the Mosaic law, as much as his rite of immersion did that of sprinkling." *And were baptised, immersed, in the Jordan, confessing their sins. Immersion was the symbol of repentance. According to Meyer, repentance was symbolised by im-*

mersion, because, etc."—Com. on Matt. vol. i., pp. 113, 115, 118. Clark's ed.

Contrast this honest statement of Dr. Lange with an apparent appeal to ignorance on the import of a Greek word, by my opponent.

DR. ALFORD—"The baptism of proselytes was administered" "by immersion of the whole person." "It is most probable that John's baptism in outward form resembled that of proselytes."—Gr. Tes. on Matt. iii. 6, :

BP. BROWNE—"The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan (Matt. iii.); Jesus is represented as 'coming out of the water' after His baptism (Mark i. 10). Again, John is said to have baptized in Enon because there was much water there (John iii. 23; see also Acts viii. 36)."—In Dr. W. Smith's Dic. of the Bible, Art. Bap.

All these are Pedobaptists, and I could add as many more, did time permit. Certainly the testimony of any one should many times out-weigh the bare assertions of my opponent.

Argument from the Conjoint Testimony of the Fathers of the Reformation and of Methodism.

On this wise, Calvin comments on John iii, 22, 23:

"It is probable that after the feast, Christ came into that part of Judea which was in the neighborhood of Enon, a town situated in the tribe of Manasseh. In that place the evangelist says there was much water (*aquæ multæ*) which did not so generally abound in Judea. Geographers state that these two towns, Enon and Salim, were not far from the confluence of the Jordan and Jabbok, near which they place Scythopolis. Moreover, from these words [John iii. 22, 23] we may learn that John and Christ administered baptism by the submersion of the whole body (*totius corporis submersione*)."

"And Philip commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him."

Looking into Calvin's commentary on this verse we see that he explains thus:

"From this verse we clearly see what was the rite of baptism among the ancients; for they were accustomed to immerse the whole body in water (*totum corpus in aquam*). At the present time (sixteenth century) the practice has gained ground for the minister only to sprinkle water on the body or head." "The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."

ZUINGLE.—"Into His death. When ye were immersed (*intingeremini*) into the water of Baptism, ye were ingrafted into the death of Christ—

that is, the immersion (*intinctio*) of your body into water was a sign that ye ought to be ingrafted into Christ and his death, that as Christ died and was buried, ye also may be dead to the flesh and the old man—that is, to yourselves.—Anno. on Rom. vi. 3.

LUTHER.—“Baptism is a Greek word, and may be translated immersion, as when we immerse something in water that it may be wholly covered; and, although it is almost wholly abolished (for they do not dip the whole, children, but only pour a little water on them), they ought, nevertheless, to be wholly immersed, and then immediately drawn out, for that the etymology of the word seems to demand.” The Germans call baptism *tauff*, from a *depth*, which in their language they call *tieff*, because it is proper those who are baptized be deeply immersed.”

In the Smalcald Articles, drawn up by Luther, he says:

“Baptism is nothing else than the Word of God with immersion in water,”

And again he says:

“Washing from sins is attributed to baptism; it is truly indeed attributed, but the signification is too soft and slow to express baptism, which is rather a sign both of death and resurrection. Being moved by this reason, I would have those that are to be baptized to be altogether dipped into the water, as the word doth sound, and the mystery doth signify.”

John Wesley (1703–1791), the noted preacher, scholar, author, and founder of Wesleyan Methodists in 1729, says;

“Buried with him, alluding to the ancient manner of baptizing by immersion.—Note on Rom. vi. 4

“The ancient manner of baptizing by immersion is manifestly alluded to here”—On Col. ii. 12

In his Journal for Georgia of February 21, 1736, he says:

“Mary Welch, aged eleven days, was baptized according to the custom of the *first* church and the rule of the church of England, by immersion.”

Adam Clark, LL. D., F. S. A., (1760–1832), the celebrated and standard commentator of the M. E. Church:

“It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water”—*In Loco*

“When he (the person baptized) came up out of the water, he seemed to have a *resurrection* to life. He was therefore supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments”—Comment on Rom. vi., 4.

“That the baptism of John was by *plunging* the body (after the same manner as the washing unclean persons—was) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he baptized in Enon, *because there was much water there*,” etc.—Com. at the end of Mark.

“‘Buried,’ etc., alluding to the immersion practiced in the case of adults, when the person appeared to be buried under the water, as Christ was buried in the heart of the earth; his rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body, and a total change of life.”—Com. on Col. ii 12.

“But as they receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection.—Com. on I Cor. xv.

The Admissions of Twenty-two of the Most Eminent Presbyterian Scholars and Commentators.

Since our Presbyterian friends seem so ready to endorse the assertions of my opponent, that *baptidzo* does not properly mean “to immerse,” and that Rom. vi. 3 does not refer to water baptism, and that immersion was not *the* act John, the apostles, and all the apostolic and primitive churches observed, I wish to place before them, especially the testimony of twenty-two, and I could easily double the number, of their most eminent scholars and theologians, from the days of Calvin down to this day. I wish to ask them if they will throw all these overboard into the deep and accept the assertions of one man, Eld. Ditzler, as of more weight? Between Eld. Ditzler and all these they must choose.

CALVIN.—“The word baptize signifies to *immerse*; and it is certain that immersion was the practice of the ancient church.”—Inst., S. 4, ch. xv., sec. 19.

James Macknight (1721–1800), an eminent Scotch divine and critic, thirty years a minister in Edinburgh, and twenty years moderator of the General Assembly of Scotland, author of the Harmony of the Four Gospels, The Truth of the Gospel History and Translation of all the Epistles, with Commentaries and Notes, says;

“Jesus submitted to be baptized—that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection In like manner the baptism of believers is emblematical of their own death, burial and resurrection.” . . . “Planted together in the likeness of his death. The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seed in the earth, because the effect in both cases is a reviviscence to a state of greater perfection.”—Apost. Epis., Note on Rom. vi. 4, 5.

Dr. Geo. Campbell (1719–1796), an eminently learned minister, theological professor, church historian, translator, and President of Marischal College, Scotland, says :

“The word baptism, both in sacred authors and in classical, signifies to dip, to plunge, to immerse. Had *baptidzo* been employed in the sense of *raino*, to sprinkle (which, as far as I know, it never is, IN ANY USE, sacred or classical), the expression would doubtless have been, ‘I indeed baptize water upon you.’ ”

DR. THOMAS CHALMERS.—The original meaning of the word baptism is immersion.” “We doubt not that baptism was administered in the apostles’ days by an actual submerging of the whole body under water. (On Rom. vi. 3, 4). We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism by an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation—in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second or new life.

Isaac Casaubon (1559–1614), a Calvinistic theologian and critic, Greek professor at Geneva fourteen years, also held the chair of Greek and Belles Lettres in the University of Montpelier, and most critical Greek scholar of his age, says :

“This was the rite of baptizing, that persons were plunged into the water, which the very word *baptidzein*, to baptize, sufficiently declares ; which, as it does not signify *dunein*, to sink to the bottom and perish, so doubtless it is not *epipoladzein*, to swim on the surface. For these three words, *epipoladzein*, *baptidzein* and *dunein* are of different significations. Whence we understand it was not without reason, that some long ago insisted on the immersion of the whole body in the ceremony of baptism ; for they urge the word *baptidzein*, to baptize.—Annot. in Matt. iii. 6.

P. Van Mastricht, a scholar of reputation, and author of works on theology, who died in 1706, says :

“In baptism we emerge out of a sepulchre of water and pass, as it were, into a new life.”—Theoret. Prac. Theol., b. vii., ch. iv, sec. 10.

“Immersion was used by the apostles and primitive churches.—(Rom, vi. 3 4, 5,)”—Ibid., sec 9.

James Basnage, a man of great learning, a church historian who died in 1723, says :

“This (the response of Pope Stephen in the year 754) is accounted the first law against immersion. The Pontiff, however, did not dispense with immersion, except in case of extreme necessity. This law, therefore, did not change the mode of dipping in public baptism, as it was not till five hun-

dred and fifty-seven years after, that the legislature, in a council at Ravenna, in the year 1311, declared immersion and pouring indifferent."—*Monumenta*, vol. 1., *Præfat*, ch. v., sec. 4.

G. Diodati (1576–1649), a Swiss theologian and preacher of note, professor of Hebrew and theology at Geneva, one of the best Biblical scholars of his day, both an author and translator, says:

"In baptism, being dipped in water according to the ancient ceremony, it is a sacred sign unto us that sin ought to be drowned in us by God's Spirit."

Richard Baxter (1615–1691, a distinguished preacher, author of *Saints' Rest* and about one hundred and forty-four other distinct treatises, says on Matt. iii-6:

"We grant that baptism then (in primitive times) was by washing the whole body." "In our baptism we are dipped under the water, as signifying our covenant profession, that as He was buried for sin, so we are dead and buried to sin."

Dr. John W. Nevin, born 1803, an American theologian, and professor of Hebrew and Biblical literature ten years in the Theological Seminary at Alleghany City, also President of the College and Theological Seminary at Mercersburg, Penn., editor of the *Mercersburg Review*, and author of a number of books, says in the *Mercersburg Review*:

"It needs but ordinary scholarship, and the freedom of a mind unpledged to mere party interests, to see and acknowledge here [that the Baptists have] a certain advantage on the subject of baptism. The original sense of the word *baptidzo* is on the whole in their power. It corresponds with the idea of immerse much more than with the idea of sprinkling."

S. Curcellœus, the learned and celebrated theologian, and professor at Geneva and Amsterdam, who died in 1659, says:

"Baptism was by plunging the whole body into water. . . Nor did the disciples that were sent out by Christ administer baptism afterward in any other way."—B. v., ch. ii.

D. Chamierus, a great writer on systematic divinity, professor at Montauban, who died in 1621, says:

"Immersion of the whole body was used from the beginning, which expresses the force of the word baptize, whence John baptized in a river. It was afterward changed into sprinkling, though it is uncertain when or by whom it commenced."—Panstrat, *Cathol*, tom. iv., L. v., ch. ii., sec. 6.

VENEMA.—"The word *baptidzein*, to baptize, is nowhere used in the Scriptures for sprinkling."—*Inst. Hist. Eccl. Vet. and Nov. Test.*, tom. iii., sec. i. § 136.

H. ALTING.—“The word baptism properly signifies immersion; improperly, by a metonymy of the end, washing.”—*Loci. Commun.*, pars i, loc. xii.

This confirms our statement that secondary and figurative meanings are not proper meanings.

TURRETIN.—“The word baptism is of Greek origin, and is derived from the verb *bapto*, which signifies to dip, and to dye; *baptidzein*, to baptize, to dip into, to immerse.”—*Ins. loc. xix.*, quæes. xi., sec. 4.

DR. REES.—“Gr. *BAPTO* *et* *BAPTIDZO* *mergo et mergito*. Voss. *Etym.* To dip or merge frequently, to sink, to plunge, to immerse.” “The word baptism is derived from the Greek *baptidzo*, and means literally dipping or immersion.”—*Ency.* Art. Bap.

WITSIUS.—“It cannot be denied, that the native signification of the words *baptein* and *baptidzein* is to plunge, to dip.”—*Œcon. Fœd. l. iv.*, c. xvi. sec. 13.

“It is certain that both John the Baptist, and the disciples of Christ, ordinarily practiced immersion.—*Econ. of the Cov.*, b. iv., c. xvi., § 13.

Eld. Ditzler can deny, though he can offer no proof of it.

J. G. Altman [1697–1758), a Swiss historian and divine, also professor of moral philosophy and Greek at Berne, says:

“In the primitive church persons to be baptized were not sprinkled, but entirely immersed in water, which was performed according to the example of John the Baptist.”—On 1 Cor. xv. 29, sec. 8.

Dr. L. Coleman, S. F. D., born in 1796, a noted scholar and standard church historian, says:

“The term baptism is derived from the Greek *baptidzo*, with its derivatives *baptismos* and *baptisma*, baptism. The primary signification of the original is, to dip, to plunge, immerse. The obvious import of the noun is immersion.”—*Christian Antiquities*, p. 255.

J. F. STAPPER. “By baptism we understand that rite of the New Testament church commanded by Christ, in which believers, by being immersed in water, testify their communion with the church.”—*Instit. Theol. Polem. tom. i*, cap. iii, sec. 1635.

Jacques Saurin (1677–1730), a noted French preacher, and author of twelve volumes of sermons and various other treatises, says:

“Paul says, ‘We are buried with him by baptism into death;’ that is the ceremony of wholly immersing us in water when we were baptized.”—*Sermons*, vol. iii, p. 171.

Theodore Beza (1529–1605) an eminent reformer, Greek and theological professor, and on the death of Calvin, took his place and became the head of the Presbyterian church, says:

“But *baptidzo* signifies to dip, since it came from *bapto*, and since things to be dyed are immersed.”—On Matt. iii, 13.

He admits that some have disputed respecting immersing the whole body in the ceremony of baptism, but he maintains that “there is no other signification of the verb *amad*, which the Syrians use for baptize.” “It answers,” says he, “to the Hebrew *tabal* rather than *rachatz*.” (*Ibid*). Elsewhere he says: “Christ commanded us to be baptized, by which word it is certain immersion is signified. Neither does the word *baptidzo* signify to wash, except by consequence, for it properly signifies to plunge into for the sake of tinging or dyeing.”—Lec. 2d to T. T.

DR. M'CRIE.—“We do not hold that the word baptize signifies to pour or sprinkle. This was never our opinion.”—On Bap., p. 32.

Summary.

MR. PRESIDENT:—Having brought in all the direct proof in support of the *usus loquendi* of the verb *baptidzo*, that my time will admit, I will now sum up my argument as briefly as possible.

The proposition I set out to prove is,

IMMERSION IS THE ACT WHICH CHRIST COMMANDED FOR CHRISTIAN BAPTISM.

My opponent denies it.

Now this was the one argument which I laid down by which to prove it:

1. THE VERB BAPTIDZO IS THE ONLY VERB WHICH CHRIST USED IN THE COMMISSION TO DENOTE THE ACT WHICH HE COMMANDED FOR CHRISTIAN BAPTISM.

2. THE PRIMARY AND LITERAL MEANING OF BAPTIDZO—WHICH IS THE ONLY REAL AND TRUE MEANING—IS “TO IMMERSE.”

3. ERGO,

TO IMMERSE IS THE ONLY ACT WHICH CHRIST COMMANDED FOR CHRISTIAN BAPTISM, SINCE IT MUST BE GRANTED THAT IN ENACTING A LAW, ALL TERMS MUST BE USED IN THEIR LITERAL, REAL, AND MOST OBVIOUS MEANINGS.

The minor premise being admitted by both parties, the single issue to be settled is the major, *i. e.*,

Is to immerse, the primary, the literal and real signification of the Greek verb *baptidzo*?

As it is conceded by all standard authorities that the *use* of any term by those with whom the language is vernacular, and by those who were conversant with the language, is the supreme and ultimate authority in determining its meaning, I first appealed to the New Testament for its invariable use by the inspired evangelists and apostles, who could not err.

1. *I first showed that John the Baptist, the first gospel minister of the New Testament dispensation, used baptidzo and the nouns derived from it in no other case than "to immerse," and immersion.*

2. I showed that the symbolism of the act, as taught by Christ, was a prefiguration of His own death, burial and resurrection, a fulfillment of the "all-righteousness" He came to fulfill, or accomplish, to secure the remission of the sins of His people; also,

3. That Christ metaphorically spoke of His own overwhelming sufferings as a baptism, alluding thus to His own at the hands of John.

4. That Paul, Rom. vi, 3, and Col. ii, 12, alluding to the act which Christ received in the river Jordan, calls it a "*burying*," a "*planting*," in the likeness of death.

I therefore concluded that Christ and his apostles, and all whom John baptized, were *immersed in water*. In support of this conclusion I brought forward the testimony of all the most eminent Pedobaptist scholars, commentators and critics.

Immersion in water then was the only act which Christ commanded His first minister to perform.

Immersion in water was the act which He Himself received, as our law-giver and exemplar.

Immersion, then, was the only act which the apostles and all the disciples of Christ, the members of the first Christian church on earth received prior to the ascension of Christ.

For it is on record that Christ's disciples made and baptized more disciples than John, and no one will deny that they administered the act which they and their Master had received.

IV. My fourth argument was from the commission itself—

Christ used the same verb, *baptidzo*, and there is no shadow of intimation that there was to be any change in the act itself, which, according to every principle of law and reason, there should have been had he designed to change the physical act of the rite, or his apostles would inevitably have fallen into error. But he only extended a former commission given them, no longer limiting their ministry to Palestine, but extending it to the ends of the earth.

I reasonably concluded that Christ in the commission only authorized His apostles to administer the self-same act which He appointed from the first, and which He and they had received at the hands of John, which was an immersion in water.

V. Then from the very internal construction of the language of the commission, I showed that the act commanded must have been immersion alone.

The subjects *autous*, of the act being the *direct* accusative of the verb *baptidzo* forbids the idea that some element, as water, was to be put upon them, since a preposition must be supplied, or the language be made figurative, neither of which is admissible; but that the subjects were to be put bodily into it.

I showed from the very signification of the verbs to sprinkle and to pour, which is to scatter into drops, disperse into fine particles, or to diffuse in a continuous stream, that *literally* they could not take indivisible or inseparable objects as *direct* accusatives, but must take liquids, as water, etc., or separable solids, as sand, ashes, etc. If Christ had intended the element, water, to be put upon the subjects of baptism, He would have made *it* the direct accusative of the verb indicating the act, and have used the preposition *on*, or *upon*, before the subjects. Had He intended the subjects to be placed within the element, He would have placed them as the direct accusative of the verb. This He did do, and therefore we are compelled to conclude that this He intended.

Then again. Since it is impossible to sprinkle, scatter into drops or particles, or to pour, diffuse in a continuous stream, human beings without destroying life, therefore it is evident the verb *baptidzo* Christ used can have no such signification.

MY FIFTH ARGUMENT I WILL STATE IN THESE WORDS: YOU CANNOT SPRINKLE OR POUR LIVING BEINGS, BUT ONLY WATER, ETC., UPON THEM, THEREFORE CHRIST DID NOT COMMAND THEM TO BE SPRINKLED OR POURED.

VI. My sixth argument was from the invariable adaptation of the definitions to immerse and immersion in every passage in the New Testament where *baptidzo* or its noun *baptisma* is used.

By substituting no other word, can the sense of every passage be preserved, and this I regard as evidence demonstrative that *baptidzo* literally signifies only to immerse.

VII. My seventh argument was,

The apostles to whom the commission was given evidently understood Christ to mean immersion only as the sense of *baptidzo*.

In all their ministry they evidently observed no other act. In all their allusions to the action of baptism, immersion is clearly intended, *and no other act will fulfill the symbolism* of baptism as set forth in their writings, so that we may say of them all as Coneybeare and Howson say of Rom. vi, 3, "It cannot be understood unless it be borne in mind that the primitive baptism was by immersion.

This fact alone I regard as demonstrative and conclusive that the real signification of *baptidzo* is to immerse.

VIII. My eighth source of proof was,

The invariable use of the term by Greek authors themselves.

It is an admitted fact, by all scholars, that no Greek author has yet been found that uses *baptidzo* in a *physical* sense to signify, either "to sprinkle," or "to pour," but always "to immerse," "to dip," etc., and that wherever they use it *figuratively* the sense of the figure involves the idea of an immersion. It is known to all that I repeatedly called upon my opponent to bring forward, or give an authoritative quotation from ONE Greek author who used *baptidzo* in a physical sense to mean "sprinkle," and he has been unable to do so.

He claims that *baptidzo* never meant to immerse before the time of Polybius—but I have given you its use in that sense

by Aristotle, who lived 180 years before Polybius, and I have called upon him for one authority to support his assertion that *baptidzo* ever meant to sprinkle, and he has not furnished it.

IX. My ninth source of proof has been the lexicons. I have brought forward the united testimony of forty lexicons, among these *all that are regarded as standard authorities* in Europe and America, and one and all, each and several, give "to dip," or "to immerse," as the *primary*—*i. e.* the literal and *real* signification of *baptidzo*. To divert your attention from this stern, crushing and conclusive fact, my opponent has spent a full day in talking to you about a new discovery in philology, according to which the true primary is the *historical*, etc., which all scholars will laugh at as fanciful and absurd. To save needless controversy, at the very outstart I presented Rules of Interpretation, selected from the best authorities, and these Rules were mutually accepted by us. By virtue of the the first three of those Rules, what we were to understand in this debate as the primary and literal sense of any term, is clearly determined.

Rules of Interpretation.

I. *Every word must have some specific idea, or notion, which we call meaning.*

Were not this so, words would be meaningless and useless.

II. The *literal*, which is also called the *grammatical* sense of a word, is *the sense* so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is always, placed first in the lexicons, and is known as *the primary* meaning.

III. "The primary or literal meaning is *the only true one*."—Ernesti, p. 14.

Ernesti quotes Morus in support of this: "There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word; which sense, as I have before said, must be *one*; and unless there are special reasons for a *tropical* (or secondary) meaning, it must be the literal sense."

Stuart says: "If any one should deny that the above principles lead to certainty when strictly observed, would deny the possibility of finding the meaning of language with certainty."

Now by these rules I have been strictly governed, and these, every University and Theological Seminary in Europe and America will endorse.

I have sought throughout this discussion the true, and the *real*, the literal signification of *baptidzo*, and have, therefore, in reading from the lexicons, as a general rule, read only the strictly *primary* meanings, the first one, two or three given. IN ALL CASES ONLY ONE, AND THAT THE FIRST, WOULD HAVE BEEN SUFFICIENT! In every case I have faithfully and fully given the primary sense of the lexicon. I have shown that *no figurative*, which is always the *secondary*, sense of a term, is its real and physical sense, and is, therefore, not a real or literal signification, and with such we have nothing to do in this debate. I have explained how that, in strictest truth, Baptists may say with Carson and Anthon, that

“NO STANDARD LEXICON IN THE WORLD GIVES ‘TO SPRINKLE,’ OR ‘TO POUR,’ AS A LITERAL AND REAL SIGNIFICATION OF BAPTIDZO.”

I have in almost every speech not only most affectionately invited, but urgently called upon, demanded or challenged my opponent to produce one Greek lexicon of acknowledged authority, or an authoritative quotation from one, that gives “to sprinkle,” or “to pour,” as a primary meaning of *baptidzo*. HE HAS NOT DONE IT! His failure to do so should be considered as conclusive evidence to all that to immerse, etc., is the only signification of *baptidzo*.

Every semblance of an argument made by him has been founded upon the figurative significations of *baptidzo*, or, that by some author or in some version, a word is used for *baptidzo* that elsewhere is used in the sense of “to wet,” or “to sprinkle!!”

And this reminds me of the distinction Eld. Ditzler has endeavored to fix in your minds.

1. That while he admits that to immerse is the classic use of *baptidzo*, it is not its meaning in the New Testament Greek, but to wash, to cleanse in any way. This claim I have shown to be utterly groundless, in my speech on that subject to which all are referred—Dr. De Meyer emphatically says, and with him agree all the best scholars, such as Chalmers, Dr. Lange, Coneybeare and Howson, “*baptidzo*, which word in classic

Greek, AND IN THE NEW TESTAMENT EVERYWHERE means to immerse.”—Com. on Mark vii, 4.

It is not true, that any standard lexicon distinguishes between classic Greek and New Testament Greek in giving definitions of *baptidzo*—i. e., that it means one thing in classic Greek, and something different in the New Testament.

2. Then he has tried to make a show of an argument from the comparatively few times Baptists use “to dip,” for *baptidzo*, rendering it as they do almost invariably *to immerse*. There is not enough to make a shade in this fact. All lexicons give to dip, and to immerse, as *synonymous terms*, as the Germans give *mergo, immergo* and *tingo, intingo* as synonyms of *baptidzo*, and we are at liberty to use the most *euphonious* one, and Baptist authors generally have selected immerse—for its smoothness and euphony. Let it therefore be borne in mind, that wherever a lexicon gives to immerse, it means also to dip, and that of the forty I have read here, *the majority give to dip as the first of the synonyms for the primary signification*, and never to wet or moisten, much less to sprinkle.

X. My tenth argument, and one upon which I am willing to rest this whole controversy, is embraced in the last, but to make salient, I place by itself:

In 1846 Liddell & Scott, of England, upon the basis of Passow, brought out their great English lexicon, which has been endorsed by the scholars of both continents as the best Greek and English lexicon extant. In their first edition, as a seventh meaning of *baptidzo*, figurative of course, they give “to pour upon.” Prof. Drisler, of Columbia College, undertakes an American edition. Before he gets the last pages of his work through the press, Liddell & Scott issue in England a second edition, and because satisfied that “to pour upon” is not sustained by classical or New Testament usage, they omit it as well as “to drench.” Prof. Drisler, in his second American edition, does likewise. In the last edition of this last and greatest of all the Greek lexicons published in the English language, only “to dip in or under water,” of ships, “to sink them,” is given as the primary meaning of *baptidzo*.

But he has sought to belittle the great work of Liddell and

Scott, as "a small affair," "made for school boys," etc. I will once more put it upon record, that by general consent of scholars this lexicon is accounted *the very best* English work ever published, as Rost and Palm's is accounted the very best German lexicon. These lexicographers had all the results of the labors and discoveries in philology of all the scholars and lexicographers who preceded them, and into their works they gather all that can be regarded as authoritative and trustworthy. Into these lexicons we may safely look for the correct significations of Greek words—and what does each give as the literal and primary meaning of *baptidzo*, but to dip in or under water! This and nothing more. Rost and Palm give "often and frequently," following Passow as Liddell & Scott did in their first edition, but which they omit in their last as unwarranted, to which all scholars now consent. Then the last, greatest and best of all English lexicons, gives to dip, "in or under" as the only real literal meaning of *baptidzo*.

Now, you can clearly see that here is a final answer to his claim that, as figurative meanings often become their *primary*—and this very statement destroys his theory of historical primary—so the *figurative* meanings of *baptidzo*—i. e. to wet, moisten in any way, and hence to sprinkle—have now become the primary and present meaning of *baptidzo*. If this was the case, why do not Liddell and Scott, and Rost and Palm give these meanings as the primary in their late lexicons, but they equally deny them to be real meanings of *baptidzo*, as do all the lexicographers who have gone before them.

But he claims that the modern Greek lexicons sustain him! I have shown that not one sustains him. Let me sum them up for a separate argument.

Sophocles. (standard) *Baptidzo*, to dip, to immerse: sink, to be drowned as the effect of sinking.

Kouma. To sink, to put frequently into water.

Gazes. *Baptidzo*, mid so (*bapto*) *suchna bouto ti mesa eis to kai enteuthen ana ton.* To dip a thing frequently into something and thence up *ana ton* in respect to it—that is, up to the surface—if *ana* was here used to govern the accusative—signify *upon*, the pronoun *ton* would have been *en*.

With their figurative and secondary meanings I have nothing to do—what has to pump or to draw water to do with set-

ting this question. He may say that the water is drawn "that it may be *poured* forth;" and I say that what may be done with the water after it is drawn has nothing to do with the definition of the verb—nor with the act of drawing. Water has been drawn, that it might be drunk—and is 'to drink' therefore a proper definition of *baptidzo*, or to pump or draw water!

My opponent has affirmed that *baptidzo* never was used in the sense of immerse before the days of Polybius, etc.

But these forty lexicons give the meaning of *baptidzo*, in every age since the Greek has been a settled language and not one of them, neither the oldest nor the latest, even so much as intimates that *baptidzo* ever had any other meaning primarily—than *to dip*—and I have shown you that Aristotle one hundred and eighty years before Polybius used it in the sense of to immerse.

Now thirty full years have passed since Liddell and Scott, with the eyes of the scholars of Germany, England, and America upon them, with their knowledge and approval, made this change in their lexicon, and for no other reason except that they could not find a standard Greek author who used *baptidzo* in the sense of to pour upon, or to drench, even *figuratively*, and no scholar of earth could then help them to the authority. Thirty years of investigation and research have passed, and all the Pedobaptist scholars of Germany, England and America have not been able to furnish them any authority to justify "to pour upon," or to sprinkle, as even a proper figurative signification of *baptidzo*! Should not this fact settle this question in the mind of every candid man and Christian in the world? How supremely ridiculous for a man who never read as many consecutive lines in one book of classic Greek as these scholars have read Greek authors, to stand up in the hearing of the world and assert that *baptidzo*, primarily, *never* means to dip, to immerse, but means to sprinkle, "to pour!" Such a man is not talking to be regarded by scholars, he knows that he must forfeit all standing among them, but to the ignorant, with whom bold assertion accomplishes far more than argument.

XI. My eleventh source of proof was the testimony of the

Greek Fathers and Bishops, to whom Greek was vernacular, and every one bore witness that *baptidzo*, naturally signified only to immerse, and that immersion was the sole and universal practice of the apostolic churches, and to this I added the invariable practice of the Greek church from the fourth century until now.

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And this I have shown with respect to every version of the New Testament made, whether in the Orient or the Occident, ancient or modern, wherever the word has been *translated*, a native word being invariably used that signifies to immerse.

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There is the utmost accord among all these that immersion was the only act of apostolic and primitive baptism.

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“*Bapto* and *baptidzo* mean to dip, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed on this.” ‘It is,’ says Augusti (*Denku.* vii., p., 216), ‘a thing made out,’ viz., the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no usage of ancient times which seems to be more clearly made out. I CANNOT SEE HOW IT IS POSSIBLE FOR ANY CANDID MAN WHO EXAMINES THE SUBJECT TO DENY THIS.”—pp. 51, 149, 150.

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1. As you all say lexicographers are to be tested by the *original authorities* whence *they* derived their information, so we demand now, especially when all historians are now required, in foot notes, to give the authorities they rely on for statements. This is just. Hence, when Mosheim, Neander, etc., state a point, we have access to ALL THEY HAD, AND A VAST DEAL MORE. They never saw *Hippolytus* when they wrote, e. g.

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He then urges that Acts ii. 41, ix. x. 43–37; Acts xvi. 14, 16, 32, 33, etc., were all by affusion—on Pentecost 3000, the 5000, the Jailor, Paul, Lydia, etc.

Moses Stuart further says: “These are all the examples of *bapto* or *baptidzo* which can be found in the Septuagint or Apocrypha.” From these the reader will easily see, that some of the classical meanings of these are not to be found in the books aforesaid; whilst other meanings, viz., *to wash*, *to bedew*, or *moisten*, are more clearly and fully exhibited.” Page 69. His result is: “We do obey the command to baptize, when we do it by affusion or sprinkling.” Page 195.

BAUMGARTEN.—“The baptism of Saul followed immediately the receiving of his sight, is baptized by means of the water *poured upon him*.”—Com. on Acts ix. 1, 86, vol. i., p. 238–9.

“With a part of the same water [used in washing their stripes], the keeper of the prison and all his were baptized * * without the dipping of the whole body, in the open running water.”—Vol. ii. 134.

‘USM, On John iii. 25–27: “The dispute related to baptism—*baptizma*

Greek Fathers and Bishops, to whom Greek was vernacular, and every one bore witness that *baptidzo*, naturally signified only to immerse, and that immersion was the sole and universal practice of the apostolic churches, and to this I added the invariable practice of the Greek church from the fourth century until now.

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(1). The first Greek version of the Old Testament was made in the third century before Christ by seventy learned Jews. They rendered the verb *taval*, the word which as invariably in Hebrew means to immerse as *to dip* does in English—by *baptidzo*, save in one instance, where they translate it figuratively “to dye.”

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It was "formerly," in a day when they who did so held it to be that "they may be cleansed from the *pollution of sin*," and "which they call [the rite] of *initiation*." Yes, *exactly* so. Conant quotes scores of such places where they call it all of this, but it is *hundreds* of years *after* Christ in *every* case. It was when the jargon of the dark ages was developed.

3. When they by baptism professed to receive them "into the covenant of grace and heirs of eternal life." *Then* is when they *immersed* formerly as now they sprinkle. So says Stokius. But no Scripture can be adduced for this. It was simply "FORMERLY." Now let us have his *New Testament* use and definition.

Stokius, "BAPTIDZO, *lavo*, *baptidzo*, passive, *luoi*, *lavo*i. I wash, I baptize. Passive, I am washed, cleansed." Here he cites New Testament texts. He then gives the classic use and his idea of its philology.

"Generally, and by the force of the verb, it obtains the sense of dipping or plunging. Specially, (a) properly it is to immerse in water. Tropically (1) by a *metalepsis*, it is to wash or cleanse, because anything is accustomed to be dipped or immersed in water that it may be washed or cleansed, although also the washing or cleansing can be, and *generally* is effected *by* SPRINKLING the water. Mark vii. 4; Luke xi. 38."

Hence it is translated sprinkle.

Here, then, we have the unanimous support of all these lexicons, while not one supports Dr. Graves's position.

4. Next come the native Greek lexicographers, Kouma and Gazes, who studied Greek classics also in Germany, and was distinguished with great honors for his erudition. He gives it "shed forth, sprinkle," "pour upon" (*epichuno*), "wash either the person or hands," while Kouma gives "besprinkle, shed forth"—(*brecho*, *katabrecho*). Euthymus, a learned Greek, translates *baptidzo rantidzo* sprinkle, in the 4th century. It is translated *rantidzo* sprinkle by two learned Greeks who copied the New Testament, about A. D. 331. It is translated sprinkle by eight others—all Greeks before the language died. Why this great flurry over Stokius doing so in the light of these facts? Why such writhing over Stokius doing so when the most learned men in Greek that ever lived or died in the church, Origen, a native Greek, who wrote 50 folio volumes in Greek,

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M. STUART shows that there *baptidzo* means “to wash, cleanse by water.” “*Bapto*—to moisten, wet, bedew.” He says the cases in Daniel iv. and v., “make it plain that the word *bapto* was occasionally used to designate the application of liquid or moisture to the surface of anything, in any way whatever; whether of washing, or by gentle affusion of the dew. The example of Judith shows very clearly that *washing* of the person may be designated by *baptidzo*; for into the fountain, in the midst of the camp, it is not probable that she plunged.” “We have also seen, in Nos. 2, 5, 6, of Examples from the Septuagint and Apocrypha, that the word *baptidzo* sometimes means to wash; and *bapto* to moisten, to wet, or bedew. There is, then, no absolute certainty from usage, that the word *baptidzo*, when applied to designate the rite of baptism, means of course to immerse or plunge.” “Both the classic use and that of the Septuagint show that *washing* and *copious affusion* are sometimes signified by the word.”—Bib. Ref., vol. i. 1833, p. 313.

He then urges that Acts ii. 41, ix. x. 43–37; Acts xvi. 14, 16, 32, 33, etc., were all by affusion—on Pentecost 3000, the 5000, the Jailor, Paul, Lydia, etc.

Moses Stuart further says: “These are all the examples of *bapto* or *baptidzo* which can be found in the Septuagint or Apocrypha.” From these the reader will easily see, that some of the classical meanings of these are not to be found in the books aforesaid; whilst other meanings, viz., *to wash*, *to bedew*, or *moisten*, are more clearly and fully exhibited.” Page 69. His result is: “We do obey the command to baptize, when we do it by affusion or sprinkling.” Page 195.

BAUMGARTEN.—“The baptism of Saul followed immediately the receiving of his sight, is baptized by means of the water *poured upon him*.”—Com. on Acts ix. 1, 36, vol. i., p. 238–9.

“With a part of the same water [used in washing their stripes], the keeper of the prison and all his were baptized * * without the dipping of the whole body, in the open running water.”—Vol. ii. 134.

OLSHAUSEN, On John iii. 25–27: “The dispute related to baptism—*καταβα*

rimos [purification] equivalent to *baptisma*." This was always by sprinkling. See John ii. 6; Heb. ix. 13; Mark vii. 4. "Ablutions of all sorts * * *baptismos* is here, as in Hebrews ix. 10, ablution, washing generally." He considers that in Acts ii. 41, the 3000 were baptized by "sprinkling."

BENGEL.—"Immersion in baptism, or at least the sprinkling of water upon the person," etc.

FAIRBAIRN.—"The 'diverse' evidently points to the several uses of water, such as we know to have actually existed under the law, *sprinklings, washings, bathings*."—Hermet, Manual, Art, *baptidzo*.

BLOOMFIELD, on Mark vii. 4: "Washing of the hands before mentioned, in which, however, is not implied immersion." Acts viii. 38: "Philip seems to have taken up water with his hands and poured it copiously on the Eunuch's head."

GEO. HILL.—"Both sprinkling and immersion are implied in the word *baptazo*."—Lect. on Div. 659.

A. CLAKE.—"Were the people dipped or sprinkled? for it is certain *bapto* and *aptuazo* mean both."—On Matt. iii. 6.

J. WESLEY.—"The Greek word [for baptize] means indifferently either washing or sprinkling."—Notes on Mark vii. 7.

STEIR considers that on Pentecost they were baptized by sprinkling. *Leben Jesu*.

ARCHBISHOP KENDRICK, Catholic, so often misrepresented, says, quoting Augustine's words: "Unless wheat be ground, and sprinkled with water, it cannot come to that form which is called bread. So you, also, were first ground as it were by mystic exorcisms. Then was added baptism: ye were as it were *sprinkled*, that ye might come to the form of bread." On this Kendrick says: "St. Augustine remarks * * sprinkled with water [quoting the above]. In like manner [again quoting the above]. This being addressed generally to the faithful, most of whom were solemnly baptized, leads us to infer that even in solemn baptism, aspersion was often used, water being sprinkled on the candidate while he stood deeply immersed."†

On Hebrews ix. 10, Archbp. Kendrick again says: "St. Paul calls the various ablutions of the old law, many of which were by aspersion, *dicers baptisms*. * * Thus it appears manifest that the term was in his time, used indiscriminately for all kinds of ablution."—188.

DODDRIDGE.—"Hebrews ix. 10, and in different baptisms or washings, either of the whole body or a part of it in water, as different occasions demanded." "I see no proof that it (immersion) was essential to the institution."—Com. in loc. and Acts viii. 38.

On Acts viii. 38, he supposes Philip poured the water on him.

* Sermon CC xxviii., ad Inf. de Sacram. 1417.

† K. on Bap. 156, Ed. 1852.

CARPZOO, *Issagoge*, p. 1085: "Baptism is a Greek word, and in itself means a washing, in whatever way performed, whether by immersion in water, or by aspersion. * * It is not restricted to immersion or aspersion; hence it has been a matter of indifference from the beginning whether to administer baptism by immersion or by pouring of water."—Page 330.

GERHARD, of whom the great Tholuck says: "The most learned, and with the learned, the most beloved among the heroes of Lutheran orthodoxy," says: "Whether a man is baptized by immersion into water, or by sprinkling, or applying the water to him, it is the same."—*Loc. Theol.* ix. 137.

REINHARD.—"Earthly or perceptible, pure natural water in which a person is immersed, or with which he is partially sprinkled, is the baptism instituted by Christ."—*Dogmat.* 570, 572 also.

LIGHTFOOT.—"The word, therefore, *baptismous* (washings), applied to all these [people, vessels, beds, Mark vii. 4,] properly, and strictly, is not to be taken of *dipping* or *plunging* [italics his], but, in respect of some things, of washing only, and, in respect of others, of *sprinkling* only."—*Exæ Heb. et Gal.* ii. 419.

It is useless to pile up authorities that can be multiplied almost endlessly. Let it be remembered, we have selected the most eminent of their respective ages in the department of philology. Olshausen, Baumgarten, Alford, A. Clarke, Stier, Fairbairn, Tholuck, Bloomfield, Stuart, had no superiors—all belong to this century, and all, save one or two, to our age. *Not one is quoted from second hand.*

[The above is put in, as Dr. Graves and I agreed, neither of us having read our authors, of the above class, connectedly in debate].

We now have no time to notice little points, the debate is to be settled by the real facts in the case, the science of language, the laws of philology. To this all scholars are agreed. I can only give a few of my many points and facts in the short space of half an hour. Then we came to the Greek. Here

I. We appealed to the lexicons.

1. The Greek Lexicography was developed in the West—in England and France by Budæus, Stephanus, Scapula and Constantine—all immersionists—under immersion laws and practices, which continued in force, even for long years after this. Superstition added to the intensity of popular prejudice

in favor of immersion. *All* subsequent lexicons till Passow, Schneider's larger work, Rost and Palm, were only servile abridgments of Stephanus and Scapula, Scapula an abridgment of Stephanus. Hence all prejudice was on the side of immersion up to our age.

2. All this class of lexicons—the better ones—

(1). Give “merse, immerse” for the classic use and “overwhelm.”

(2). They never give “immerse” as a New Testament use at all—not one of them.

(3). They never give dip as either a classic or New Testament use. Dip came in under the later, loose definitions of the middle age of lexicography when the silly conceit took the brains of some that it was a *frequentative*, as Dr. Graves told us truly.

(4). They all give as its *only* New Testament use *abluo*, *lavo*—*abluo* is cleanse, *lavo* is wash, besprinkle.

This is the old, unscientific body of lexicons. They all support our practice—are against Dr. Graves.

3. Next came the mass of lexicons of the old school, now known as empirical, yet good, not scientific, but valuable. We produced a part of these, Schætzennius, Suicer, Stokius, Schleusner, etc., etc.,—an armed host. Every one of them gave either sprinkle, pour, sprinkle and pour, or a word equivalent to both. Here let us quote Stokius once more *in full* both on the noun where A. Campbell and Dr. Graves rely on him, then on the verb, and see if he contradicts himself or supports Dr. Graves. I take Dr. Graves's own rendering of it.

“BAPTISMA. 1. Generally, and by force of the original it denotes immersion or dipping. 2. Specially. *a*. Properly, it denotes the immersion or dipping of a thing in water, that it may be cleansed or washed. Hence, it is transferred to designate the first sacrament of the New Testament, which they call of initiation, namely baptism, in which those to be baptized were, formerly immersed into water; though at this time the water is only sprinkled upon them, that they may be cleansed from the pollution of sin, receive the remission of it, and be received into the covenant of grace, as heirs of eternal life.”

Note here—

1. No text of the *Bible* is given to support this—“*formerly* immersed.”

It was "formerly," in a day when they who did so held it to be that "they may be cleansed from the *pollution of sin*," and "which they call [the rite] of *initiation*." Yes, *exactly* so. Conant quotes scores of such places where they call it all of this, but it is *hundreds* of years *after* Christ in *every* case. It was when the jargon of the dark ages was developed.

3. When they by baptism professed to receive them "into the covenant of grace and heirs of eternal life." *Then* is when they *immersed* formerly as now they sprinkle. So says Stokius. But no Scripture can be adduced for this. It was simply "FORMERLY." Now let us have his *New Testament* use and definition.

Stokius, "BAPTIDZO, *lavo, baptidzo*, passive, *luoi, lavo*i. I wash, I baptize. Passive, I am washed, cleansed." Here he cites New Testament texts. He then gives the classic use and his idea of its philology.

"Generally, and by the force of the verb, it obtains the sense of dipping or plunging. Specially, (*a*) properly it is to immerse in water. Tropically (1) by a *metalepsis*, it is to wash or cleanse, because anything is accustomed to be dipped or immersed in water that it may be washed or cleansed, although also the washing or cleansing can be, and *generally* is effected by SPRINKLING the water. Mark vii. 4; Luke xi. 38."

Hence it is translated sprinkle.

Here, then, we have the unanimous support of all these lexicons, while not one supports Dr. Graves's position.

4. Next come the native Greek lexicographers, Kouma and Gazes, who studied Greek classics also in Germany, and was distinguished with great honors for his erudition. He gives it "shed forth, sprinkle," "pour upon" (*epichuno*), "wash either the person or hands," while Kouma gives "besprinkle, shed forth"—(*brecho, katabrecho*). Euthymus, a learned Greek, translates *baptidzo rantidzo* sprinkle, in the 4th century. It is translated *rantidzo* sprinkle by two learned Greeks who copied the New Testament, about A. D. 331. It is translated sprinkle by eight others—all Greeks before the language died. Why this great flurry over Stokius doing so in the light of these facts? Why such writhing over Stokius doing so when the most learned men in Greek that ever lived or died in the church, Origen, a native Greek, who wrote 50 folio volumes in Greek,

born only 84 years after John's death, translated *bapto* by *raino* "Sprinkle," as well as Irenæus born before John died, and Hippolytus, all Greeks of great leaning of the second and third centuries? You say *bapto* and *baptidzo* are the same in meaning. Seven of the ancient, best and learned versions of antiquity do the same. They received the unaimous support of the whole church.

5. We then come to the more critical, scientific lexicons. While SCHNEIDER gives immerse as a classic meaning, he gives *brecho*, shed or pour fourth, sprinkle, as its *general* meaning. PASSOW gives "immerse, submerge" as classic meanings, as well as "wet, moisten, sprinkle, intoxicate," then says "GENERALLY, to sprinkle upon to pour upon, to overwhelm, etc."

ROST and PALM give "immerse, submerge, wet, moisten, sprinkle, etc., GENERALLY to sprinkle upon, to pour upon, overwhelm."

SWARZIUS gives "sprinkle, besprinkle, to pour upon." This will do as samples.

6. Not a lexicon on the green earth gives an earlier authority for immerse, dip or plunge than Polybius—a writer who comes in followed by Diodorus Siculus after the *great change* in the Greek language that Liddell and Scott, and all critics agree had come in.

7. These hosts of Greeks, Greek lexicons, earlier, later, all—UNANIMOUSLY support us and grind to death and dust our opponent.

II. Next we introduced the great leaders of immersion or dipping—Gale, Conant, Ingham, Carson, etc., etc., when writing avowedly to support what they practice from classic Greek. We take the result of their labors.

1. They tell us *baptidzo* is ALWAYS dip. "Wherever is *bap*, (the stem or root syllable) there is the dip." Pendleton renders it out of twenty-two cases "dip" only *once*. Gale out of twenty-one, dip three times. Fuller out of twenty-two has it dip *once*. Stuart, when giving all for that side possible, out of forty-one cases, *once* dip, three immerse. Dr. Carson out of thirty one cases has it dip *three* times only. Conant out of

sixty-three consecutives cases has it *dip*—NOT ONCE! Ingham out of *one hundred and sixty-nine cases has it dip*—JUST ONCE!! A. Cambell out of all his citations—though under *bapto* in *later* Greek he gives it *dip* a number of times—yet under *baptidzo* *dip*—NOT ONCE!!!

2. Now then, Dr. Graves abandons the universally admitted and well known fact that the primary meaning is the meaning the word had first affixed to it by the inventors of the word or language, and takes up *the general* meaning, the current one, *usus loquendi* as the *primary* one. Suppose we agree to this. It utterly destroys him.

3. Leigh, Passow, Schneider, Rost, Palm, Stokius, etc., tell us its general, its current use is sprinkle, pour upon.

Notice here. Stokius held as *all* scholars do, and as every tyro knows, that a tropical becomes—*often* becomes—*the literal* and *prevailing* meaning of a word *and it ceases to be a tropical* word to those who use it. All know this. We quoted Fowler, etc., on it. Hence Schleusner urges that 1. Wash, baptize, are THE New Testament meanings of *baptidzo*. Next he urges how it came to be so used. Then he urges that from dipping in water came wash—a false philology as we saw. Then to wash in any mode. Hence the washing was accustomed to be performed by sprinkling the water. When *this* became the habit and force of *baptidzo*, we see the Jews thus baptized *daily*. Mark vii, 4; Luke xi, 38. “Hence because *baptidzo* came to be thus practiced *altogether* by Jews, it is transferred to the sacrament of baptism,” and here follow a swarm of texts in the Gospels, Acts and Epistles. For the rest and for Schleusner, see p. 29, and speech 15. Stokius tells us “since anciently the water was copiously poured on those baptized,” it came metaphorically to be applied to pouring the Spirit on the people.

Thus you see Schleusner is wholly on our side. It is in vain dust is thrown to obscure these facts. Dr. Graves says it, Schleusner’s *opinion* is so and so! Is not every definition a man gives, *his opinion* of the matter? Hence the various ways in which they define words. What miserable dodges.

2. These Baptists show *dip*, immerse are THE RAREST OF ALL MEANINGS.

3. All demonstrate that it never meant immerse till Polybius. Hence from Dr. Graves's stand-point immersion is not a primary meaning, nor is dip a meaning at all. We demonstrated that it never meant to dip. From *every* stand-point it never primarily meant immerse.

4. We next gave the laws of science, of philology. Liddell and Scott, the present Introduction to Webster's Dictionary, all scholars agree, that philology, the scientific treatment of words to ascertain the primary meaning of words is a very *modern* science, all since Webster's day even. We have said for twenty years this subject never was treated from a proper, true stand-point. We produced an array of words that could be made indefinitely long, and it is *the universal* law of language that words develop from sprinkle to immerse as well as to dip, taking on all the meanings *bapto* and *baptidzo* have, but *in no case* is it the reverse. When SCIENCE DEMONSTRATES a proposition, the opinions of even *ten thousand* opponents who spoke when there was *no* science in it, no laws laid down for finding any primary, amount to nothing. Men's opinions are only valuable as they have chances to *know* of what they affirm. But on it as far as they knew, all the greatest critics are on our side.

1. We gave full twenty-five words, have over fifty, that primarily mean to sprinkle, or, as a small proportion do, that mean to moisten, bedew, wet, where it is by affusion, oft of tears, juice of vines, sap; dew, rain, etc., that come to mean all that *bapto* and *baptidzo* are admitted to mean by all parties. Hence the unexceptional and universal law of language is, from sprinkle to moisten, wet, stain, color, thence dye, as in *bapto*; where coloring fluid is not an accident, it is sprinkle, (moisten, wet), pour, (of water), wash, drench, soak; from soak, drench, comes, make drunk, intoxicate; from pour, of (water, rain,) comes overwhelm, overflow, inundate. From overwhelm, oppressed with overwhelming elements, comes sink, (*immergo, submergo*), and from sink, sinking in water, etc., comes drown, perish. From pouring water by the power of its friction necessarily comes wash. Pouring water washes per force. It is God's general cleanser of all the earth. Dew washes dust

and dirt off vegetables, flowers, etc., even as perspiration washes paint off the face. This we saw was the universal law of language.

2. We saw that no word in Hebrew, Chaldee, Arabic, Syriac, Ethiopic, Greek, Latin, German, Spanish, English, that properly or primarily meant dip or immerse, ever meant what all admit *bapto* and *baptidzo* so often mean. It is absurd to presume that these two important words violate all known laws of language, all principles of philology, and all admitted facts of history with not one word of reason or fact either to demand the acceptance of universal absurdity.

(1). Wash, we saw, is a derived meaning of *baptidzo*, and of hosts of words primarily implying sprinkle. It is never a derived meaning of immerse in any language of earth. Hence as it is derived from *baptidzo*, yet never from immerse, immerse never was a primary meaning of the word.

(2). Intoxicate often is a derived meaning of words primarily meaning to sprinkle, to moisten, where it is with dew, rain, tears, but never from immerse or dip as a primary. But intoxicate is a derived meaning of *baptidzo*. Hence immerse never was a primary meaning of *baptidzo*.

(3). Overflow is a derived meaning of *baptidzo*. It never is of immerse or dip. Hence immerse, dip, never were primary meanings of *baptidzo*. Words primarily meaning sprinkle, pour, often mean to overflow.

(4). Overwhelm is a constantly recurring meaning of *baptidzo* as a derivative. It never is derived from dip or immerse. Hence dip, immerse, never were primary meanings of *baptidzo*. But overwhelm, whelm and overflow are constantly derived from words meaning to sprinkle, to pour—a pouring rain causes all these. Hence all facts, all philology, demonstrate sprinkle as the primary meaning of the word.

(5). We then took up the classics in Greek and showed

1. No lexicon gave immerse as a meaning earlier than Porybius, Diodorus Siculus, Strabo, Josephus, and Plutarch—all late in the iron age of Greek.

2. No Greek used it for immerse earlier than these.

3. All the earliest occurrences for centuries were cases (1) of metaphorical use only. (2) All in the sense of sprinkle and pour—not one dip, not one immerse. Pindar, Aristophanes, Alcibiades, Demosthenes, all use it for asperse, pour torrents of abuse upon people. Plato three times to intoxicate, once to confuse with questions. Aristotle, the first known to use it in a literal sense, makes it equivalent to *kudakludzo*, overflow, whose primary meaning is aspersion, insersion. Now, then, philology, on which immersionists heretofore have all relied so securely, as clearly demonstrates our position as Euclid ever demonstrated a mathematical problem. All the occurrences of the word in earlier Greek do the same. All facts confirm it. From these there is no appeal. Hence by the laws Dr. Graves laid down, no Baptist is baptized save the few who have gone from Pedobaptist churches. You are not baptized if we are to adhere to primary use or apostolic precedent.

(6). Dr. Graves then, seeing his cause swept away as with a flood, backed down squarely on primary. He gave up the ship on that great issue, their last hope in appealing from the general definitions given by lexicons. Nay, after spending his first full hour in giving us an outline and his philological laws, the moment he saw we cut him entirely off, he abandoned his line, fled from his entrenchments, and took the nearest cut he could for Jordan and Enon, and never paused at the drying up of Jordan till he was heard in the tombs, buried by baptism into death. Never was there such a precipitate flight from such costly and labored entrenchments.

(7). He appealed to the Hebrew *tabhal*, rendered baptize in the Seventy, used by the apostles and by the lexicons. We showed

1. That sprinkle was its primary meaning.

2. That twenty-four of the greatest Hebrew lexicographers of the world declared where "the object merely touched the water, (or liquid), in part or in whole," it baptized.

3. That the twenty-fifth, Rabbi Furst, the greatest Hebrew critic of the last ten centuries, showed its primary meaning was to besprinkle, in which the facts of the other twenty-four show

him to be correct, and all our laws of philology demonstrate it. It is vain, therefore, for Dr. Graves to seek to disparage this prince of science in Oriental philology, when all science, and all facts, and all scholarship unite in his support by their facts; or if Dr. Graves' position be true, all these, Buxtorff, Schindler, Castell, Pocock, Kimchi, Stokius, Leigh, etc., are all wrong, wholly wrong. If it implies immersion, then it is false to say it only implies a mere touch to the liquid, or to be touched by the water, (*ab aqua*). It could not be true that one could baptize with "the little particles of hail" gathered by one on a cold day. Nor could a man well immerse himself in one-fifth of a pint of water, as we saw they baptized with it.

(8). We showed that Origen, the most scholarly of all the church Fathers, born eighty-four years after John's death, says of the altar of stones and wood built on the mountain in the dry time of three year's drouth, an ox laid upon that, on which "four pitchers of water" were poured, not barrels, there were no barrels then, but pitchers of water, Origen says, "they baptized the altar." Basil says it was baptism. We quoted their words when we introduced it. Dr. Graves attempted no reply worth the name. He mainly ignored it.

We quoted the learned Greek Father of A. D. 190, Clemens Alexandrinus, who tells us of parties washing—one besprinkling herself with water before devotion, we quoted the Greek—and Clemens held this an image of Moses' baptism handed down by the poets, Homer, etc.—for "the Jews daily baptize upon a couch," that is, sitting at meal on couches, as they did in Christ's day. He has never even noticed this testimony so sweeping.

(9). We showed that *bapto*, the root word of *baptidzo*, that gave it its primary meaning, primarily meant to sprinkle, never to immerse; but it did mean in later Greek to dip, where it was partial, as a derived meaning from stain, color, as stain was a derivative of sprinkle. We showed that *bapto*, in earliest Greek, was used in the sense of sprinkle, pour. That all its other meanings could be accounted for on no other ground, applying the facts and laws of language as on *baptidzo*. Not

only Homer, Eschylus, Sophocles, Aristophanes, etc., the earliest Greek, use it for sprinkle, stain, where it is by pouring, touching, etc., but later, Origen, Irenæus, Hippolytus, the Syriac, Itala Ethiopic, and all the earliest versions, have translated it sprinkle. Dr. Graves never even referred to or noticed any of these facts.

(10). We exposed his views of Jordan, of Philip and the eunuch, baptism at Enon, etc., showing it did not involve immersion at all. We showed that *ek*, out of Jordan, "out of the water," (Ex. li. 10; Josh. iv. 16—21, etc.), *eis* to Jordan, *eis* towards the sea, *eis* at the Jordan, occurred often in the Greek, where all admit it involved no entrance into or *ek* emergence from, the water.

He appealed to Rom. vi. 3, 4, 5, and fought it desperately to hold the fort, as here was the Gibraltar of their views. But we showed that it was spiritual engrafting, as into Jesus Christ, that it was no allusion to water, or water baptism at all. So Beza, Hodge, Stuart held also. We then proved that baptized into Christ spiritually resulted in our spiritual incorporation with him, we die daily, are crucified with him, conformed to his death, which was by crucifixion; were "buried by the baptism" of the Spirit into his death, were planted, (Greek) born together, "engrafted together in the likeness of his death," which is spiritual crucifixion. That is not a dip under water. Hence, 2. Cor. iv. 10, 11, "we who live are always delivered *eis* into death" by being thus crucified or engrafted together in the likeness of his death. The word in the Greek is never modal, and never implies burial or immersion, the word rendered plant, while a man "was buried with the burial of an ass, drawn forth and cast beyond the gates of Jerusalem," Jer. xxii. 19, left to be eaten of dogs, no envelopment. Yet these two words were their only hope. We have followed the Doctor as closely as death its victim in every attempted argument, while he has really made no effort even to meet or offset the terrible array of facts, laws of language and authorities we have adduced against them.

(11). THE LAVER. This plain but telling argument, he has not dared to attempt to grapple with either. We quoted Lev.

xi. 30-37, xv. entire. You can read, Num. xix. 3-22, especially verses 13 and 22; xxxi. 23; viii. 7, making the greater part of the "diverse baptisms" of Heb. ix. 10, the mode given in verses 13, 19, 21 of the same chapter. These showed that for hundreds of things men became ceremonially unclean, and had to baptize every day from one to three or four times. We showed that for any uncleanness they had to baptize. Mark vii. 4-8; Luke xi. 38; Eccl. xxiv. 24, etc. We showed that the great Laver, Ex. xxx. 18-20; xl. 30-32, 2 Chron. iv. 2-10, was for the priests to wash (*ex anton*) *ek* out of it, not in it. That it was twenty-one feet high to keep its waters from being defiled by any unclean person or thing touching them. That it had apertures, cocks, at the base, even with a man's face in height, whence the water ran for washing "out of it." That daily, hourly, baptisms were here performed, I read the law: "Whatsoever the unclean person toucheth shall be unclean." Num. xix. 22, and much else to the same effect. See Lev. xv., xi. and xvi. entire. I read where Dr. Graves, A. Campbell, Gale, Carson, Ingham, etc., all hold this washing to be immersion, baptism. That the New Testament and Apocrypha apply *baptidzo* repeatedly to it. Immersion was impossible, because forbidden. They dared not even touch the water in it, but wash of it. Had one immersed in it, all its nearly one thousand barrels would have had to have been emptied out, itself cleansed by fire, Num. xxxi, 23, etc., and to have been filled before it could have been used. It required a leap twenty-one feet high to get into it. All the details we gave. The result was, at the smallest count, in the 1,500 years from Moses till the commission, 1,645,500,000,000 of baptisms among the Jews took place, baptism with water, all by affusion, not one by dipping. It was insisted that Jews had private cisterns, some two even, twenty-five to twenty-seven feet deep, twelve to sixteen feet in diameter, to hold plenty of water against dry seasons, etc. But by the laws read, personal cleansing in them would not be allowed. Immersing one person in one would defile all its waters, Lev. xi. 30-35, Num. xix. 22, etc., the vessel of wood must be emptied, rinsed, if earthenware, broken, if metallic, burned out and then sprinkled with water. All these facts show that

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This is the old, unscientific body of lexicons. They all support our practice—are against Dr. Graves.

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“BAPTISMA. 1. Generally, and by force of the original it denotes immersion or dipping. 2. Specially. *a*. Properly, it denotes the immersion or dipping of a thing in water, that it may be cleansed or washed. Hence, it is transferred to designate the first sacrament of the New Testament, which they call of initiation, namely baptism, in which those to be baptized were, formerly immersed into water; though at this time the water is only sprinkled upon them, that they may be cleansed from the pollution of sin, receive the remission of it, and be received into the covenant of grace, as heirs of eternal life.”

Note here—

1. No text of the *Bible* is given to support this—“*formerly* immersed.”

It was "formerly," in a day when they who did so held it to be that "they may be cleansed from the *pollution of sin*," and "which they call [the rite] of *initiation*." Yes, *exactly* so. Conant quotes scores of such places where they call it all of this, but it is *hundreds* of years *after* Christ in *every* case. It was when the jargon of the dark ages was developed.

3. When they by baptism professed to receive them "into the covenant of grace and heirs of eternal life." *Then* is when they *immersed* formerly as now they sprinkle. So says Stokius. But no Scripture can be adduced for this. It was simply "FORMERLY." Now let us have his *New Testament* use and definition.

Stokius, "BAPTIDZO, *lavo*, *baptidzo*, passive, *luoi*, *lavo*i. I wash, I baptize. Passive, I am washed, cleansed." Here he cites New Testament texts. He then gives the classic use and his idea of its philology.

"Generally, and by the force of the verb, it obtains the sense of dipping or plunging. Specially, (*a*) properly it is to immerse in water. Tropically (1) by a *metalepsis*, it is to wash or cleanse, because anything is accustomed to be dipped or immersed in water that it may be washed or cleansed, although also the washing or cleansing can be, and *generally is* effected *by* SPRINKLING *the* water. Mark vii. 4; Luke xi. 38."

Hence it is translated sprinkle.

Here, then, we have the unanimous support of all these lexicons, while not one supports Dr. Graves's position.

4. Next come the native Greek lexicographers, Kouma and Gazes, who studied Greek classics also in Germany, and was distinguished with great honors for his erudition. He gives it "shed forth, sprinkle," "pour upon" (*epichuno*), "wash either the person or hands," while Kouma gives "besprinkle, shed forth"—(*brecho*, *katabrecho*). Euthymus, a learned Greek, translates *baptidzo rantidzo* sprinkle, in the 4th century. It is translated *rantidzo* sprinkle by two learned Greeks who copied the New Testament, about A. D. 331. It is translated sprinkle by eight others—all Greeks before the language died. Why this great flurry over Stokius doing so in the light of these facts? Why such writhing over Stokius doing so when the most learned men in Greek that ever lived or died in the church, Origen, a native Greek, who wrote 50 folio volumes in Greek,

born only 84 years after John's death, translated *bapto* by *raino* "Sprinkle," as well as Irenæus born before John died, and Hippolytus, all Greeks of great leaning of the second and third centuries? You say *bapto* and *baptidzo* are the same in meaning. Seven of the ancient, best and learned versions of antiquity do the same. They received the unaimous support of the whole church.

5. We then come to the more critical, scientific lexicons. While SCHNEIDER gives immerse as a classic meaning, he gives *brecho*, shed or pour fourth, sprinkle, as its *general* meaning. PASSOW gives "immerse, submerge" as classic meanings, as well as "wet, moisten, sprinkle, intoxicate," then says "GENERALLY, to sprinkle upon to pour upon, to overwhelm, etc."

ROST and PALM give "immerse, submerge, wet, moisten, sprinkle, etc., GENERALLY to sprinkle upon, to pour upon, overwhelm."

SWARZIUS gives "sprinkle, besprinkle, to pour upon." This will do as samples.

6. Not a lexicon on the green earth gives an earlier authority for immerse, dip or plunge than Polybius—a writer who comes in followed by Diodorus Siculus after the *great change* in the Greek language that Liddell and Scott, and all critics agree had come in.

7. These hosts of Greeks, Greek lexicons, earlier, later, all—UNANIMOUSLY support us and grind to death and dust our opponent.

II. Next we introduced the great leaders of immersion or dipping—Gale, Conant, Ingham, Carson, etc., etc., when writing avowedly to support what they practice from classic Greek. We take the result of their labors.

1. They tell us *baptidzo* is ALWAYS dip. "Wherever is *bap*, (the stem or root syllable) there is the dip." Pendleton renders it out of twenty-two cases "dip" only *once*. Gale out of twenty-one, dip three times. Fuller out of twenty-two has it dip *once*. Stuart, when giving all for that side possible, out of forty-one cases, *once* dip, three immerse. Dr. Carson out of thirty one cases has it dip *three* times only. Conant out of

sixty-three consecutives cases has it *dip*—NOT ONCE! Ingham out of *one hundred and sixty-nine cases has it dip*—JUST ONCE!! A. Cambell out of all his citations—though under *bapto* in *later* Greek he gives it *dip* a number of times—yet under *baptidzo* *dip*—NOT ONCE!!!

2. Now then, Dr. Graves abandons the universally admitted and well known fact that the primary meaning is the meaning the word had first affixed to it by the inventors of the word or language, and takes up *the general* meaning, the current one, *usus loquendi* as the *primary* one. Suppose we agree to this. It utterly destroys him.

3. Leigh, Passow, Schneider, Rost, Palm, Stokius, etc., tell us its general, its current use is sprinkle, pour upon.

Notice here. Stokius held as *all* scholars do, and as every tyro knows, that a tropical becomes—*often* becomes—*the literal* and *prevailing* meaning of a word *and it ceases to be a tropical* word to those who use it. All know this. We quoted Fowler, etc., on it. Hence Schleusner urges that 1. Wash, baptize, are THE New Testament meanings of *baptidzo*. Next he urges how it came to be so used. Then he urges that from dipping in water came wash—a false philology as we saw. Then to wash in any mode. Hence the washing was accustomed to be performed by sprinkling the water. When *this* became the habit and force of *baptidzo*, we see the Jews thus baptized *daily*. Mark vii, 4; Luke xi, 38. “Hence because *baptidzo* came to be thus practiced *altogether* by Jews, it is transferred to the sacrament of baptism,” and here follow a swarm of texts in the Gospels, Acts and Epistles. For the rest and for Schleusner, see p. 29, and speech 15. Stokius tells us “since anciently the water was copiously poured on those baptized,” it came metaphorically to be applied to pouring the Spirit on the people.

Thus you see Schleusner is wholly on our side. It is in vain dust is thrown to obscure these facts. Dr. Graves says it, Schleusner’s *opinion* is so and so! Is not every definition a man gives, *his opinion* of the matter? Hence the various ways in which they define words. What miserable dodges.

2. These Baptists show *dip*, immerse are THE RAREST OF ALL MEANINGS.

and natural signification of *baptidzo* is to immerse, and that immersion was the practice of the first churches. Will Methodists suffer the authority of their father and founder to be ranked as inferior to the bare word of a modern traveling preacher? Will Presbyterians admit that the authority of my opponent is superior to that of their great Calvin, who was indeed the first scholar of his age?

XXII. MY TWENTY-SECOND ARGUMENT IN PROOF IS THE ADMISSION OF TWENTY-THREE OF THE MOST EMINENT PEDOBAPTIST SCHOLARS, COMMENTATORS AND CRITICS.

These extend over a period of three hundred consecutive years, embracing the ripest scholarship of every century, including the first. Must the united testimony of all these weigh light as air, when counterpoised by the bare words of one man?

XX. FINALLY, I HAVE PRESENTED THE CONJOINT TESTIMONY OF TEN STANDARD CYCLOPEDIAS.

These are neither denominational nor partizan, but national in their character, establishing the fact that immersion was the only apostolic and primitive act.

In view of all these irrefragible proofs, I conclude in the language of Moses Stuart, one of the very first Pedobaptist scholars of his age ;

“ *Bapto* and *baptidzo* mean to dip, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed on this.” ‘It is,’ says Augusti (Denku. vii., p., 216), ‘a thing made out,’ viz., the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no usage of ancient times which seems to be more clearly made out. I CANNOT SEE HOW IT IS POSSIBLE FOR ANY CANDID MAN WHO EXAMINES THE SUBJECT TO DENY THIS.”—pp. 51, 149, 150.

I therefore, Mr. President, feel justified in saying that I have established my major premise above all question or controversy—i. e., that the primary, literal and real signification of *baptidzo* is “to immerse,” and only “to immerse.

Ergo,

I feel that I am justified in saying that my conclusion is logical and invincible—

IMMERSION WAS THE ACT WHICH CHRIST COMMANDED FOR CHRISTIAN BAPTISM. Q. E. D.

Mr. President, the additional time allowed to me in closing my argument, you will grant to my opponent, if he desires it.

DR. DITZLER'S NINETEENTH REPLY.

GENTLEMEN MODERATORS:—As to those authorities, we have offset them over and again. I. As to Encyclopedias, you will notice :

1. How completely each new one substantially copies the former. Hence it is quite as *one*.

2. The main ones simply *copy* Wall, an *avowed* immersionist, and one who never examined into this question with anything like critical research, but spent his time on the historic arguments on infant baptism. Yet he proved affusion to be Scriptural.

3. Men are hired to write the separate articles for Encyclopedias, and immersionists wrote these articles, following Wall, mainly, whose preference for dipping he openly avowed.

4. They are mainly treating of it as it existed in days subsequent to the apostles. By *primitive* church, they mean the earliest centuries, *contrasting* them with the “apostolic church.” It is well known that such old Episcopal and Catholic writers look on what occurred in the second, third, and first part of the fourth century, as quite of equal authority as if occurring in apostolic times. Hence the boldness of their deductions as to what was done in Christ’s time. We demand *proof in all* these matters. Hence :

5. These authorities had not *one-tenth* of the *light* and *facts* on this subject that we to-day have. The Baptists have proclaimed and published it to the world that the most eminent of the scholars of the first half of the century Wall lived in, gave us TWENTY THOUSAND (20,000) errors in the version they gave us. Hence the opinion of such men is not to be taken as *infallible* by any means.

II. As to the authorities he quotes, we will first notice a few of them, then offset with far superior—almost infinitely

superior scholars and critics, both of a former age, and of the present.

1. Take Mosheim, for the historians, as he is the boldest. *What proof* does he adduce to support his bold words? *One* quotation only—Vossius. But Vossius, living in the seventeenth century, is too late to tell us anything we do not know. In the next place; Vossius held that affusion was practiced in the apostolic day, just as Witsius, Terretinus, Suicer, etc., held, and gave “*adspergere*,” sprinkle, as a New Testament meaning of *baptidzo*. Hence Mosheim’s partiality for immersion, though a Pedobaptist, led him to suppress, and do injustice to the testimony of Vossius. A great number of the authors Dr. Graves quotes, are so little known, so little read, and of such inferior standing, we need not quote but a few, and they shall be the greatest of critics—most of them of this age.

HISTORIANS AND CRITICS.

1. As you all say lexicographers are to be tested by the *original authorities* whence *they* derived their information, so we demand now, especially when all historians are now required, in foot notes, to give the authorities they rely on for statements. This is just. Hence, when Mosheim, Neander, etc., state a point, we have access to ALL THEY HAD, AND A VAST DEAL MORE. They never saw *Hippolytus* when they wrote, e. g.

Mosheim and *Neander* etc., rely *mainly* on *Tertullian*—we have seen *his* testimony.

1. ALFORD.—On Mark vii. 4, 8: “The *baptismoi*, as applied to *klinoi* (couches at meals) were certainly *not immersions*, but *sprinklings* or *affusions* of water.” Luke xi. 38: “Did not imply necessarily immersion of the whole body.”

Acts ii. 41, vol. ii. 25: “Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by affusion, or *sprinkling*, *not by immersion*..” (*Italics His.*)

2. BEZA is thus quoted by Dr. Judd, Review of M. Stuart, Apen. to Dr. Graves’s publication, p. 249. “Beza, after remarking that *baptidzo* properly means *to immerse*, and never *to wash*, except AS A CONSEQUENCE of *immerse*, says *Nec alia*

est, etc.—*nor does the signification of amad which the Syrians use for baptize, differ at all from this.*—See Beza Annot. in Marc. vii. 4.”

M. STUART shows that there *baptidzo* means “to wash, cleanse by water.” “*Bapto*—to moisten, wet, bedew.” He says the cases in Daniel iv. and v., “make it plain that the word *bapto* was occasionally used to designate the application of liquid or moisture to the surface of anything, in any way whatever; whether of washing, or by gentle affusion of the dew. The example of Judith shows very clearly that *washing* of the person may be designated by *baptidzo*; for into the fountain, in the midst of the camp, it is not probable that she plunged.” “We have also seen, in Nos. 2, 5, 6, of Examples from the Septuagint and Apocrypha, that the word *baptidzo* sometimes means to wash; and *bapto* to moisten, to wet, or bedew. There is, then, no absolute certainty from usage, that the word *baptidzo*, when applied to designate the rite of baptism, means of course to immerse or plunge.” “Both the classic use and that of the Septuagint show that *washing* and *copious affusion* are sometimes signified by the word.”—Bib. Ref., vol. i. 1833, p. 313.

He then urges that Acts ii. 41, ix. x. 43–37; Acts xvi. 14, 16, 32, 33, etc., were all by affusion—on Pentecost 3000, the 5000, the Jailor, Paul, Lydia, etc.

Moses Stuart further says: “These are all the examples of *bapto* or *baptidzo* which can be found in the Septuagint or Apocrypha.” From these the reader will easily see, that some of the classical meanings of these are not to be found in the books aforesaid; whilst other meanings, viz., *to wash*, *to bedew*, or *moisten*, are more clearly and fully exhibited.” Page 69. His result is: “We do obey the command to baptize, when we do it by affusion or sprinkling.” Page 195.

BAUMGARTEN.—“The baptism of Saul followed immediately the receiving of his sight, is baptized by means of the water *poured upon him.*”—Com. on Acts ix. 1, 36, vol. i., p. 238–9.

“With a part of the same water [used in washing their stripes], the keeper of the prison and all his were baptized * * without the dipping of the whole body, in the open running water.”—Vol. ii. 134.

OLSHAUSEN, On John iii. 25–27: “The dispute related to baptism—*κατη*

rimos [purification] equivalent to *baptisma*." This was always by sprinkling. See John ii. 6; Heb. ix. 13; Mark vii. 4. "Ablutions of all sorts * * *baptismos* is here, as in Hebrews ix. 10, ablution, washing generally." He considers that in Acts ii. 41, the 3000 were baptized by "sprinkling."

BENGEL.—"Immersion in baptism, or at least the sprinkling of water upon the person," etc.

FAIRBAIRN.—"The 'diverse' evidently points to the several uses of water, such as we know to have actually existed under the law, *sprinklings, washings, bathings*."—Hermet, Manual, Art, *baptidzo*.

BLOOMFIELD, on Mark vii. 4: "Washing of the hands before mentioned, in which, however, is not implied immersion." Acts viii. 38: "Philip seems to have taken up water with his hands and poured it copiously on the Eunuch's head."

GEO. HILL.—"Both sprinkling and immersion are implied in the word *baptazo*."—Lect. on Div. 659.

A. CLAKE.—"Were the people dipped or sprinkled? for it is certain *bapto* and *baptidzo* mean both."—On Matt. iii. 6.

J. WESLEY.—"The Greek word [for baptize] means indifferently either washing or sprinkling."—Notes on Mark vii. 7.

STEIR considers that on Pentecost they were baptized by sprinkling. *Leben Jesu*.

ARCHBISHOP KENDRICK, Catholic, so often misrepresented, says, quoting Augustine's words: "Unless wheat be ground, and sprinkled with water, it cannot come to that form which is called bread. So you, also, were first ground as it were by mystic exorcisms. Then was added baptism: ye were as it were *sprinkled*, that ye might come to the form of bread."* On this Kendrick says: "St. Augustine remarks * * sprinkled with water [quoting the above]. In like manner [again quoting the above]. This being addressed generally to the faithful, most of whom were solemnly baptized, leads us to infer that even in solemn baptism, aspersion was often used, water being sprinkled on the candidate while he stood deeply immersed."†

On Hebrews ix. 10, Archbp. Kendrick again says: "St. Paul calls the various ablutions of the old law, many of which were by aspersion, *dicens* baptisms. * * Thus it appears manifest that the term was in his time, used indiscriminately for all kinds of ablution."—188.

DODDRIDGE.—"Hebrews ix. 10, and in different baptisms or washings, either of the whole body or a part of it in water, as different occasions demanded." "I see no proof that it (immersion) was essential to the institution."—Com. in loc. and Acts viii. 38.

On Acts viii. 38, he supposes Philip poured the water on him.

* Sermon CC xxviii., ad Inf. de Sacram. 1417.

† K. on Bap. 156, Ed. 1852.

CARPZOO, *Issagoge*, p. 1085: "Baptism is a Greek word, and in itself means a washing, in whatever way performed, whether by immersion in water, or by aspersion. * * It is not restricted to immersion or aspersion; hence it has been a matter of indifference from the beginning whether to administer baptism by immersion or by pouring of water."—Page 330.

GERHARD, of whom the great Tholuck says: "The most learned, and with the learned, the most beloved among the heroes of Lutheran orthodoxy," says: "Whether a man is baptized by immersion into water, or by sprinkling, or applying the water to him, it is the same."—*Loc. Theol.* ix. 137.

REINHARD.—"Earthly or perceptible, pure natural water in which a person is immersed, or with which he is partially sprinkled, is the baptism instituted by Christ."—*Dogmat.* 570, 572 also.

LIGHTFOOT.—"The word, therefore, *baptismous* (washings), applied to all these [people, vessels, beds, Mark vii. 4,] properly, and strictly, is not to be taken of *dipping* or *plunging* [italics his], but, in respect of some things, of washing only, and, in respect of others, of *sprinkling* only."—*Ex. et Heb. et Gal.* ii. 419.

It is useless to pile up authorities that can be multiplied almost endlessly. Let it be remembered, we have selected the most eminent of their respective ages in the department of philology. Olshausen, Baumgarten, Alford, A. Clarke, Stier, Fairbairn, Tholuck, Bloomfield, Stuart, had no superiors—all belong to this century, and all, save one or two, to our age. *Not one is quoted from second hand.*

[The above is put in, as Dr. Graves and I agreed, neither of us having read our authors, of the above class, connectedly in debate].

We now have no time to notice little points, the debate is to be settled by the real facts in the case, the science of language, the laws of philology. To this all scholars are agreed. I can only give a few of my many points and facts in the short space of half an hour. Then we came to the Greek. Here

I. We appealed to the lexicons.

1. The Greek Lexicography was developed in the West—in England and France by Budæus, Stephanus, Scapula and Constantine—all immersionists—under immersion laws and practices, which continued in force, even for long years after this. Superstition added to the intensity of popular prejudice

in favor of immersion. *All* subsequent lexicons tili Passow, Schneider's larger work, Rost and Palm, were only servile abridgments of Stephanus and Scapula, Scapula an abridgment of Stephanus. Hence all prejudice was on the side of immersion up to our age.

2. All this class of lexicons—the better ones—

(1). Give “merse, immerse” for the classic use and “overwhelm.”

(2). They never give “immerse” as a New Testament use at all—not one of them.

(3). They never give dip as either a classic or New Testament use. Dip came in under the later, loose definitions of the middle age of lexicography when the silly conceit took the brains of some that it was a *frequentative*, as Dr. Graves told us truly.

(4). They all give as its *only* New Testament use *abluo*, *lavo*—*abluo* is cleanse, *lavo* is wash, besprinkle.

This is the old, unscientific body of lexicons. They all support our practice—are against Dr. Graves.

3. Next came the mass of lexicons of the old school, now known as empirical, yet good, not scientific, but valuable. We produced a part of these, Schætzennius, Suicer, Stokius, Schleusner, etc., etc.,—an armed host. Every one of them gave either sprinkle, pour, sprinkle and pour, or a word equivalent to both. Here let us quote Stokius once more in *full* both on the noun where A. Campbell and Dr. Graves rely on him, then on the verb, and see if he contradicts himself or supports Dr. Graves. I take Dr. Graves's own rendering of it.

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Note here—

1. No text of the *Bible* is given to support this—“*formerly* immersed.”